St. Sekkizhar's

PERIYA PURANAM

Part - II

Tamil University

THANJAVUR.

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PERIYA PURANAM

Part - II

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THANJAVUR

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FOREWORD

Credit goes to Prof. David Dean Shulman of the Hebrew University of Jerusalem, the first among scholars, to give us a wholesome translation in English of a whole Saivite Tirumurai. In 1990 appeared his SONGS OF THE HARSH DEVOTEE (The Tevaram of Cuntaramurttinayanar) as Volume 6 of Studies on South Asia (University of Pensylvania). His Introduction begins with a bang.

"Imagine it is your wedding day; you are standing, regally dressed, beside your spouse-to-be; the ceremony is nearly finished. Suddenly you become aware of the approach of an old man leaning on a staff. Puzzled, you push the vision from your mind; but, like the relentless progression of an oddly familiar nightmare, the entire scene begins to change; the ceremony is interrupted as the old man shouts, 'Stop, you cannot get married yet. There is an unsettled dispute between you and me'. 'What is it then?' you ask, still not taking the matter too seriously. 'You are my slave', the old man states with cruel and confident simplicity.

"A preposterous notion!" You laugh at him, you tell him he is crazy. Now, however, he produces a time-worn document, which he says proves his claim. You snatch the paper from his hand and tear it to shreds. 'You see', the old man calmly remarks, 'what you have just done surely proves my point.' By now, something about him has taken hold of you, against your will -- some sense of an unusual presence, the power of certain knowledge, the dawning of an

emotion. 'Come with me to court', the intruder commands, and you follow him helplessly, drawn magnetically to his person. The assembled wedding-guests follow in your wake."

Well, one cannot bargain for a more dynamic Introduction to Cuntarar's Tevaram. I am tempted to think that Prof. Shulman's passion for Tamil Saivism knows no bounds. His TAMIL TEMPLE MYTHS (Princeton University Press-1980) barged in as a breakthrough in the domain of research on Saivism. In 1985 appeared his THE KING AND THE CLOWN IN SOUTH INDIAN MYTH AND POETRY (Princeton University Press). One of his essays in this work is on Ceraman Peruman and Cuntaramurtti. The essay which is written in a semi-humorous vein doubled with an unusual flippancy, has mutilated the Periya Purana versions relating to these two saints by making use of the proverbial Procrustean bed. However, the great Professor has made handsome amends by the production of his work entitled THE HUNGRY GOD (The University of Chicago Press - 1993). In this irreproachable work, Prof. Shulman ably demonstrates that the Puranam of Ciruttontar is an exemplar of the South Indian aqedah. It was, it should be remembered, Prof. George L. Hart who infused into the western scholars an abiding interest in the Periya Puranam, by his illuminating essay: "The Little Devotee: Cekkilar's Story of Ciruttontar" which appeared in SANSKRIT AND INDIAN STUDIES: Essays in Honour of Daniel H.H.Ingalls, Dordrecht - 1979.

In 1971, the Oxford University Press (Ely House, London W.I) published Mariasusai Dhavamony's opus LOVE OF GOD according to Saiva Siddhanta. This work indited under the guidance of Prof. R.C. Zaehner, still serves as an excellent introduction to the Saivite Tirumurai-s as well as Saiva Siddhantam.

The contribution of Prof. Glenn E. Yocum, in this connection, merits mention. His HYMNS TO DANCING SIVA (Heritage Publishers, New Delhi - 1982) affirms that the Tamil tradition of devotion to Siva reaches its apex in the Tiruvachakam. Again, his essays on the Periya Puranam are remarkable in the true sense of the term. According to him, in a very real sense, all history is based upon individual lives. It is in them that the interconnections between historical periods and the influence of various traditions can best be glimpsed. It is

only there that the 'structures', 'forms', and 'patterns', which frequently are the concern of Religionwissenchaft, are lived. It is from his work I learnt that there is a German translation of the complete Periya Puranam in Schomerus' Sivaitische Heiligenlegenden. The editor of the Journal of the International Institute of Saiva Siddhanta Research, had done well to include an extract from Dr. Yocum's article "The Vision of Siva: The Strange Case of Kannappanayanar And His Eye", in the very first number of the Journal (July, 1985). "The eye by which I see God is the same as the eye by which God sees me", says Meister Echart. Commenting on this dictum, Dr. Yocum says: "It is very tempting to use Echart's statement and Kannappar's story as multi-religious fodder for ruminating on the many implications for mystical theology which they suggest ... " In volume 5, number 2 of the above Journal, we meet with Dr. Yocum's excellent essay entitled: "A Typology of Sainthood Among the Tamil Nayanmar and Manikkavachakar."

In this connection, it should be said, that the article of Prof. Dennis Hudson titled Criminal Devotion among Nayanmars, had had a serious impact on the Saivite community in Tamil Nadu. Commenting on this article, the editor of the Journal of the I.I.S.S.R., (Vol.4, No.2), says: "The article by Prof. Dennis Hudson, Smith College, which comes in as a mixed blessing, is a daring attempt to apprise the bhakti of the Nayanmar, from a totally different angle. His narration of the episodes, though in the main, is correct, is sometimes erroneous. However, we cannot doubt the genuineness of the author's effort to portray the incidents in their true light. After all, Tamil is a language which stands mastered only by a handful of Tamilians. We cannot, therefore, blame a foreigner when we encounter a few minor errors in his article which represents an original attempt to comprehend the true motive that inspired a Nayanar's life. We are grateful to Prof. Dennis Hudson for breaking new ground. He merits no mean accolade. He has introduced into the various acts that he analyses, a logical coherence and a plausible motive, about which we Saivites are not normally bothered."

Prof. Dennis Hudson, in my view, is responsible for the appearance of Ms. Chandraleka Vamadeva's thesis: "The concept of Vannanpu >> Violent love << In Tamil Saivism, with special reference to the Periya Puranam" (Uppsala Studies to the History of Religions - 1: 1995).

Truly speaking, it was Dr. G.U.Pope who introduced to the West the Saivite Tirumurai-s. On various occasions he wrote about the Nayanmar. Sekkizhaar Adi-p-Podi did well to bring out an anthology of Pope's essays on the Nayanmar. The work of G.U.Pope appeared in 1987 bearing the title FIVE NAAYANMAAR, as edited by Tiru T.N.R., who took care to rectify the errors of G.U. Pope, in the foot-notes.

Indira Viswanathan Peterson has placed the Saivite world under a great debt of gratitude. Her work POEMS TO SIVA (Princeton University Press, 1989) is significant in more respects than one. Fortunately for us, the work was reprinted in India by M/S Motilal Banarsidass, in 1991. In this work, 701 verses from the Tevaram Trio, are given in English translation under appropriate rubrics.

Translations and adaptations of the Periya Puranam are available in Sanskrit, Marati, Canarese, Telugu and Hindi. It is now well settled that the two Sanskrit works, namely the Agastya Bhakta Vilasam and the Upamanyu Bhakta Vilasam are only translations of the Tamil Periya Puranam. Long before the Tamil Periya Puranam came to be indited, some of the Nayanmar had made stupendous strides in the realm of Sanskrit Literature. Sankara Bhagavat Pada adored the Nayanmar.

The place assigned to Chandesa Nayanar in Sanskrit literature, is looked at from a peculiar perspective by Erik of Edholm. His interesting article: "Canda and the Sacrificial Remnants: A Contribution to Indian Gastrotheology" appeared in Vol.XII (1984) of Estratto da Indologica Taurinensia (Edizioni Jollygrafica Torino - Italy).

The Canadian scholar Dr. K.I. Koppedrayer of Wilfrid Laurier University, is an acknowledged cognoscente of Saiva Siddhantam. In 1984, the 26th Pontiff of Dharmapuram Adhinam conferred on her the title "Siddhanta Kalanidi". She is all admiration for the Periya Puranam. Her article titled A Study Of Cekkilar's Art As Found In Two References To Tripurantaka Siva, published in the Souvenir of the Eighth International Tamil Meet (1995), is a promptuary of profound insights.

Admirers of Tamil Saivism and its practitioners have from time to time made contributions to propagate the glory of the Periya Puranam. Dr. R. Nagaswamy's SIVA-BHAKTI, inter alia, deals with the place of St. Appar -- a

Nayanar par excellence --, in Art and Literature as well as Sculpture and Epigraphy. Works on the Periya Puranam by J.M.Nallaswami Pillai, Prof. M.S. Poornalingam Pillai, Kavi Yogi Suddhananda Bharati, K.S. Ramaswami, Sastri, G. Vanmikanathan, M. Arunachalam, Dr. T.M.P. Mahadevan, Swami Sivananda, K.M. Venkataramiah, P. Soundra, P.S. Somasundaram, Venkatesa Natarajan, Ratna Navaratna, Vidya Dehijiya, R. Gopalakrishnan, R. Rangachari and others are useful in their own way. However, I am sorry to observe that many of these do not mirror the exquisite grandeur of St. Sekkizhaar's divine hagiography. I am convinced that it is the translation of Sekkizhaar Adi-p-Podi T.N.Ramachandran that is bound to stand the test of time. He is the one and only scholar who has admirably brought out a complete translation in English of the Periya Puranam. It is not for nothing that he was invited to write a monograph in English on St. Sekkizhaar by the Sahitya Akademi. His work on St. Sekkizhaar (1994) is a classic sui generis. That he is able to tunnel his way into the inmost recesses of St Sekkizhaar's mind will become obvious from even a casual perusal of his carefully indited translation of the Periya Puranam. His translation is accurate, apposite and absolutely satisfying. No wonder, based on his translation, plays are being indited by Prof. S. A. Sankara Narayanan. I will but mention three of the plays, namely THE BOOK IS NOT THE WORD (based on the Puranam of Mei-p-Porul Nayanar), THE GREAT PURLOINER (based on the Puranam of AmarNiti Nayanar) and THE AXE OF GOD (based on the Puranam of Chandesura Nayanar). These works were published by M/s T.R.N. M.L and Publications, Thanjavur, in 1994 and 1995. Prof. S. A. S., is a prodigy very much admired for his polyvaliancy.

The Periya Puranam is in two parts. The translation of Part I by T.N. Ramachandran appeared in 1990 as a proud publication of the Tamil University. The publication of this volume, Part II, was delayed owing to a variety of reasons. Fortunately for us, Arut Celvar Dr. N. Mahalingam willingly came forward to provide us with the wherewithal for the publication of this volume. Words fail me to adequately thank Arut Celvar Dr. N. M. -- the Prince of patrons. It was Arut Celvar who brought out in 1990 the Chitthira-p-Periya Puranam. It is a pulchritudinous opus richly illustrated by the famous artist Tiru S. Rajam. The text was written by Prof. A. S. Gnanasambandhan. It is again Arut Celvar who brought out an English version of the work. The text was provided by Dr. Prema Nandakumar. It is once again Arut Celvar who brought out a Hindi version of

this work. The world of Saivism will ever gratefully remember the remarkable services rendered by Arut Celvar -- the munificent patron of Art, Culture and Literature.

The adage says: "The proof of the pudding is in the eating". Here is the translation of the Periya Puranam of St. Sekkizhaar, by Tiru T.N. Ramachandran surnamed Sekkizhaar Adi-p-Podi who had earlier translated the Poems of Kaaraikkaal Ammaiyaar, the Hymns of St. Pattinatthaar, the Poems of Mahakavi Bharati, the Tirukkovaiyaar and St. Appar's Tirumurai the Sixth. Sri T.N.R. lives to chant the multifoliate glory of St. Sekkizhaar. His translation is before you. Apply yourself, heart and soul, to a cultivation of this nectarean transcreation. I daresay your perusal will be richly rewarded.

A word about the Notes provided by the translator. They are at once luminous and voluminous. They lead the reader into realms of gold.

Thanjavur
6.12.95

Avvai Natarajan

PREFACE

The Periya Puranam is a peerless opus. It is a Puranam, a Kaavya, and more than these, a hagiography. Irreproachability is its hallmark. No wonder, the great Tamil scholar R. Raghava Iyengar deplored the lack of such a work in Vaishnavism, which, no doubt, has to its credit, remarkable exegetical works -- the envy of other faiths. My sincere feeling is that the ills of our nation will cease to be, only when the precepts of the Periya Puranam are followed by us. This does not mean that adherents of other faiths should embrace Saivism. A Christian is not the less a Christian for his reverential and careful cultivation of the Tiruvaachakam.

The Rg Veda says: "Aa no badraaha krutvo yantu vishvataha (Let noble thoughts come to us from every side)."

Mankind is one only. Races are many and religions are many many, though. The basic principles animating the faiths of the world, are the same. With one voice all faiths proclaim the aeviternal value of LOVE. St. Tirumoolar says: *"Anbe Sivam"* (Siva is Love). Says Bharati, the Mahakavi: "Neevir en mathatthai-k-Kaikkollumin; Ungkalukkutthozhilingku anbu ceythal Kandeer" (May you adopt my faith; your office here (on earth) is to practise loving-kindness).

The heroes of the Periya Puranam are called 'Anbar'. The alias of *Anbu* is Service. *Anbar* are servitors. "Servus servorum Dei" (Servitor of God's servitor) is indeed the title of Pope. *Anbu* must needs manifest itself in the form of service. *Anbar* who are *Thondar* serve the servitors of God and thereby the whole of mankind. St. Sekkizhaar christened his work *Tirutthondar Puranam*. When St. Sambandhar and St. Appar sojourned at Tiruveezhimizhalai, a famine of the worst type struck the country. Lord Siva vouchsafed to each of them the quotidian allowance of a gold coin, so long as the famine lasted. Provisions in abundance were secured. Cooks were employed to cook limitless food. All servitors were invited, by beat of tom-tom, to partake of the toothsome and plenteous victuals.

The Lord is ever mindful of His creatures and He for ever blesses them. It is only the creatures, which are, more often than not, turn out to be ungrateful. Truly speaking, gratitude -- a rarity of rarities--, is as shocking as ingratitude. Man does not know the Hand that feeds him. He lives in a world made up of his own illusion. In other words, he so chooses to live that he eventually falls into a profound pit of slush and quagmire. He cannot, by himself, get out of it.

When a housewife draws water from a well, the rope sometimes snaps and the bucket falls into the well whose bottom is miry. Many vessels also fall into the well by inadvertence. To lift them up, a grapnel-like instrument called *Paadaalakkuradu* is resorted to. In a similar way, lives wallowing in the sticky mire of phenomena, have to be lifted out and cleansed. Lord Siva has devised a singularly significant *Paadaalakkuradu* which has sixty three individual hooks and nine bunches of hooks. The guru launches it into the miry well of existence, shakes it this way and that, and eventually lifts up the sunken souls. So many hooks are needed to lift up the multitudinous kinds of lives. This *Paadaalakkuradu* is indeed the Periya Puranam. A sincere cultivator of this opus is drawn at least to one of the Naayanmaar. He is eventually saved by his chosen Naayanaar.

Though, it is 'Cor unum' that characterises all the Naayanmaar, an apparent conflict may be perceived among the Naayanmaar too. St. Viranmindar could not approve of St. Sundarar's deportment. St. Yeyarkon was positively against St. Sundarar. This need not and should not baffle us. The ways of God are mysterious. Does He not know that what is sauce to gander is not necessarily sauce to ghoose? It is only ghooses (not gheese) who are blind to the glory of God's mystery. The shepherd knows how to tend his flock. Growing belligerent, one sheep may butt against another. But all buttings will be set straight by the neatherd. History informs us that Sri la Sri Arumukha Naavalar and Vallalaar Ramalinga Adikal were at loggerheads. Tiru.Vi.Ka. who wrote initially against Vallalaar, eventually hailed him. (Vide page 126, Periya Puranam, Sekkizhaar Aaraaicchi Maiyam,

Madras - 1993). Our weights and measures are insufficient to reckon the greatness of Atiyaar.

Generally speaking the Saivites form a more tolerant community. Many of the leading Saivites choose to bear the names of Bhagawan Vishnu. St. Sekkizhaar was christened Rama Deva. Purudotthama (Purushottama-Skt.) Nambi is one of the authors of the Ninth Tirumurai. Purushottama is Vishnu. Saivites do revere and adore Vishnu. A great person always gratefully acknowledges the help received by him from a noble one. St. Maanickavaachakar says: "Paadi Maal pukazhum pathame allaal Patru naan matrilen kandaai" (I have refuge none save the Feet hymned and hailed by Vishnu). St. Tirumoolar affirms: "Maalum namakku anniyan allan" (Vishnu is no alien to us).

Kambar, obviously was a Saivite. The name Kambar stands for Ekambar, the presiding deity of Kaanchipuram. He choose to magnify Vishnu in his avatar as Sri Rama. His Ramayanam opens with the words "Ulakam Yaavaiyum". This verse can be quoted by any adherent of any faith and explained as a verse applying to the God of his religion. In the second verse Kambar comes nearer his announcement. In the third verse he makes it plain that it is Vishnu who is the God.

Unlike Kambar's, the approach of St. Sekkizhaar's is direct, straight and to the point. He opens his opus with the God-given vocables. The first line of his first verse, no doubt, is about the Vedic Brahmam. Though the reference is cast in the masculine gender, the description is truly genderless (as in Kambar). "Who this Vedic Brahmam is" is explained in the second line. It establishes irrefutably the *paratva* (Supreme Godhead) of Lord Siva. "Nilavulaaviya Neer mali Veniyan!" (In His crest rest the crescent and the Flood!) This one proclamation contains in itself a world of proof which establishes Siva as the God of gods. Let us tarry a little to get at the import of this dictum of dicta.

The weakest part of the human anatomy is the hair on the head. With ease it can be pulled out. Peradventure, this is the *raison d' etre* for the flourishing of trichotillomaniacs as a race. Pulling out hair is a religious ritual for the adherents of the Samana faith.

The strongest of the five elements is water. The world, at the end of the aeon, gets wiped out by a deluge.

Bhagirata had to secure the ethereal presence of Ganga on earth, for the salvation of his forebears. By his *tapas*, he came by the coveted boon. But Ganga was infuriated beyond bounds. No devil is the match of an angered woman, more so when she is one in whom power has inhered. Ganga vowed to wipe out the entire earth by her crashing descent packed with unprecedented power. Bhagirata implored Siva to avert the catastrophe. The ever-compassionate Siva heard his prayer.

The reader should pardon me for a little digression, inevitable in the context of my narration.

The angel of the Lord appeared unto the wife of Manoah and said: "For, lo, thou shall conceive, and bear a son; and no razor shall come on his head: for the child shall be a Nazarite unto God from the womb: and he shall begin to deliver Israel out of the hand of the Philistines."

"And the woman bare a son, and called his name Samson: and the child grew, and the Lord blessed him."

This Samson "rent a lion as he would have rent a kid, and he had nothing in his hand." He also "caught three hundred foxes, and took firebrands, and turned tail to tail, and put a firebrand in the midst between the two tails." Thus he "burnt up both the shocks and also the standing corn, with the Vineyards and olives." He also slew a thousand men, with the jawbone of an ass. To quench his thirst; "God clave an hollow place . . . , and there came water thereout."

When his sweetheart Dalilah essayed to draw out from him the secret source of his strength, he dodged her thrice. Eventually he succumbed to the sorcery of sumptuous Dalilah, and blurted out the truth. Then she, "made him sleep upon her knees; and she called for a man, and she caused him to shave off the seven locks of his head; and she began to afflict him." The Philistines "took him, and put out his eyes, and brought him down to Gaza, and bound him with fetters of brass; and he did grind

in the prison house." In his angst and agony he cried thus:

"Whom have I to complain of but myself?

. . . . .

O impotence of mind, in body strong!

. . . . .

God, when he gave me strength, to show withal
How slight the gift was, hung it in my hair."

Yes, slight -- precariously slight --, indeed is the plight of hair. A little razor did away with the God-given strength. But God's own strength is boundless. Lord Siva effortlessly received the devastating torrent on His matted hair. Read it in the translation of R.T.H. Griffith.

"He had the river on his head
And kept her wandering, where,
Dense as Himalaya's woods, were spread
The tangles of his hair.
No way to earth she found, ashamed
Though long and sore she strove,
Condemned, until her pride were tamed,
Amidst his locks to rove.
There, many lengthening seasons through
The wildered river ran."

Nilavulaaviya Neer mali Veniyan! That is Siva-Mahadeva, the God of gods. He is *alakil jotiyan* (limitless light). He is the Dancer in the Ambalam. And Ambalam is indeed the immaculate heart. "So," says St. Sekkizhaar, "His feet -- and nought else, are our refuge."

It grieves me to observe that the Tamils are born-losers. Immense and indeed immeasurable was their literary output, even in the dim, distant past. No language was fostered in the hoary times by three successive Academies which enjoyed the devoted patronage of the ruling monarchs. For sometime Siva Himself presided over the Sangkam. Tamil was blessed, not only with theandric but also with divine patronage. It was hailed as a language dear to Siva and Vishnu too. Yet, what we have today is but a modicum of its hoary and opulent literature. An interminable catena of extraordinary opuses was allowed to perish irretrievably by reckless neglect as well as culpable vandalism. Excellent works fed the flames. Water too, periodically, carried in its current, palm-leaves of unexcellable wisdom. Even religious works were forced to share this inexorable fate. Visitors to the libraries were termites, not scholars.

In the Forties and Fifties, a wave of disestablishment swept the Tamil country. *Ithihasas, Puranas,* in particular Sthala Puranas, and even sacred writings stood condemned and contemned. The champions of this movement were glib orators who, by their highfalutin haranguing dinned into the Tamil youths an implacable hatred for all works that were suspected to have some nexus with Sanskrit. Each town vied with the other in making bonfires of sacred writings. I am blessed with the friendship of a few contrite arsonites. The wave of acerbity, by the grace of Grace, is beginning to ebb. Thank God.

The Periya Puranam and the Kamba Ramayanam were in little repute during the black years and now judgements in their favour are coming from beyond the seas, and convince us to our shame, that we have been abusing and laughing at the best of opuses. The Vice-Chancellor has, in his light-diffusing Foreword, brought to our notice, the inestimable contributions of foreigners whose genuine love and devotion and commitment to Tamil are far greater than even the Tamils'. God be praised. The days of the vociferous popularists are over. Many of these too have undergone a sea-change and are willing to offer praise, where praise is due.

Of the verses of the Periya Puranam, it should be said, that it is impossible to alter a word of it, without altering it for the worse. St. Sekkizhaar speaks of what he calls "Punithar Peravai" -- the Assembly of the holy ones. Indeed it is for the flourishing of this lofty and sublime and holy Assembly, the Periya Puranam was indited. This Assembly is thus described by our Saint: "Thooya sol malar pothinalan nukar taru Punithar Peravai." Thooya means pure; sol means word; malar means flower; pothi means yielding experience. The Assembly enjoys the bliss of the pure weal with which is packed the verse-garlands of the Naayanmaar who for ever contemplate Siva in whose matted crest is poised the accrescent crescent, and who for ever hail Him -- the Lord of the Ambalam. The words of our Saint -- at once unsubstitutable and absolutely apposite --, fall into their right place, with an ease married to grace. The monosyllabic and meticulous movement of the vocables marks our Saint's marvellously magnificent metrics. The words glide into the ears of the devotee-reader and touch his soul, creating vibrations which are truly electric. He repeats them and gets immersed in their ever-crescent sweetness. He joins our Saint and prays with him thus: "Punithar Peravai Vidi murai ulakil vilangki velkave!" (May the magnus societas for ever triumphantly flourish, illuminant in the world!). The reader can see that the words of St. Sekkizhaar are straight, simple and soul-uplifting.

The tribute that is paid to Valmiki by Kambar says: "Vaangkarum paatham naankum vakuttha Vaanmiki (Valmiki whose four-foot verse is compact of unsubstitutable syllables)." Such are also the the verses of St. Sekkizhaar who visioned events directly without the medium of language and at the same time expressed them in such language that would not fail in its mission of communication. His expressions enlighten distant lands, relight dead suns and animate the cosmic soulscape.

The puranam of each and every Naayanaar is quick with life and quickens our moribund souls. No episode of the Periya Puranam is to be rushed through. The reader will feel as he graduates in readership that many of the verses serve as watersheds for the parched and thirsty soul. Palliakaram N. Kandaswami Pillai -- a savant of massive scholarship --, took me into his confidence and narrated to me an incident relating to the polyglot polymath Dr. V.V. Ramana Sastrin. In the evening of his life, the great Sastrin was ever found with a copy of the Periya Puranam. When Pillai asked him: "How many verses do you study a day?" he answered: *"Yen, moonu naalu odume'!"* Yes, Sastrin could finish reading three or four verses a day. He pored over St. Sekkizhaar for about ten hours a day.

Coming to know that his end was near, Dr. Krishna Sivaraman -- the greatest of the twentieth century Saiva Siddhantins --, spent his time, night and day, poring over the Periya Puranam. His brother Swaminathan brought to his notice the accumulating arrears of work and requested him to attend to them. Then said Dr. Sivaraman: "Look here, I have no time for anything else." How I wish that my life too meets with a similar end.

On occasions St. Sekkizhaar causes a single vocable do office for a cluster of multitudinous meanings. In the verse beginning with *"Pe'r Paravai,"* we meet with the word Paravai seven times. The single word is amazingly factorized.

1. *Pe'r Paravai: Her name is Paravai.*
2. *Perum Paravai: Peru umpar avai: The assembly of the celestials.*
3. *Paravai = paravu Ai: The goddess who is hailed.*
4. *Arum Paravai = Arumpar avai: Rows of jasmine buds.*
5. *Ceer Paravai = Ceer paravu Ai: Beauty that is coveted by Lakshmi.*
6. *Ye'r paravai: The broad expanse.*
7. *Yezhu paravai: The seven seas.*

No wonder Maha Vidwan Meenaakshisundaram Pillai -- the scholar of scholars --, stood bewitched by this verse. His ecstatic admiration burst out in the form of a verse beginning with the words: "Muraiyin oru siru tookkil . . . " Paravai is the name of the consort of St. Sundarar. Paravai also means ocean. The word tookku means verse. It also means a scale. Pillai's message is this. Such

is the valiancy of St. Sekkizhaar that he can weigh in a scale all the seven oceans. In other words, the saint can pack all the seven seas in a little verse.

St. Sekkizhaar was endowed with a vision which was at once macroscopic (telescopic) and microscopic. When the husband of Punitavatiyaar fell at her feet and declared to all the people that were there, that she was a goddess that should be adored by all, she was convinced of his commitment to his persuasion. Then and there she prayed to Lord Siva to rid her of the burden of her beauty and flesh which she willingly bore for the sake of her husband, and grant her the form of the sacred ghost, dear to the Lord. She forthwith shook away all the flesh where beauty abode, and stood an awful, skeletal being -- the form of a hallowed ghost. Struck with terror, the people that stood near her, moved away. Alone, alone, all all alone she stood and hailed Lord Siva. St. Sekkizhaar says that she hailed Siva at that very hour with her Arputhatthiruvantaati and Irattaimanimaalai-- both in anophoretic verses. How was this known to our Saint ? The answer is that his microscopic vision helped him to find out what truly happened. Verse 61 of the Aruputhatthiruvantaati says:

"Without beholding Your divine form, I – all unregenerate -
Became Your servitor that day; this day too, when I stand
Redeemed, I have not beheld it. If men ask me: "What may
Your Lord's form be?" what can I say? What indeed is Your form?"

One more instance in proof of our Saint's microscopic vision. Introducing St. Appoothi to us, our Saint says: "He had quelled larceny, falsity, lust and wrath, And such other flaws . . . " St. Appoothi was a man of veracity. When he lost his eldest son who died by snake-bite, he had the body rolled up in a mat and kept it (hidden) in the courtyard of his house. He screened this from the knowledge of St. Appar--his sacred guest--, with a view to feasting him in time. However, when St. Appar before commencing his eating, applied the holy ash on the persons that constituted St. Appoothi's family, he perceived the absence of St. Appoothi's eldest son. When he commanded St. Appoothi to secure the presence of the missing son, St. Appoothi said: "He is not to be of any service, now, here." This answer disturbed St. Appar. Was this possibly because of the feeling engendered in the bosom of St. Appar that St. Appoothi's dictum was not true? No. St. Appoothi was known for his veracity. The charge of uttering a falsehood could never be levelled against him. However there was something incomplete in the answer of St. Appoothi. The situation presented a quandary to St. Appar. How did he tackle it? St. Sekkizhaar's microscopic vision delves deep into the scenario and witnesses the happening. Not only that. Our Saint listens to the very words of St. Appar addressed to St. Appoothi. The guru addresses his chela thus: "Mei viritthu uraiyum (Be pleased to unfold in full, your truthful dictum). The words of St. Appar bear eloquent testimony not only to his greatness but to his chela's too.

Now, a word or two, about the telescopic vision of our Saint. Tradition has it that St. Sundarar is the hero of the Periya Puranam. He was the constant attendant of Lord Siva. It was such a person who was to take birth on earth -- the sinful sublunary station. Why? Who can know of the cause save our Saint? His telescopic vision presents to him the happenings at Kailaas. His reportage runs thus: "It happened by the grace of the Lord of gods. The world was to be blessed by Lord Siva, with the Tirutthondatthokai through the instrumentality of St. Sundarar. So, Sundarar set his mind on a pair of women who too felt delighted to behold him." The entire incident took place in a split-second. However it did not miss the telescopic vision of our Saint.

The telescopic vision of our Saint is able to penetrate Maha Kailaas as well as Bhu Kailaas. St. Appar undertook the most hazardous of pilgrimages. He resolved to have a darshan of Lord Siva at Bhu Kailaas. Unmindful of dangers, on he moved. His body wasted and he eventually reached a stage when he lay utterly undone on the way. He was just a bag of bones. It was then Lord Siva appeared before him in the habit (Vetam) of a muni. Not only that. He held in his hand something. What mote it be? It is our Saint's vision that finds out what it really was. Lord Siva held in his hand

a pool of pure water. Why, a pool of water? The reader will gain a correct perspective if he chooses to consult pages 78 and 79 of "St. Sekkizhaar" by T.N. Ramachandran, Sahitya Akademi - 1994.

The Periya Puranam begins and ends in Kailaas. Our Saint whose vision discovered the cause of St. Sundarar's avatar, should also reveal to us the nature of his ascension. At the command of Lord Siva, His white tusker was sent to Tiruvanjaikkalam to carry St. Sundarar to Kailaas. He communicated his departure telepathically to St. Ceramaan Perumaan Naayanaar who forthwith mounted his horse, whispered into its ear the Siva-mantra, overtook the white tusker, circumambulated it and proceeded onward. What happened when both the Naayanmaar arrived at the threshold of Siva's shrine? Who but our Saint is competent to tell us of the happening? His telescopic vision witnessed what happened thither. While St. Sundarar passed through the entrance without let or hindrance, the Cera was not permitted to proceed onward. Why? The answer is, he was not summoned. However at the intercession of St. Sundarar, he was suffered to pass the entrance and arrive at the holy presence. It was then Siva asked him: "Ingku Naam azhaiyaamai nee yeithiyathu en?" (How is it you have come here, when We did not bid you come here?) What indeed was the Cera's answer? Our Saint actually hears the very words uttered by the Cera and records his answer: "Wafted by the flooding waves of Your sea of mercy, I have arrived at Your divine presence."

Instances can be cited without end to demonstrate the lofty and sublime nature of our Saint's vision. "As an expression of the psychology and metaphysics of Tamil devotional religion, at least in its Saiva Variant," says David Shulman, "Cekkilar's encyclopaedic hagiography has no equal." (The Hungry God, The University of Chicago Press, 1993, pages 19 & 20).

It is well known that the Periya Puranam is structured on the eleven verses of St. Sundarar's Tiru-th-thonda-th-Thokai. These form its eleven sargas. Two more Sargas, one preceding these as *Aarohana* and one succeeding these as *Avarohana* were added to these by our Poet-Saint, and thus was formed the full and perfect circle. The Puranam is well set within this rounded literary orb brimming with spiritual entelechy. The Puranam is in two parts, and in all, comprises 4,353 verses. (Sivakkavi Mani's edition comprises 4,281 verses and his is the one we have followed.) The Puranam was christened as the Tiru-th-Thondar-Puranam by our Saint. It sings the glories of sixtythree individual saints and nine groups of saints. The individual saints are known as *Tani Atiyaar* and the groups *Tokai Atiyaar*.

The Periya Puranam, truly speaking, is a galaxy of puranams. In fact seventytwo puranams coalesce into one mighty and magnificent Puranam. As Prof. K.R. Srinivasa Iyengar observes: "It is a world of intensity piled upon immensity, and the sacred sixtythree do coalesce into a singular Fellowship in the experience of God-Love and enactment of total surrender."

Of St. Sekkizhaar, St. Umaapati says:

"Bhagawan Valmiki -- the author of the sweet epic,
The Ramayana --, is, in sooth, no match for the sage
Of Kunrai; neither can Veda Vyaasa -- the inditer
Of the Maha Bharata writ in accordance with the principles
Of tradition, match him;
Patanjali who is Aadisesha of one thousand
Flawless tongues, is no match for him;
Even Agastya -- the Muni of the Potiyil Hill --
Cannot equal him who is mantled in ever-during glory."

Sekkizhaar Adi-p-Podi
T.N. Ramachandran.

INTRODUCTION

I A Key to the Periya Puṛanam

The Periya Puranam communicates itself at various levels. A certain frame of mind which is Siva's own gift to the reader-devotee, is a must for an unclouded understanding of this sublime hagiography. The episodes of violence occurring in the Periya Puranam have baffled and to an extent befuddled many a scholar. I have been told by a good many readers that they could not stomach the acts of certain Naayanmaar. These are obviously unacquainted with the History of Religions. In the domain of the Lord - God, things happen not to please men, but to teach them valuable lessons if only they are willing to learn. I do not quarrel with them that are unable to receive the Periya Puranam in its entirety. I have observed many years ago that the Periya Puranam is a vast and lofty mountain range, the peaks of which are unscalable by ordinary mortals. This is not a pontific assertion. It is just a statement of fact. In religion what is repellent to a commoner is charming and attractive to a bhakta. The normal and prudent man can never emerge as a bhakta so long as he clings to his normalcy and prudence. True devotees are tender-hearted, but tough-minded. Firmness of purpose characterises them.

A religious work is not for all and sundry. It is intended for a select few. Of course, others are not forbidden from cultivating it. They too can read it with some profit. These persons, however, are disqualified from criticising it, for these are un-*atikaaris*. "To whom therefore, is the Periya Puranam addressed ?" This is a vital question which leads to the following more general question. "How is a book to be understood ?" This question stands tackled by Mahakavi Bharati. Recently Seeni Viswanathan unearthed a few essays of Bharati and published them in a book-form. This work is called Bharatiyin Kandu Ariyappatta Puthiya Katturaikall. In this work is an essay which is entitled Pancha Tantra Vilakkam. This provides the reader with a key to understand any Indian classic. Herein-below is given a translation of the Mahakavi's essay.

"It is not a custom with patients to learn of the value of medicinal herbs that grow in the backyards of their own houses. Even so, though many works familiar to us are boundlessly fruitful, yet we do not cultivate them in depth. Neither do we reflect how we should pattern our life befitting their valuable suggestions. So, like metals which lie buried in the earth, they lie robbed of their lustre.

The Pancha Tantra is one among such (neglected) works. Its passages are replete with diplomatic wisdom and maxims of social welfare. We remain incompetent to study and put them to use. Every one who is concerned with the current affairs relating to the governance of the nation, must study them with minute care.

When men begin to live as a body, many sects and parties inevitably emerge from such living. General weal becomes possible only when the members of each sect so conduct themselves that it promotes their respective welfare. This apart, on occasions, it behooves all the parties to get united and act in a concerted way when dealing with the affairs of a different nation.

Again, each individual has to safeguard his clan and its dharma from the troubles likely to be caused by others. In such circumstances, each moment of man's life is beset with manifold confusion, complication and hardship. On such occasions, then and there appear a new opportunity and a fresh urgency. In keeping with such urgencies men, parties and nations -- all peculiarly alive to the current situation --, are constrained to evolve and wield novel and fresh devices. The Sastra that speaks of such devices is called Tantra Sastra. It is this Sastra which is explicated with many exampla in the rare work Pancha Tantra.

Occacasionally the Tantras adhere to ruse and deception. On this account, some useless men of pseudo-wisdom, think very disparagingly of the very Tantra Sastra.

Each Sastra has its rules and unless these rules are obeyed, the results desired cannot be secured.

The Buddha, Tiruvalluvar, the Christ and other countless great ones had declared that Adharma should be conquered by Dharma and Enmity by Love. This is true. Yet this is the way meant solely for the spiritually-evolved. This way can be pursued (only) by the pure, selfless, wise men. Men who are endowed with domestic life, men who live with their wives and children, men who are possessed of home and property and men who (in short) pursue the phenomenal way, are incompetent to pursue the lofty way.

Jesus Christ exhorted thus : "Do good to him that harmed you." This day, the Christians of Europe are not only not able to adhere to this way of life, but are also following a contrary way; it has become their second nature to harm them that did them good.

True, a householder must be possessed of patience and peace. It is also true that he should essay to forgive those that do him harm of the ordinary type. But, if someone attempts to spoil through a-dharma the family of a householder, he that opposes not the enemy and perishes, is but a dog. When a nation is ruled by a different nation in an unholy way, they that do not oppose such rule, are but corpses.

Is he a man at all who runs away offering a mental pooja to the wolf that snatches his wife and child, the while saying, "One should do good to the evil-doer"? When a burglar breaks open a house with his jemmy, does it become the householder to tell thus, "Dear one, worry not," and place before the robber all the household utensils ?

By quoting the dharmic dicta of the Buddha, the Christ and other great ones, this day, some dastards deceive the world. Scared of the enemies, some fools, besides being unable to proclaim openly the unholy deeds of the enemies, go to the extent of forfending the opposition offered by the stout-hearted. These say : "Oh, no, no. Our Vedas declare that we should love all. We should foster fraternity." So they declare with a view to curry favour with the enemies. This is an instance of the Devil quoting the Scripture.

Dharma-s vary from man to man. Even unto the same person, they are not of uniform application for all times.

Dharma-s differ according to time, place, type of men and urgency. Life on earth will be fruitful only when dharma-s are properly fostered. Then only will God be pleased."

This essay of the Mahakavi's must be read and re-read till its message gets sunk into our soul. Between what is practical and what is ideal is a vast distance that can be traversed only by the recipients of Grace. These travellers are the heroes of the variform faiths of the world. The great Pattinatthaar lamented thus :

"I cannot slice with a sword my son to feed You;
I cannot give up the joy of youth for the ban
Pronounced by a woman; I cannot, on the sixth day
Of my servitorship, gouge my eye and fix it on Yours.
How can I at all, O Lord of Kaalatthi,
Ever hope to become Your servitor ?"

In a different strain, but with the same longing, Sankara Bhagavat Paada spoke of his angst and agony.

"O Lord of mountains! I cannot cause
The least harm to others; I know not why
You do not like me.
It is widely known that You bestowed grace
On him that harmed his wife,
On him that wronged his son
And on him that harried his father."

These two great saints bear eloquent testimony to the sacrifices of St. Sirutthondar, St. Thiruneelakantar, St. Kannappar, St. Yiyar Pakai and St. Chandesa. They also confess that they are not the equals of the Naayanmaar. We cannot rush into the region where these two extraordinary saints feared to tread in.

Let it be remembered that the highest value of the phenomenal world may prove to be nothing, less than nothing, in the spiritual world. Our weights and measures are of no avail when we essay to reckon the greatness of Naayanmaar. Saiva Siddhantam says that Siva can be beheld only with the eye which Siva is pleased confer on the devotee-beholder. Even so, a devotee is to be seen with the eye of Devotion.

Again values of the phenomenal world stand devalued in the spiritual world. Different types of rules govern the Spiritual Republic. Here, the father and/or mother will adore the son or the daughter. The husband pays obeisance to his wife. The king, the queen and the minister adore their subjects. Caste-rules are cast away. An untouchable is hailed as the holiest.

The boy-saint Tirugnaanasam bandhar returns home after a pilgrimage. St. Sekkizhaar celebrates his return thus :

"Even as the Brahmins offered obeisance to his feet,
The divine child with his father close by,
Entered his mansion; the righteous women
Of the Brahmin clan holding pots filled
With holy water, lamps and the like, received him.
The divine mother who gave birth to him
Came before him with the sacred vessel of holy ash,
Adorned him therewith, paid obeisance to him
And praised him . . . . . . " - (262 / 2160)

Again, St. Sambandhar's return to his home-town after his celebrated victory in Madurai, is thus described:

"His mother that hailed from the clan of great and rare
Brahmins, came before him and adored his feet . . . . . " - (958 / 2856).

In verse 879/2777, St. Sekkizhaar says : "Sivapaadahrudayar neared him adoring."

Gnaayiru Kizhaar, the father of Sangkiliyaar, adores his daughter. St. Sekkizhaar says: "Then her father fell at her feet . . . . . ." - 220/3374.

St. Yiyar Pakai adores his wife. St. Sekkizhaar says: "This said, she paid obeisance to her unique husband. The devotee Yiyar - Pakaiyaar reciprocated it." - 9/412. The husband of St. Punithavati adored his wife after duly praising her. "I thrive by your grace;

The tender child, by your grace, bears your name."
This said, he prostrated flat before her in worship." - (45 / 1761).

The reader may pardon me for my mixing of metaphors. The Periya Puranam is the crest-jewel of the Saivite canonical works and its key is bhakti.

INTRODUCTION

II Naayanmaar

TIRUGNAANASAMBANDHAR

During the sixth century and the first quarter of the seventh century Saivism was at its lowest ebb. During the commencement of the seventh century the Pallava king Mahendra Varma ruled over Kanchi. He was a Samana. During his reign Jainism flourished with royal patronage. The Paandya who ascended the gadi in 640 A.D., was a puissant monarch. He was a staunch Samana. Though King Mahendra embraced Saivism at or about 625 A.D., and though he did his best to foster Saivism, it could not regain its former splendour. This Pallava passed away during 630 A.D. St. Tirunaavukkarasar was at this time leading a peaceful life at Tiruvatikai where his sister spent a life dedicated to the service of Lord Siva. St. Tirunaavukkarasar, since known more famously as Appar, spent his life at this time, in utter seclusion. He chose to remain in the holy umbrage cast by the divine feet of his self-effacing sister Tilakavatiyaar. St. Tirugnaanasambandhar is to make his avatar in 639 A.D. It was during this interregnum, to be precise, in 635 A.D., Hiuen - Tsiang sojourned at Kanchipuram. According to his reportage, both Jainism and Buddhism throve well during this time. In fact Jainism had a greater number of adherents. [Si - Yu ki, Samuel Beal, Introduction pages xx, 228-229 - 1804, Reprint 1981, Delhi.] Saivites were far outnumbered by the adherents of alien faiths that were positively hostile to Saivism. Again, many among the Saivites were but nominal Saivites. In such circumstances, Sivapaada Hrudayar intensified his askesis and prayed for the blessing of a son who would do away with the alien faiths. In this connection, it should be observed that the other faiths could have continued to thrive well, if their adherents had practised tolerance. Instead they proved to be needlessly militant and abominably aggressive.

Both Sivapaada Hrudayar and his wife Bhagavatiyaar hailed from clans solely, wholly and exclusively dedicated to Lord Siva. Siva -- the compassionate Lord --, blessed them with the boon sought by them. Thus came to be born the godly son "in fleshly tabernacle and human form" (Sivam perukkum Pillaiyaar tiruavataaram ceythaar).

"The burgeoning blooms filled the gardens
With rare perfume;
The honied pollen spread in all directions
And blanketed the light;
Now came gently the southerly from the Potiyil
And settled the dusty pollen;
Now shone the lovely rays of pure lustre."

[- Stanza 29, The Puranam of Tirugnaanasambandhar.]

Thanks to the patient and painstaking research conducted by Sri Sivagurunaatha Pillai ot Sundaraperumaall Koyil, we now know that St. Sambandhar made his avatar on the Adirai Day, the 29th of Chittirai, Vikaari (3740, Kaliyabda) corresponding to 12 May 639.

The town that stands aeviternally sanctified by the birth of St. Tirugnaanasambandhar is Seekhaazhi. A few days after his third birth-day, he importuned his father to take him with him to the temple-tank where his father was to have his ritualistic bath. His father placed him on the bank of the tank, implored Lord Siva to take care of the child and immersed in the water to perform what is known as agamarushanam. As soon as the father plunged into the water, the child casting his look on the

temple-tower, began to cry aloud. Then took place, the miracle of miracles. Mother Paarvati approached the child, poured her breast-milk into a goblet of gold, pacified the child and made him drink the milk. It was indeed GNOSIS (Siva Gnaanam) that was administered to the divine child. From that very moment he became Sivagnaanasambandhar. Thus, even thus, he was blessed with immatchable wisdom. As an indicant of his omniscience, his lips began to articulate the peerless glory of Siva in His Ammai-Appar form. The first verse of the godly child runs thus:

"Oh, the Lord wears a todu; He rides the Bull;
He wears the pure and white crescent;
He is bedaubed with the ash of the Crematory:
Behold Him – the Thief of my heart !
Of yore, as I adored Him with petalled flowers
He has (now) showered on me His grace.
He, even He -- the Lord-God --, is entempled
In the lofty and majestic Tonipuram."

The decad beginning with above verse was sung by the divine child from the bank of the tank. Though his father was not vouchsafed a darshan of the Lord concorporate with His Consort, he knev that a theophanic miracle had taken place. St.Sekkizhaar says:

"He who had wrought boundless tapas, of yore,
To become the blessed father of the divine child,
Let slip the stick; folding his flower-hands
In adoration, he danced in joy;
He was by fear, wonder and longing variously assailed;
He then began to con the import of the Tamil songs
So sweetly hymned by his son.

"He could not behold the Eternal One and follow Him
Like his son who beheld Him and followed Him.
Witnessing the happenings, he concluded
That the grace of the Lord of Tonipuram was at work;
So with a mind borne by longing
He went after his beloved son who walked before him."

A rousing reception was given to the godly child after he came out of the temple duly adoring Toniappar and Periyanaayaki. The decad he sang in the presence of Toniappar opens thus:

"He wears, in love, melliferous konrais which bloom
Wreath-like, and are buzzed by bees;
He stared to death Kaama whose flag sports
The makara; Puravam is the uberous town
Where He resides; He is the Lord who gutted with fire
The triple hostile citadels; He indeed is DHARMA;
Behold Puravam, where, hailed by the supernals
He abides with Uma!"

The very next day, the godly child proceeded to Kolakka. In the tank facing the temple, he beheld women bathing in joy.

After adoring the Lord, he hymned His praise thus:

"Damsels dive and sport in the pool at Kolakka

Chasing the vaalai-fish to leap over the sluice;
It is here the Lord has His abode; matted is His hair;
He wears the crescent; His frame is ash-smeared;
He wears a garment of keell.
Ha, what may the reason be, for this -- His form?"

As he sang the verses keeping time by the clap of his flower-soft hands, the merficul Lord caused a pair of golden cymbals which bore the inscription of the Lord's own name, namely Panchaakshara, reach his hands so that he could thenceforth keep time with the help of the divine cymbals. Mother Parvati invested the cymbals with a valiancy to produce sound.

A few days later, he visited Tirunanipalli -- the birth-place of his mother. His father bore him on his shoulders, and it was thus he travelled. The envoi-verse of the decad which he sang at Nanipalli, runs thus:

"Mountainous billows soar up and reach
The creek and the littoral groves in the pools of which
Burgeon blue lilies, whose fragrance wafts over Kaazhi,
A name ranking tenth among its twelve names.
The Sage of Gnosis hailing from Kaazhi, has,
Seated on the shoulders of his father, sung this decad.
Whoever contemplates this decad on Nanipalli
Where abides the Lord who dances during midnight,
Will have his Karma annulled. This is our fiat!"

Then the divine child visited Talaicchangkaadu where the Lord is entempled in a shapely shrine. From here, he proceeded to Valampuram. His decad on Valampuram opens thus:

"He wielded the fierce and bent bow and sped the dart
That clove through the triple citadels over which
Streamers fluttered, and brought them down
With the din of thunder; He, the Lord of the celestials,
Who is concorporate with His Consort whose waist is
Tudi-like, abides here, hailed by His servitors.
It is Valampuram -- like goodly town, where
Shapely buffoloes lie immersed in its watery fields."

From this town, the godly child fared forth to Pallavaneeccharam where he hailed Siva thus:

"His hand wields an axe; He plays on a Veena;
He is the Lord - Ruler of Pallavaneeccharam --
The littoral city. Who can ever know of Him?"

At the nearby shrine Chaaikkaadu he hailed the Lord thus:

"They that reach our Lord - Master of cool and serene
Pukaar - Chaaikkaadu rich in its long streets
Dight with silvery mansions, will not return to earth;
They will forever abide in Heaven; they will not wilt;
They will not close their eyes besieged by hunger;
They stand freed of all maladies. It is needless to asseverate
That they who hear and know of the shrine here,
Will not become the denizens of mere paradise."

The next shrine adored by the godly child was Tiruvennkaadu. As he adored the Lord, he burst into verse thus:

"His forehead shows an eye; his hand, fire;
His form reveals a woman, his matted hair, the crescent;
His town is rich in nimbi by which crops flourish;
He resides at Vennkaadu -- the One whose flag sports the Bull."

With very great reluctance, he left Vennkaadu and visited Tirumullaivaayil where he hailed Siva thus:

"His throat is tinct with the murk of the halaahalaa
Which soared up immensely and which was by Him
Cut to a small size;
He is the Dancer who is robed in splendour;
He whose radiance pervades and passes beyond
The heavenly demesne, is the Lord of Uma
Who shares His frame; He is our Hara.
Behold His polis Tirumullaivaayil where
Winged chafers hum, quaffing lucid nectar
From lotus flowers that flourish in the pools
And the happy groves and the fields rich in clayey soil."

St. Sambandhar left this place and returned to Seekaazhi. He adored the Lord of the Ark and in His presence sang a decad -- Verily the pure touchstone of poesy. He daily adored the Lord in ever-increasing devotion. Then impelled by a growing love to adore the Lord in His various shrines like Mahendrapalli, Kurukaavoor and Tirumullaivaayil, he left Seekazhi. He visited many shrines, hymned the Lord's praises in each and every shrine that he visited and eventually returned to Seekaazhi.

During this time, the great psalterist Tiruneelakanta Yaazhppaanar and his noble wife Matangkachoolaamani -- the mellifluous songstress of clear and ambrosial numbers --, arrived at Seekaazhi to pay, in single - minded devotion, their obeisance to the divine child. With the leave of the child, they chose to abide at Seekaazhi. The Paanar thenceforth become his accompanist.

Divining it to be the divine wish of Siva, the godly child set out for Tillai accompanied by his father, the Paanar - couple and other devotees. Adoring Siva on the way in His many shrines, the divine child reached the Kollidam. Sipping the beauty of nature and praising the Lord, he crossed the river. The three thousand Brahmins of peerless Tillai gathered in their strength and received the child of Siva, in a fitting manner. He moved into the temple, possessed by a divine ecstasy. Standing before the Lord, he hymned thus:

"Tillai is where dwell the Brahmins who foster
The sacrificial fire in unison with the rules
Learnt from the Vedas and the Aagamas;
It is these who have vanquished Kali.
The First One -- the wearer of the white and unaging crescent --,
Abides here. Sin does not take hold of them
That hold fast to His feet."

The godly child would not stay at Tillai -- the polis of the three thousand Brahmins. He chose to put up at Tiruvetkalam. He adored the Lord of Tiruvetkalam and hymned His multifoliate glory in many decads. One of the verses runs thus:

"The most noble One is the Alpha and the Omega;
With fire held in His beauteous hand
And to the accompaniment of the soft ***mrudangka****,*
He dances, witnessed by the Daughter of the Mountain.
As He dances, His garland of laughing skulls,
The Ganga and the crescent sway metrically.
He is the Lord of the goodly town Vetkalam,
The wearer of the white ash of the crematory."

He then proceeded to Kazhippaalai where he sang the glory of Siva thus:

"The smoke of the Kunguliya incense soars up and up;
Kazhippaalai is pervaded by such suaveolence;
Unbeknown to the Vedas is His measureless infinity;
Such is His PEACE that surpasseth understanding."

His next place of visit in his pilgrimage is Ucchi, known as Tirunelvaayil. Here he invoked the deity thus:

"He is the Lord of Nelvaayil where sluiced water flows
Pellucidly into little channels on whose sides dwell crabs.
He wears willingly a loin-cloth of four fingers' breath;
He indeed is the Lord of our Ucchi."

As mentioned above, the divine child would not stay at Tillai. He would visit it from the places where he abode. Eventually he returned to Tillai and hailed the Lord thus:

"You have Your ablutions in fragrant ghee, milk and curds;
You choose to abide, as Your place of residence, at
Chitrambalam from which the Brahmins part not;
You delight to adorn Yourself with odoriferous konrai flowers;
You sing the Vedas and the many hymns;
Your crest is dight with many strands of matted hair
And the moist and many - rayed crescent - moon;
Be pleased to annul our hoary karma."

He eventually left Tillai and proceeded west on the way running beside the bank of the holy Niva. Arriving at Yerukkattham Puliyur, he addressed Tiruneelakanta Yaazhppanar thus:

"O great one! Great indeed should have been the tapas
Wrought by this place to have caused your avatar here!"

He hymned the Lord of this town thus:

"He is the Lord of the Bhootha - Hosts, he is robed
In the skin of the tusker; He is concorporate with Uma;
In His crest doth rest the Ganga; His shrine is that of
Yerukkattham Puliyur's; if the feet of Him whose mount
Is the Bull, are hailed, karma will not cling to you."

From this place he proceeded to Muthu Kunru. En route, he sang thus:

"He quaffed the venom that rose up from the ocean
When it was churned with the mountain -- the churning - stick.
His radiant person blazes with a crown
Of coruscating gems and flower - bunches;

Let us reach His Muthukunru, where the river Mutthu
Flows carrying with it cool sandalwood,
Eaglewood and the Kungkuma flowers too,
As its offerings at the feet of the Lord."

From Muthukunru the godly child proceeded to Pennaakadam and adored Siva in His shrine at Thoongkaanai Maatam. He hymned the Lord thus:

"To avert embodiment which is subject to disease,
Birth and death and troubles too, O ye that think
Of the right place to perform tapas, choose for your adoration
The shrine of Thoongkaanai Maatam
At walled and moated Kadantai in whose every house
The Vedas are chanted, and abide in the shade
Cast by the feet of the Lord, as His servitors."

From this place he proceeded to Tiruvaratthurai. Though this stretch of the pilgrimage proved to be painful, he moved on with ease, adoring the Lord every now and then, the while chanting the Panchaakshara. He took rest at a place called Maaranpaadi. The Lord of Aratthurai deigned to cure the fatigue of the godly child. Through the Brahmins of Aratthurai, he presented to the godly child a pearly palanquin, a margaritaceous parasol and trumpets. He adored these and hymned the praise of the Lord of Aratthurai. It opens thus:

"The grace of the Lord of Aratthurai - upon - Nivaa
Whose fierce current carries with it great and fragrant blossoms,
Will not become theirs who do not meditate upon Him
And hail Him thus: "O Father, O God, our Deity
Who is the Rider of the Bull!"

He sojourned at Tiruvaratthurai. He visited the nearby shrines and returned to his place of sojourn. He left Tiruvaratthurai at the end of his sojourn for Seekazhi. He adored on his way the Lord in the towns of Pazhuvoor, Vijayamangkai, Vaikaa, Tiruppurampayam, Seignaloor, Viyaloor, Tiruntutevankudi, Pandanainalloor, Naraiyoor and Karuppariyaloor, and eventually arrived at Seekazhi.

The godly child was now seven years old. He underwent the ceremony of upanayanam (investiture of sacred thread) in keeping with the hoary tradition. The officiating priests announced thus: "Om! In keeping with the hoary tradition, we hereby grant you all the four Vedas!" The holy child at once recited all the four Vedas. Not only that. He also explicated to them the six Anga-s of the Vedas. Seizing the opportunity the Brahmins had all their doubts resolved by the boy - saint. He also blessed them with the message that the source for all primal and foremost mantras is Lord Siva's Panchaakshara. Then he hymned the divine decad on the Panchaakshara. The first two verses are as follows:

"Asleep or awake, think daily with a melting heart
On the mystic pentad; when, without pretence,
He hailed the hallowed feet, it was the Panchaakshara
Which striking dread in Death kicked him to death."

"They became the four Vedas of mantras; they abide
In the minds of the celestials and rule them;
Unto the righteous Brahmins who foster the ruddy fire,

It is the Pancnaakshara which is their ritualistic vespertine mantra."

It was during this time, St. Navukkarasar hearing of the greatness of the boy-saint, fared fortn to Seekazhi. Apprised of his arrival, the boy-saint deemed it to be the boon yielded by his meritorious acts in the past, hastened to receive him, accompanied by the servitors of Siva. When the boy-saint beheld him, he adored him thinking that his form was the visible manifestation of servitorship to Siva and the source of true love -- pure and purifying. When the boy-saint hailed him as Appar (Father), St. Appar responded with the soul-melting phrase: "Your servitor". Since that day, the name Appar stuck to St. Vaakeesar.

Together they visited the Ark-shrine. The boy-saint addressing St. Appar, said: "Hymn Your Lord - God in numbers." Thereat St. Appar sang a decad whose opening verse is as follows:

"When the universe came to be covered with the deluge,
It is said, (Devas in the form of) birds -- four or five
In number --, bore Your feet -- the source of all.
Is there aught for anyone of this wide sea-girt earth
To do save become the servitor of the Lord of Kazhumalam
Who wears a cool crescent and whose boon-conferring hand
Stretches to His knee?"

St. Appar abode with the boy-saint in the latter's holy mansion for many a day and eventually took leave of him to tread the godly way leading to the hallowed shrines of Siva. This was but a physical parting. Their minds, for ever, companied with each other. During this time, the boy-saint hailed Siva in rhythmic *tookkus*. St. Sekkizhaar says:

"With the garlands of chaste Tamil wrought of poems
*In **Vikarpam**, the decad of **Mozhi - maatru**,*
*The Palindronic decad of **Maalai - mattru**,*
*The decad of **Vazhi-mozhi-th-Thiruviraakam**,*
Iterative and reiterative decads
*Of **Yamakam** and **Ekapaatam**,*
*The decad of **Irukku-k-kurall** in dulcet Tamil,*
*The hymn of **Tiruvezhukootrirukkai** on the Father*
*And the decads of **Eerati and Eerati-mel-vaippu***
He adored the Lord.

*"The decad of **Naalati-mel-vaippu***
*The decads of **Eraakam** moving in swift*
And lofty metre, and the sublime decads
*Of **Chakkaram** and many others: Gnaanasambandhar*
Hymned these as the ideal and pioneer - literature
Packed completely with the principles of prosody,
On the Lord of Seekaazhi -- the Supreme One
Of the universe."

Once again the boy-saint was on his pilgrimage. The first shrine he visited was Tirukkannaar Koyil. He adored Siva in this shrine and hymned him. Then he visited the shrines which were close by. Then he fared forth on the northern bank of the Cauvery. At Pullirukkum Tiruvelur he hymned the Lord thus:

"The Lord wears melliferous konrai flowers,
Toxic madar, the many - rayed moon and also
Inwoven strands of matted hair.
Unto the two -- Sampaati and Jataayu --,
(The sovereigns of the feathered race),
He indeed is the Lord. Behold His Pullirukku Velur!"

The boy-saint moved onward and adored the Lord of Tiruninriyoor and sang His praise in boon-conferring decads of Tamil. He next visited Needoor whence he proceeded to Tiruppunkoor. He eventually arrived at Pazhamanni-p-Patikkarai where he hailed the Lord in ever-during garlands of Tamil verse. Then he visited Tirukkurukkai Veerattam. From there he came to Anniyoor where he hailed the Lord thus:

"The Lord who is the Life of lives and who rules them
Wears a crescent in His crest and abides at Anniyoor
In His radiant and resplendent form."

Then he visited Panthanainalloor, Tirumananjeri, Ethirkollpaadi and Velvikkudi. Both at Velvikkudi and Turutthi, the boy-saint beheld the theophany of the Lord in His glorious form as the Bridegroom, respectively during the night and the day. From Velvikkudi he proceeded to Kodikaa and thence to Kanjanoor. He then visited Maanthurai and Tirumangkalakkudi. At Viyaloor he had a darshan of the Lord who manifested before Him in His divine form. From there he came to Tirunthuthevankudi where he hailed Lord Siva thus:

"Know that the divine forms of the presiding deity
Of Tirunthuthevankudi -- the Sovereign of the supernals,
Whose feet are adored by the saints of rare tapas --,
Are indeed the much sought - after medicament and the mantras;
Eke are they the ever - coveted meritorious punya."

Then he visited the shrine at Innambar and hailed the Lord with a garland of Tamil verse set in the pattern of Idi-madakku. From there he fared forth to Vadakurangkaaduthurai where he hymned the Lord in a decad which celebrates Vaali's pooja and surrender to the Lord. Eventually he arrived at Tiruppazhanam and hymned the Lord thus:

"Hymning the Veda and wearing the white thread
He that is clad in the tiger-skin goes riding
In all resplendence, surrounded by the Bhootha - Hosts.
Such is the Lord of the town of Pazhanam who will
Annul the sins of those who hail Him thus:
"O Lord, O One who is nude and O One who is supremely desirable!"

From Pazhanam, the boy-saint came to Tiruvaiyaaru. He sojourned in this holy polis and hailed the Lord in many decads. One of the verses flows thus:

"Behold the shrine at Tiruvaiyaaru the Lord of which
Will bless one with the assurance -- "Fear not,"
Even when one swirls in bewilderment
Owing to the mortal commotion of the senses
Resulting in tohu - bohu and the cessation
Of the functioning of the brain, the while
Phlegm fills the gullet.
As the danseuses go round the court and dance

To the accompaniment of drum - beat,
A few monkeys, in their confusion,
Deem it to be the descent of rain, climb up the trees
And cast their look on the (sailing) clouds."

From Tiruvaiyaaru the boy-saint proceeded to Perumpuliyoor whence he came to Tiruneitthaanam. His decad on Neiyaadi Appar opens thus:

"He is the Lord - God who has His ablutions in ghee;
His neck is tinct with the dark hue of the oceanic venom;
He is concorporate with the Daughter of Himavant;
He is mantled in the hide of the trunked tusker;
He abides with Her whose eyes are the blue lilies
That dance in the field. Behold His Neitthaanam!"

From there he fared forth to Mazhapaadi and hailed its presiding deity Vayiratthoon Naathar. He next visited Tirukkaanoor where he hailed Siva in a dulcet decad. The eighth verse runs thus:

"He spoke of the nature of Tamil (which is Love);
He played on the veena keeping time; He parts not
From the place where songs are sung
To the accompaniments of muzhavam and montai;
He robbed me of my beauty, conferring on me
The hue of kumizh; He is the coral - hued One
Of Kaanoor girt with suaveolent gardens."

He then fared forth to Anbilaalanthurai whence he arrived at Maanthurai situate on the western bank of the river Cauvery. He then visited Tiruppaacchilaacchiraamam. In this town, he cured the grand mal with which the daughter of the local chieftain was afflicted. He then visited Paigngneeli whence he came to Tiru - Eangkoi - Malai where he hymned the Lord thus:

"On His matted crest where rests the moist moon of the heavens
He wears madar flowers; He is concorporate
With the antelope - eyed Devi whose lips articulate
Melliferous words; He dances in the crematory
During night, holding fire (in His hand);
Hailed by the world, He abides at Eangkoi - Malai
In the slopes of which hordes of hogs foregather."

He then fared forth to Kodi - Maadacchengkunroor where he cured the malarial fever (which in those days was a grievous illness) of his servitors. He admonished them and commanded them to engage themselves fittingly in services to the Lord.

"You suffer from your action; can't you this learn?
Your indifference spells your ruin;
Let us, to the Lord, render manual service; we are His servitors;
Nought shall assail us; Tiruneelakantam saves."

After his sojourn in that town, he left for Tiruppaandikkodumudi where he adored the Lord with all his heart. Then passing through Venjamaakkoodal, Karur, Maanikka Malai, Paraaitthuurai, Aalanthurai, Senthurai, Tirukkarkudi Hill and Mukkeeccharam he arrived at Tiruchiraappalli. In this town he hailed Siva thus:

"He is the Lord of weal ever free from evil;
His mount is a white Bull; His Consort shares His frame;
His is the wealth inexhaustible; His is the Hill of Chiraappalli;
My soul grows cool and serene when I hail Him."

From there he repaired to Aanaikkaa where he hymned an Akam decad. At Tavatthurai he adorned the Lord with a verse - garland. Then he came to Tiruppaatrurai whence he arrived at Tiruverumpiyoor on his way to Nedungkalam. In his garland of melodic verse he hailed the Primal One of Nedungkalam thus:

"O Lord of the Vedas who is robed in a hide !
On Your matted hair flourishes a crescent !
O Pigngnakaa !" Thus should You be hailed.
Otherwise You choose to reckon men's shortcomings.
O Lord that abides at Nedungkalam, be pleased
To averruncate the ills of those who are poised
In lofty and disciplined loyalty."

Visiting Niyamam, Tirukkaattuppalli, Tiruvaalampozhil, Poonthurutthi, Kandiyoor, Chotrutthurai, Tiruvedikudi, Venni and Chakkarappalli he arrived at Pullamangkai where he hailed Siva thus:

"Pullamangkai is situate on the bank of the Cauvery
Which flows carrying with it bunches of shapely flowers,
Sandalwood and eaglewood; from the holes in the trees
Of this town owls galore make music;
Our Father who rules us abides here in Aalanthurai;
So adore Him that your karma gets wiped out."

He then visited Celoor, Paalaitthurai, Tirunalloor, Tirukkarukavoor, Avallivallnalloor, Paritinanniyamam, Poovanoor, Avoor and Tiruvalanjuzhi. Summer was at its fiercest when he arrived at Tiruvalanjuzhi. From there he desired to leave for Pazhayaarai. Seeking the intimate company of the devotees he fared forth with them on foot, to Pazhayaarai Metrali. He adored the Lord of Pazhayaarai Metrali in melting love. He then came to Tirucchatthimutram, hailed the Lord and proceeded to Patticcharam. To alleviate the cruel heat of summer, invisible Siva - Bhoothas held over his head a canopy dight with pearls. When they addressed him and said: "The Lord Pattisar mercifully commanded us to carry this and give it to you", the beauteous pandal of pearls materialised. Thrilled with ecstasy, he prostrated on the ground. He then moved under the pandal and sat beneath it. It looked as though he was throned in the shade cast by the divine feet of Lord Siva. Well received by the devotees of the place he reached Patticcharam, stood before the presence of the Lord and hymned his garland of verse. He sojourned in this town from where he visited Pazhayaarai Vadatali. Then he visited Irumpoolai, Arathaipperumpaazhi, Tiruccherai, Tirunaaloor, Kudavaayil, Naraiyoor and (Arisilkarai) Tirupputthoor. In the last-mentioned place he sojourned. From there he visited Sivapuram and hymned its Lord in a divine decad of swelling music. One of the verses sung here runs as follows:

"Behold Sivapuram on the southern bank
Of the hoary Cauvery whose waves splash
Against its beauteous banks.
It is the town of the Lord - Adept who holds in His hand
The yaazh whence soars up melodious music."

He then left for Kudamookku and hailed its Lord in harmonious numbers. He also visited the shrines of Keezhkkottam and Kaaronam. He then arrived at Tirunaakeccharam and hailed the Lord in a divine decad of splendorous Tamil -- rich in rare wisdom. He left this town for Tiruvidaimaruthur and hailed Siva thus:

"A skull is His begging - bowl; He lives on the alms
Of the villagers; He resides in the crematory.
Is this Idaimaruthu the peer of the shady seat
Under the Kallaalaa tree where
He with His Consort of unaging breasts, abides ?"

From Idaimaruthu, he visited Kurangkaaduthurai in the south and Tiruvaavaduthurai.

When he sojourned in the latter place, the season for sacrifice was close at hand. His father sought his leave to depart with the wherewithal needed for the performance of sacrifices. At this, he moved into the temple, stood beside the bali-pitam and prayed thus: "I have nothing to give him who prays for immense wealth; I know not aught but Your hallowed feet." He composed his decad in the pattern of Naaladi-mel-vaippu. Lord Siva heard his prayer. Through a Siva-Bhootha, a purse was placed on the bali-pita. It was indeed an inexhaustible kizhi, ever containing a thousand gold sovereigns. He gave this to his father who with a joyous mind left for Seekaazhi.

He then visited Kozhampam, Vaikal Maadakkoyil and Tirunallam. At Tirunallam he adored the Lord with a lovely garland of verses. The decad opens thus:

"The goodly Lord that rules us, with His bow,
Gutted with fire, the three citadels.
He abides at Nallam hailed by the celestials
In various ways as the blue-necked Lord who is
Seated in the shade of the Kallaala tree."

From there he visited the Maadakkoyil at Tiruvazhundur, hailed the Lord of Maa Matam in hymn and song and solemn strain. From there he came to Tirutthurutthi, Moovaloor, Mayilaaduthurai, Cemponpalli, Vilanakar and Pariyaloor. At Pariyaloor Veerattam, he hailed Siva thus:

"He is the Lord - Author; He is the Dancer who holds
In His palm the fire; He wears on His matted crest
The unaging crescent; He is the Ancient One
Of Veerattam at Tirupppariyaloor
Whose dwellers are poised in piety."

He then arrived at Dharmapuram, visiting on his way Vettakkudi. For some reason, the kin of Tiruneelakanta Yaazhppaanar thought that the boy-saint owed much of his glory to the great Paanar. So, at Dharmapuram, at the request of Paanar, he established the infinite superiority of his vocal rendering. His yaazh-muri decad rendered here, is a class by itself.

He was ever on the move. He eventually arrived at Tirunallaaru and hymned the Lord ever concorporate with His Consort. His decad on the Lord opens thus:

"He is the Supreme Ens; He is the lofty One whose
Mount is the white Bull of beauteous eyes;
His golden frame is shared by Her whose
Bliss-yielding breasts are bejewelled.
He is mantled in a hide; over His loin-cloth

Is a serpent-girdle; He is our Lord - God;
He abides at Nallaaru."

Leaving Nallaaru, he visited the many shrines of the Chola realm. At Saatthamangkai he abode in the house of Nila Nakkar. He then visited Naakaikkaaronam and Keezhvelur. At the invitation of Sirutthondar he visited Chengkaattankudi and hailed the Lord of Ganapaticcharam in an ecstatic decad of the Akam genre. As his mind was oned with the Lord, he grew oblivious of the trouble-making Smanas. In this decad, there is no mention of the Samanas or of those of alien faith. At the time of his visit to Chengkaattankudi, Seeraala, the son of Sirutthondar, was a three-year old boy. (Vide stanzas 3681 and 3682). Our boy - saint's decad celebrates the glory of Sirutthondar too.

His next place of visit was Tirumarukal where he came to know of the untimely death of a youth belonging to the mercantile clan. Eloping with his beloved, he arrived at the town, only the previous night. Before the night would melt into day, he was stung to death by an adder. The unwed virgin could not even touch the person of her dead lover. She cried and cried in sore distress. Looking towards the direction of the entrance to the temple, with her mind set on Siva, folding her hands in adoration, she wailed. The boy-saint was touched by her plight. He was also convinced of her profound devotion to Siva. So he appealed to the Lord thus: "O Lord of all entia ! Does this soulful languishing of this bejewelled lass become Your grace?" By the intercession of the boy-saint, the dead man stood resurrected. He blessed them with the great life of marital felicity. He gave them leave to depart. He sojourned in that town. Once again at the invitation of Sirutthondar he visited Chengkaattangkudi. From there he came to Pukaloor and abode there in the house of Muruka Naayanaar. When he heard of the advent of St. Appar he proceeded to its outskirts and duly received the venerable saint. From him he heard of the glory of Aatirai festival at Aaroor. Moved by a penchant to visit Aaroor, he left for that famous town. On his way, he adored Siva in the shrine at Virkudi Veerattam. Singing a decad in which occurs the following verse:

"Ye servitors, joyously hail Him, impelled by longing
During both the divisions of the day;
Be truly rid of deception; He who conceals a flood
In His long matted hair rides a white Bull;
His is Aaroor rich in miry fields; thither shall we wend our way,"

he proceeded to Aaroor. He hailed the Lord of Aaroor in the company of devotees, in many a garland of verse. He also adored the Lord of Araneri. Then he visited Valivalam, Kolili and other shrines too. Eventually he returned to Pukaloor via Panaiyoor after a sojourn at Aaroor. Neelanakkar and Sirutthondar called on him while he sojourned at Pukaloor. Then in the company of St. Appar he visited Tiruvambar, Kadavoor, Aakkoor, Meeyacchoor, Paampuram and Tiruveezhimizhalai. During this time a famine swept the land. At Tiruveezhimizhalai, to the boy-saint and St. Appar, the Lord granted each a coin of gold, so long as the famine lasted. St. Appar's coin was slightly superior to the coin granted to the godly child. It was wrought of the gold of finer touch. Though St. Appar richly merited the gift, by reason of his manual service, the boy-saint did not desire Siva to differentiate between them. He hymned Siva to bless him with a coin matching in worth St. Appar's. This, the Lord granted. When the famine ended the two were again on their pilgrimage. They visited Tiruvaanjiyam, Talaiyaalangkaadu, Peruvelur, Saatthangkudi, Tevoor, Nellikkaa, Kaicchinam, Tengkoor, Kollikkaadu, Kottoor, Vennthurai, Tandalai Neellneri and Tirukkalar. They eventually arrived at Tirumaraikkaadu where they were informed that the Vedas in their anthropomorphic form adored the Lord of that shrine for which purpose they used the passage leading to the adytum through the main entrance and that the doors of this entrance stood closed thereafter. The devotees were using

a side-entrance. At this, the boy-saint addressed St. Appar and said: "Be pleased to sing open the doors." He did so. They both passed through the threshold, hymned and adored the Lord. Then St. Appar requested our boy-saint to close the doors through his hymn, and this he did. Since that time, the devotees were enabled to use this passage. When St. Appar invoked the Lord through his hymns for the opening of the doors, there was some delay in their opening. However, pat on the invocation of the boy-saint, the doors closed shut. Back in his matam, when St. Appar brooded over this, sleep overtook him. In his slumber, the Lord appeared to him and bade him to proceed to Vaaimoor. He was led by Siva in the form of a Saivite who materialized and dematerialized off and on. Eventually He disappeared when St. Appar arrived at Vaimoor. Hearing of St. Appar's departure, the boy-saint too left Maraikkaadu and arrived at Vaaimoor. At his advent St. Appar sang thus:

"Yonder stands he who sang the door shut;
In chaste Tamil he is more valiant than I
Who sang the door open; can the Lord of Vaaimoor
Still conceal Himself? Ha, He is truly mad . . ."

The Lord then revealed Himself to the boy-saint who then showed Him to St. Appar. Both St. Appar and the boy-saint sojourned in Vaaimoor and returned to Tirumaraikkaadu.

During this time the Paandya realm, whose ruler had swerved from the righteous path temporarily as the Samana religion thither flourished, was sorely distressed, divorced from the goodly and the ought - to be - pursued path of virtue. The Paandya queen and the minister, hearing of the boy-saint's sojourn at Maraikkaadu, sent some messengers to apprise him of this plight. When he heard of the deplorable situation by which the Paandya realm was beset, he decided to leave for Madurai. At this St. Appar tried to dissuade him and proposed that he should go to Madurai to set things straight. He also informed the boy-saint that the times were inauspicious as indicated by the evil conjunction of the planets. Thus informed the boy-saint affirmed thus: "It is the feet of our Lord that we hail; evil shall not touch us." Then, the Prince of Pukali, hailing the roseate and ever-fragrant flower-feet of the Supreme One, hymned the "Veyuru Tholi". The decad opens thus:

"He is the One concorporate with Her whose arms
Are bamboo-like; His throat holds the venom;
He strums the strings of the exceedingly good veena;
He wears the flawless crescent and Ganga on His crest;
He has chosen to get entempled in my soul.
So, be it known that Sun, Moon, Mars, Mercury,
Jupiter, Venus, Saturn and the two Nodes
Stand unflawed. Unto the devotees,
These become good, exceedingly good."

Adoring Siva in His many shrines he left for the Paandya realm. After hailing the Lord of Akatthiyaanpalli and Kodikkuzhakar he came to Kadikkulam and proceeded to Idumpaavanam. He also visited Usaatthaanam, Kodungkunram and many other shrines and eventually arrived at the outskirts of Madurai.

Meanwhile, the Samanas of the eight great hills suffered from malneirophrenia and bad omens. Minister Kulacchiraiyaar and Queen Maani were blessed with excellent auguries.

At the behest of the Queen, Kulacchiraiyaar proceeded to receive the boy-saint at the outskirts of the city. From at a distance he heard the blare of trumpets which proclaimed the advent of the boy-child.

"As thus the lord of Sanbai and his retinue came
Panoplied in such glory, the sound raised
By the unique and pearl-inlaid Kaalams
For the deliverance of the world,
Filled ambrosially the ears of Kulacchiraiyaar
Of ineffable glory; even as he heard it,
He fell prostrate on the ground in adoration
And felt immeasurably happy."

Apprised of the minister's advent, the boy-saint descended down from his palanquin, hastened to his presence and lifted him up with his lotus-hands Thus blessed, the minister apprised the boy-saint of the situation prevailing in the realm, thus:

"As you have deigned to grace us with your visit,
Our flawless glory of the past and the excellence
Of our future will sure shine in splendour;
Our past, present and future are indeed
Blessed with grace divine;
The country that lies immersed in the evil ways
Of the Samanas and the king of the goodly Tamil
Are surely redeemed and they stand loftily poised
In the victorious and lustrous way of the holy ash."

When the boy-saint interrogated him about the lie of the shrine Aalavaai, the minister pointed towards the direction of the temple. At this, the boy-saint burst into verse which opened thus:

"Mangayarkkarasi, the daughter of the Chola king,
The one named Maani that wears streaked bangles
Here serves and hails every day the Lord
Whose form is that of the spiralling flame;
He is the Lord of all entia; having blessed the world
With the four Vedas and their multifoliate import
He is enshrined here with His fish-eyed Consort.
This indeed is Aalavaai."

The decad sung by the boy-saint on this occasion celebrates the glory of the queen as well as the minister. Arriving at Aalavai he moved into it, circumambulated the shrine and had a darshan of the Lord. He prostrated on the floor again and again and yet again and then rose up, filled full with bliss. The hair on his thrilled body stood erect. From his eyes, streaked red, tears cascaded. His divine frame glowed with splendour. Then he hymned the decad of Tiru-virukku-k-kurall which opened thus:

"They that are ruled by the Lord of Aalavaai whose
Glorious throat is blue, will be the rulers of the earth."

He then moved towards the entrance of the shrine. It was then the queen whose eyes were tear-bedewed, came before him with her palms kept folded above her dark tresses. The minister pointed to her and meekly submitted to the boy-saint that the queen was moving towards him. At this he hastened to her presence. The queen fell at his feet. The boy-saint tenderly lifted her up with his divine hands that confer great and sweet grace. She felt convinced that her cherished wish was as good as fulfilled. With tear-filled eyes and ruddy lips atremble, she said: "Oh, the tapas of my husband and myself!" To this, he replied: "You are truly and irrevocably poised in divine servitorship even admidst

the domination of the alien faith. Therefore did we come to see you." Then the minister took him to his matam where he joyously abode with his retinue.

The Samanas notorious for their trichotillomania hastened to the Paandya and apprised him of the advent of the boy-saint and obtained his leave to set fire to his matam by incanting mantras. The evil ones that practised epicaricacy tried all their mantras but in vain. They thought thus. "Our failure debunks us. Should the king know of our aborted attempt, he would jettison us." So, under the cover of night they set fire to the outer yard of the matam and took to their heels. The fire was put out by the servitors of the boy-saint. When he heard of the dastardly deed of the Samanas, moved by mercy, he exclaimed thus: "O sinners, should you cause harm to the outer court of the holy matam in which tapaswis slumber? Though this be the evil wrought to me, is it fair to even think of harming the Lord's devotees ?" He eventually arrived at this conclusion: "The King's sceptre has swerved from justice." As the evil was to be blamed on the sovereign he hymned his punishment in a decad.

"May the cruel fire that was set by the Samanas
To the matam where abide Saivites
Slowly pace away and seize the King !"

The king was possessed forthwith by a raging fever. The great unwashed did their best to cure the king. Their acts but aggravated the fever of the king. At the suggestion of his queen and his minister, the boy-saint was invited to the palace. The Samanas claimed that they would cure the king. The king had already decided to join the fold of the victor who would cure him. The Samanas prevailed with the king and obtained his leave to cure the fever on his left-half. They failed. Not only that. The fever of the king but raged the more. Unable to endure it, the king cast his look on the boy-saint. Taking the cue from his piteous look, the boy-saint hymned the following decad.

"The holy ash is Mantra; the holy ash adorns the celestials;
The holy ash is beauty true; the holy ash is adorable:
The holy ash is Tantra; the holy ash is the content of religion;
The holy ash is His -- the Lord of Tiruaalavai,
The Partner of the coral-lipped Uma. 1.

"The holy ash is enshrined in the Veda; the holy ash quells misery;
The holy ash is the Enlightener; the holy ash averts meanness;
The holy ash merits cultivation; the holy ash alone truly is;
The holy ash is His -- the Lord of Tiruaalavaai
Which is girt with cool watery fields. 2.

"The holy ash confers deliverance; the holy ash is worn by munis;
The holy ash is Truth; the holy ash is hailed by the worthy;
The holy ash confers bhakti; the holy ash is sweet to hail;
The holy ash confers occult powers; the holy ash is His –
The Lord of Tiruaalavaai. 3.

"The holy ash is sweet to behold; the holy ash bestows beauty;
The holy ash grants glory to them that wears it in devotion;
The holy ash averts death; the holy ash clarifies intellect;
The holy ash confers loftiness; the holy ash is His –
The Lord of Tiruaalavaai. 4.

*"The holy ash is sweet to wear; the holy ash is **punya**;*
The holy ash is sweet to speak of; the holy ash quells
The attachment of the great tapaswis;
The holy ash is the end; the holy ash is hailed by the nation;
The holy ash is His -- the Lord of Tiruaalavaai. 5.

"The holy ash is wealth; the holy ash annuls sorrow;
The holy ash attenuates woe; the holy ash confers the Empyrean;
The holy ash is becoming; the white holy ash is that with which
The righteous are bedaubed; it is the holy ash of His --
The Lord of Tiruaalavaai that is girt with magnificent mansions. 6.

"The holy ash burnt the three citadels; the holy ash enures here and hereafter;
The holy ash is persistently pursued; the holy ash is true fortune;
*The holy ash forfends **tamas**; the holy ash is pure and purifying;*
The holy ash is His -- the Lord of Aalavaai who wields a sharp spear. 7.

"The holy ash adorns Ravana; the holy ash merits meditation
The holy ash is the form of Sakti; the holy ash rends Sin;
The holy ash is the True Ens; the holy ash is Tattva true:
The holy ash is His -- the Lord of Aalavaai who is
Adorned with serpents. 8.

"The nature of the holy ash is unbeknown to Vishnu and Brahma;
The bodies of those that dwell in the upper world
Are adorned with the white, powdery ash; the holy ash is
The Joy that chases bodily ills away;
The holy ash is His -- the Lord of Aalavaai,
The quaffer of halaahalaa. 9.

"It is the holy ash which confounds and blinds
The Samanas who tote water-jugs and the Buddhists;
The holy ash is sweet to think on; unto the spiritually opulent
That dwell in the eight directions, the holy ash is sweet to hail;
The holy ash is His -- the Lord of Aalavaai who is
Hailed and adored by the supernals. 10.

"Hailing the holy ash of the Lord of Aalavaai whose mount
Is a puissant and martial Bull, Gnaanasambandhan of Pukali –
The divine Brahmin --, has made known its glory
By hymning the raging fever of the Paandya away
By his decad of verses; they that are valiant
In these, are for ever good." 11.

When the godly child bedaubed the holy ash with his sacred hand on the person of the king, his raging fever vanished and his right half became cool like a pool. However the fever began to rage the more on his left side. The heat of the two sides burned concentrated on the left. At the king's request, the boy-saint effected a complete cure. When the king addressing the Samanas said: "You

have lost; Get away from me," they suggested that they should be permitted to secure success by the ordeal through fire. They announced thus: "If the truth of our faith is inscribed on a palm-leaf and if it does not burn when thrown into the fire, that then proclaims the triumph." A raging fire was reared. With the grace of Siva the boy-saint resorted to bibliomancy. It revealed the decad relating to Tirunallaaru which he sang in the past. Before assigning it to the fire he sang a decad. The first and the envoi verses are as follows:

"The Daughter of Himavant glows resplendent
With the beauty of the young and growing shoot.
The Lord Nallaarar who is of cool, ever-young and growing lustre
Embraces Her cool breasts that emit tender rays.
If these leaves (held in my hands), in which is inscribed His name,
Be assigned to the youthful and growing fire,
They will remain undamaged. I but speak the Truth."

"Whoever understands the import of this decad
Of Kazhumala Gnaanasambandhan which celebrates
The Lord's union with her of slender waist and beauteous breasts,
Composed preparatory to the consigning of these leaves
(Held in my hands), to the fire, in the presence of the king,
Will remain pure, freed from misery."

When the leaves were consigned to the fire, they lay poised in the fire dazzling with a peerlessly fresh splendour. However the leaf that was dropped into the fire by the trembling Samanas was totally burnt.

For a third time the Samanas suggested an ordeal – this time by water. They said:

"Everlasting truth should be inscribed on palm-leaves which must manifest eternal truth. They should be dropped into the running river. The leaves which roll not with the current but stay at the place where they were dropped, decide the issue." The boy gave his assent for the performance of the task.

A leaf which bore the inscription "Asti Naasti" was greedily dropped into the Vaikai by the Samanas. The current rolled away with it toward the sea. Now came the turn of the boy-saint. He hymned the following decad and caused it to be inscribed on palm-leaves.

"May Brahmins flourish ! May the celestials
And the race of kine flourish ! May heavens
Pour cool showers ! May the king grow lofty !
May evil perish ! May the name of Hara
Engird all ! May the world stand freed of woe ! 1.

"He is seldom beheld; He holds in His beauteous palm the fire;
He rides joyously His Bull; His neck has a dark patch;
He abides in the crematory; yet is He great.
Who can ever know of His nature ? 2.

"As perfume, He bedaubs Himself with the burnt ash;
He has neither Father nor Mother; He will annul
The karma of those who wake up thinking on Him;
What may His nature be ? Who can know ? 3.

"If one seeks to ascertain the First One's majesty
And His bestowal of Grace on them that are ruled by Him
Be it known that its infinity transcends logic.
Cease blabbering. May they that adore our Father
And stand steadfast rid of their troubles
And their source (karma) -- and thus become competent –,
Listen to these.

"Scrutinize Him not profoundly with the aid
Of reasoning or exempla; our Flame dazzles
With (blinding) rays; if you mean to be rid
Of excruciating sorrow, poise Him in your bosom
And flourish. O ye throngs of sadhus,
Come a trifle closer to Him.

"He dances; He kicked Death to death; He recites the Vedas;
Are these for His glorification ? These are meant
To cleanse the souls of their sins; these are to annul
Their cycle of transmigration. If, on enquiry,
You gain this view, you will know for certain
That He but grants Grace to His seekers.

"Of yore, he held in his hands the fragrant flowers
And he bathed the Lord with the gathered milk that poured
On its own accord; at this, when his father kicked
The top of the (sacred) milk-pot, he chopped
His legs and gained the feet of the triple-eyed God.
We hear this affirmed by them that know.

"The puranams of Suta treasure the wisdom
Of Naada as an imperishable garland.
They affirm that the Lord of the Veda is the Primal source;
The Lord fosters the cosmos salvifically.
The Lord of entia is so hailed by the wise ones
Of the world; the puranas have Him -- the First One –,
As their content; cultivate them.

"The sea-girt earth grew weakened, and wobbled
Beset by hostility; witnessing the misery
Of the great sea-walled earth, he moved
Out of the milky ocean to foster it graciously,
By embosoming the Lord; His glorious gift
To Vishnu, of the martial Disc, is indeed glory true.

"To save him who is both Vishnu and Brahma in Vedas well versed,
From death, and to feed the Devas with peerless nectar,
The Lord quaffed halaahalaa that spiralled up

Instinct with destruction, from the deep ocean
When churners churned it.
Thus, even thus, He graced them. 10.

"Of yore, he who established and fostered,
In the cool and beauteous Madurai, the Tamil Sangkam,
Undertook to clarify; yet they remain befuddled;
For their sake who would not know for certain,
Aught of the (living) God, (today) He would cause
The palm-leaves to be dropped into the river
To end the disputation (once for all),
And cause the scroll run against the current.
When this is witnessed, it will become
Absolutely clear that the God who sports a Bull
In His Banner, is the only true God. 11.

"Gnaanasambandhan of Pukali which is
Sought by the goodly and wise ones, has sung
These verses on the God-Ruler who is hailed
By Them all that are holy and true.
They that are valiant in these ten verses that are
To be worthily hailed by a good many, are sure
To become competent to rule the celestial world." 12.

[For a proper understanding of the above verses, the reader shouia consult the explication of St. Sekkizhaar which is printed at pages 159-163.]

When the boy-saint put into the river his scroll of the Tiruppaasuram, it swam against the current cleaving the water with such speed that Kulacchiraiyaar who tried to follow it, could not do so, though he rode a swift steed. Then he prayed that the scroll should stop to enable him to fetch it. The town near the bank of which the scroll stopped, is even today hailed as Tiruvetakam (the town of the holy scroll). The Samanas in their full strength ganched themselves, true to their word.

The boy-saint blessed the Paandya with the holy ash. He adored the boy-saint and adorned himself with the holy ash. The king stood redeemed and so too the Paandya realm. Saivism stood re-established in that famous country. The Brahmins performed the Vedic sacrifices. The celestials blessed the earth with rain. The king stood sublimely poised in the lofty and righteous way.

In the company of the king, his queen and his minister, the boy-saint visited Aalavaai and hymned Siva thus:

"The truly spiritual ones desire nought but deliverance;
O sublime Lord, You grant unto them the privilege
To hail through hymns Your holy feet.
Since You desire nought but the crematory, how is it
That You choose to abide in joy at Aalavaai of Koodal
Girt with the great and guarding walls yclept Kapaali ?"

The fourth verse of this decad is as follows:

"O Pigngnakaa ! O the One that is birthless ! You so dance
That Your ruddy strands of matted hair which are

Golden and resplendent sway behind You.
O Lord-of-Aalavaai-at-Koodal, whose crest is adorned
With konrai flowers, my lot is but to think
On Your splendorous dance."

[In one of my private meetings with His Holiness, the 26th Pontiff of the Dharmapuram Aadhinam, I was blessed with an explication of this verse by His Holiness who remarked thus: "The boy-saint had never done anything without the leave of Lord Siva. So, his deeds are Siva's own. The Samanas, 8,000 in number, gave up their ghost when they were vanquished by him in the disputation. For once, the shadow of a doubt flit across his mind. He thought: "Have I done anything in excess of what I was commanded to do ? If my act be regarded in any way as excessive by Siva, my expiation lies in my concentrated contemplation of Siva's mercy. "Ninaippathe Niyamame." His Holiness also added that for violation committed by others, the expiation is of a very different kind."]

The boy-saint continued his sojourn at Madurai to hymn his Lord of Aalavaai. He celebrated the Lord's grace bestowed on Tiruneelakanta Yaazhppaanar in his decad now known as Tiruviyamakam and spent his time in confabulating with him. During this time, the father of the boy-saint called on him and paid obeisance to him. He heard from his son all the happenings and grew exceedingly happy. Thinking on the Ark-shrine, the boy-saint burst into verse thus:

"One can live daily one's life exemplarily;
Duly considered, no shortcoming can ban
One's way to deliverance. At the fecund town
Of Kazhumalam -- pleasing to beheld --,
The magnificent One is enshrined with Her --
The goodly Lady par excellence."

Companied with the King, his Queen and his minister he visited Tirupparangkunram, Aappanoor, Tiruppputthoor, Poovanam, Kaanapper, Suzhiyal, Courtaalam, the shrine of Kurumpalaa, Nelveli and Rameswaram. From the last-mentioned place he hymned the Lord of Tirukonamalai and the Lord of Tirukkedeeccharam of Maathottam. He then proceeded northward and adored at the shrines of Tiruvaadaanai, Punavaayil and Manemerkudi -- the home-town of Kulacchiraiyaar. At this place he gave leave to the king, his queen and his minister to proceed to Madurai. On his way to the Chola realm he visited Tirukkalar, Paathaaleeccharam and reached Mullivaaikkarai. When he came to this place, he found that the river was in spate. The boatmen safely tethering their boats, had gone away. The boy-saint and his servitors got into a boat. He hymned a decad which rowed the boat safely across the river. They adored the Lord of Kollampoodur. From there they proceeded to Nallaaru. The boy-saint hailed the Lord and declared thus: "You are my soul's aid and it is You who abide at Aalavai." He then came to Thelicchery. The Sakyas of that town opposed his progress. Buddha Nandi-- an erudite scholar--, backed by his followers, prevented the retinue of our saint from announcing his advent to that town. With the leave of our saint, his amanuensis pronounced a curse upon Buddha Nandi. A thunderbolt descended on Nandi's head and severed his head. His followers ran amuck in utter bewilderment. At this, Caari Buddha -- another leader of the Buddhists --, threw down a challenge. Thus began a disputation in which Caari Buddha was routed. At this the Buddhists fell at the feet of the boy-saint, and with his benediction, embraced Saivism.

During this time, one day, the boy-saint who was sojourning in Tirukkadavur, enquired about the whereabouts of St. Appar. He was told that St. Appar was residing at Poonthurutthi. Impelled by a penchant, our saint set out for Poonthurutthi. On his away, as he neared the town, something strange occurred in his mind. The events preceding this occurrence are as follows. When St. Appar heard of

the advent of the boy-saint, he moved out of his matam to fulfil his long-cherished desire. Unknown to the boy-saint he came there, fell on the ground and adored him. He melted into the devotee-throng and joined the palanquin-bearers and moved onward in delight great. It was then that something struck the inner sensorium of the boy-saint who thought aloud thus: "Where indeed is Appar ?" Hearing this, St. Appar said: "Thanks to my non-pareil tapas, I am blessed to bear your feet. Lo, I stand redeemed!" At this, pat descended the boy-saint from the pearly palanquin. The meeting of the two saints was a sight to see. Our saint sojourned with St. Appar, and then with the latter's leave, proceeded to Seekaazhi. On his way he adored the Lord in His shrines at Neitthaanam, Aiyaaru and Tiruppazhanam. When he reached the outskirts of Seekaazhi, the townsmen thither foregathered and gave him a royal reception. The boy-saint moved into the shrine of the Sacred Ark and hailed Ammai-Appar in his decad beginning with the words: "Utrumai Se'rvathu". He came to the entrance - tower of the temple and adored it. When he entered his holy mansion his mother paid him obeisance and he too adored her, his thought fixed on the hallowed feet of Mother Uma enshrined in the Ark-temple. He remained at Seekaazhi for a few days. He was again bound for his pilgrimage. He visited Tillai, Tirutthinainakar, Tirumaanikuzhi, Tiruppaatirippuliyoor, Tiruvatukoor, Tiruvakkarai, Idumbai Maakaalam, Atikai Veerattam, Tiruaamaatthoor, Tirukkovaloor, Araiyaninalloor, Tiruvannaamalai, Tiruotthoor where he wrought a miracle causing male palmyrah trees to yield bunches of tender fruit, Maakaral, Kurangkanilmuttam and Kaanchi. He adored the Lord in His shrines at Kacchi-Neri-k-Kaaraikkaadu, Kacchi Anekathangkaapatham and Kacchi Metrali. Then he visited Tirumaalperu, Tiruvallam Ilambayamkottoor, Tiruvirkolam, Takkolam and Tiruooral. He would not step into Tiruvaalangkaadu sanctified by the presence of St. Peyaar. When he abode at its outskirts, Siva manifested in his somnium and gave him darshan. Then he visited Paasoor, Vennpaakkam and Tirukkaarikarai. Eventually he arrived at Tirukkaalatthi. He celebrated the servitorship of St. Kannappar in a beautiful decad. From Kalatthi he hymned the shrines of Siva at Kailaas, Kedaaram, Gokaranam, Sri sailam and Indraneelaparuppatham. Then he proceeded to Tiruvotriyoor adoring on his away at the shrines of Tiruverkaadu and Tiruvalithaayam. He sojourned at Otriyoor.

Here we should narrate an episode which bespeaks the unexampled greatness of our saint. One Sivanesan, a great devotee of Siva and a merchant, flourished at Mylapore. By the grace of Siva a lovely daughter was born to him. She was christened Poompaavai. Having heard of the peerless glory of the boy-saint, Sivanesan resolved to give her in marriage to our saint. However as kismet would have it, one day, when she was plucking flowers, she was bitten by a serpent. She passed away. After cremation her bones and ashes were gathered in an urn. This urn was taken to the Kanni-maatam where she formerly abode. It was decked with jewels of gold and pearls and also with soft and silken vestments. It was installed on a fragrant quilt stuffed with the down of swan and cotton, under a decorated canopy. When Sivanesan heard of the sojourn of the boy-saint at Otriyoor, he had the entire stretch of the road from Mylapore to Otriyoor -- a distance of about twenty kilo-metres --, decked fittingly. Hearing of the inconsolable bereavement of Sivanesan -- the servitor of Siva --, the boy-saint had the urn brought to a place fronting the gopura of the shrine at Mylapore. Invoking the mercy of Lord Kapaali, he sang a unique decad which invested the bones and ashes, with form, life, limb and all. From the urn emerged Poompaavai, as a lass twelve summers old. When Sivanesan offered her to our saint, saying that he should wed her, our saint said: "Your daughter died by snake-bite. This one, as the Grace of Siva would have it, is my daughter." Poompaavai remained a virgin all her life and eventually gained the hallowed feet of Siva.

After sometime, the boy-saint continued his holy yaatra. Passing through Tiruvaanmiyur, Idaicchuram, Kazhukkunru, Acchirupaakkam, Arasili and Tiruppuravaar Panangkaattoor, he arrived

at Tillai. Hearing of his arrival at Tillai, his father came there. Together they repaired to Seekaazhi. St. Murukar and St. Nilanakkar called on our saint and sojourned with him. He was now sixteen years old (punniya-p-patinaaraandu). His parents and kin broached his marriage. Our saint, though neither a misogamist nor a misogynist, would not assent to the proposal. Then they appealed to him thus. "You made your avatar to re-establish the way of the Vedas. To exemplarily perform the sixfold duties ordained by them, may you be pleased to become a householder." To this request, he expressed his assent. It was Nampaandaar Nampi of Nalloor-p-Perumanam (present-day Aacchaalpuram), who was blessed to become his father-in-law.

On an auspicious day the connubium of our saint took place at Nalloor-p-Perumanam. St. Nilanakkar was the officiating priest at the wedding.

In the centre of a pandal decked with adornments
In serried order, and whose pillars were plated
With gold fresh from the mint and set with coral,
Under a decorated pavilion, Tiruneelanakkar,
Valiant in the Vedas, sat as the wedding - priest
Before the Adept of the threefold Tamil;
He performed the rites and rituals as ordained
In the primal Vedas, invoking the grace
Of the hallowed feet of Tirugnaanasambandhar.

Pat upon the conclusion of the wedding and even as his hand held that of his bride's, he thought thus: "Should the life of a householder engird me, even me? With her I will reach the everlasting feet of Siva." This desire in him began to swell more and more in him. He then fared forth to the shrine of the Lord who had willed this wedding. He divined that the hour of deliverance was nigh. In ever-swelling love and devotion he sang a decad. Verses numbering 1 and 8 of this decad are as follows:

"I seek not the life pursuant to the wedding
In which bridegroom places his bride's foot
*On the grinding stone to perform **sapta -pati.***
The hymns that I sang in Kazhumalam
And other holy places stand robbed of their truth.
O Lord of Nalloor - p - Perumanam who is
Supremely desirable ! Servitors will no longer wear
As garlands my verses wrought
With Your gracious words." *1.*

"That day You pressed under Your foot the Asura
That lay crushed beneath the lofty mount;
Seated well, You laughed at his plight;
This day You abide at Nalloor - p - Perumanam;
Be pleased to show me the way of deliverance." *8.*

[The idea is this. The saint refers to Siva's reaction to the suffering of Ravana. Siva laughed at him when the Asura groaned under the weight of Mount Kailas. St. Sambandhar implores Siva not to heap on him the load of samsara and then laugh at his plight. The Lord should mercifully point the way leading to his salvation.]

Thus invoked Lord Siva graced him thus: "May you and your wife, and all men and women

that attend your wedding come to us through this fire." Then the Lord grew into a pillar of pure fire that by its radiance brightened the triple worlds. At this, St. Sambandhar sang his swan-song. The opening and the closing verses of this decad are as follows:

"If they chant it in melting love with tear - bedewed eyes,
It leads them to the salvific way; it is more truthful
Than the four Vedas; it is indeed the Lord's own name
Which is Na Ma Si Va Ya." 1.

"The metrical affirmation of Tamil Gnaanasambandhan
Declares that the name of Nandi is Na Ma Si Va Ya.
All those that with gladdened hearts hail his verses
Become valiant to snap their attachment and bondage." 11.

Concluding his decad, the saint thus proclaimed his mandate: "To rid for ever your debasing embodiment, all of you present in this wedding, enter here." Thus was deliverance vouchsafed to all that were blessed tc attend the grand marriage. Our saint and his bride were the last to step into the threshold of fire to get oned with Siva.

Thus came to an end the life of our divinely glorious saint. But to his blessings and benevolence there is no end.

Yeyarkone Kalikkaamar

It was the clan of Yeyarkone Vellaalas that supplied the generals to the Chola kings. Kalikkaamar belonged to this clan. His home-town is Perumangkalam. The daughter of Maanakkanjaarar was given in marriage to him. On the day of the wedding, before he could arrive at the place of wedding, Siva in the form of a Maha Vriti called on Maanakkanjaarar -- a Naayanaar. When the visitor cast His look on the koontal of the bride, He said: "The hair on the head of this beauteous belle can serve Us for Our panchavati." The moment He spake thus, Maanakkanjaarar sheared away from its base the hair of the bride and gave it to the visitor. The arrival of Kalikkaamar to the wedding-house then took place. He felt glad and sad at one and the same time. He was glad as his bride-to-be proved to be an unexampled paradigm of supreme sacrifice. He was sad as it was not given to him to make the gift.. He could have made the gift himself if the Maha Vriti had called on him after the wedding. He willingly married the tonsured bride whose koontal grew with flowers and all as before, pat on the conclusion of the wedding. With his vast kin, he hied back to his hoary and walled town and there flourished well, poised in servitorship.

When Kalikkaamar heard that Nambi Aaroorar plied Lord Siva Himself as a messenger to set the bouderie of his wife straight by effecting a rapprochment, his wrath knew no bounds. It should be remembered here that St. Sundarar had sung of the glory of Kalikkaamar years ago, in his Tiru-th-thonda-th-Tokai. Every Saivite should remember that he sang the greatnesses of Ceramaan Perumaall Naayanaar and Kalikkaamar long before he became friends with them. He was truly inspired by God, and that explains everything.

When St. Sundarar came to know of Kalikkaamar's acerbity, he felt guilty. Seeking expiation for his act, he prayed to Siva. He very much desired to become an intimate friend of Kalikkaamar. To bind the two in friendship, the Lord afflicted Kalikkaamar with unbearable gripes. When he prayed to Siva to cure him of his affliction, Siva spoke to him thus: "The grieving stomach-ache can be cured only by Van-tondan (St. Sundarar). It is otherwise remedyless." From this we learn that our Naayanaar was one who could talk with God and walk with God.

Even though Siva chose to effect a cure, and as the cure was to be effected only through Sundarar whose blasphemous action could not be stomached by our Naayanaar, he couched his submission to Siva thus:

"O our Lord ! You indeed are the Protector
Of my father, his father and his father and our whole race;
Generation after generation in unbroken tradition
Your hallowed feet are our sole Refuge;
In this world, I thrive even thus.
Is my stomach-ache that grows apace, to be cured
By one who was newly and forcibly claimed by You ?"

He added:

"It is better that the ache should sorely grieve me
Uncured by that Van-tondan . . .
You choose to glorify Your new-found servitor.
Well, be that as it may !"

Unaware of the apparent failure of Siva's intercession on his behalf, St. Sundarar, as bidden by Lord Siva, came to Perumangkalam to cure our Naayanaar.

Where Kalikkaamar was apprised of his impending arrival, he unsheathed his sword from the scabbard and committed eventration. That very moment his ache and his life flit away. When the wife of our Naayanaar -- may her tribe increase --, was making arrangements for suttee, she was apprised of the imminent arrival of St. Sundarar. She drew, as it were, an iron-curtain over the happenings, greeted St. Sundarar and paid him obeisance. However, within minutes he became aware of the tragedy for which he was deemed to be the cause. When he was about to kill himself with the self-same sword with which Kalikkaamar killed himself, our Naayanaar rose from the dead and in all celerity caught hold of the sword and prevented the self-murder of St. Sundarar. St. Sundarar fell at the feet of our Naayanaar who threw away the sword and fell at the feet of St. Sundarar.

Thence began to subsist betwixt them an ineluctable sodality. Together they proceeded to Tiruppunkur and hailed the Lord. The third verse of the decad sung by St. Sundarar makes a reference to Yeyarkone Kalikkaamar, and in the felicitous translation of Prof.David Dean Shulman, it runs thus:

"You removed the affliction
of Ēyarkon, (who gave) twelve veili of fine land."

Our Naayanaar accompanied St. Sundarar to Tiruvaaroor and sojourned with him. Then he returned to his town and continued his service to Siva. In due time, he gained the flower-feet of Lord Siva.

Tirumoolar

St. Tirumoolar, a chela of Lord Nandi -- the Chamberlain of Siva --, flourished well in the region of Mount Kailaas. He was a Siva - yogi. He was a perfect Siddha-purusha. Desiring to sojourn with St. Agastiya at his Potiyil Hill, he undertook an aerial journey. Adoring Lord Siva in his holy shrines at Kedaaram, Nepal, Varanasi, Sri Sailam, Tirukkaalatthi, Tiruvaalangkaadu, Tiruvekampam, Tiruvatikai and Tillai, he arrived at Tiruvaavaduthurai. Though he divined a hint that urged him not to leave that town, yet he chose to move on. On his way he beheld herds of kine going round and round the corpse of their neatherd called Moolan, in unspeakable distress. Compassion welled up in him. By his yogic power he entered into the cadaver and vivified it, after having deposited his own body in a secure place. Ere long, he was to realise that security was mortal's chiefest enemy.

When Moolan rose from the dead, the cows, possessed of great delight, neared him, licked him, smelt him and expressed their joy through their stentorian bellowings. They leaped about with their uplifted tails, cured of their bereavement. Then they grazed in the pasture. He took them to the ford of the Cauvery. They drank their fill and again began to browse in the flowery pasture.

At the hour of dusk, the herds moved onward on their own accord, their thought set on their respective calves. The cows made their way to Saatthanoor and entered their respective sheds. Moolan's wife, mistook our Yogi for her husband, but was nonplussed by his behaviour. Ignoring her importunities, St. Tirumoolar moved into a public matam. The woman spent a sleepless night and when it dawned, she apprised the elders of the happening. They studied him closely and said: "This is neither frenzy nor dementia; he is now a Siva - yogi freed of all mental oscillations and vacillations."

When our saint went in quest of his body, he found it not. He then intuited the will of Siva according to which he had to live in the neatherd's body for years on end, indite in Tamil the Lord's own Aagamas and thus enrich Tamil Saivism. He sat beneath a peepal tree that grew on the west of the temple's court and experienced entasis. Once a year, he emerged out of his samadhi and articulated a verse, apparently simple but loaded with spiritual significance. In the course of three full millennia he hymned in all 3,000 verses. His work is known as the Tirumantiram. It is the tenth work of the Tamil canonical literature.

He is the first to speak in Tamil of "Tirumurai" and "Saiva Siddhantam". His work is a mystical treasure - house. It is indeed the Tamil Aagamaanta. It is at once a work of stotra and sastra. Each verse of this apocalyptic work is a gem.

Tanti Atikal

Tandi Atikal was born blind. However the celestial light shone bright in his soul. This servitor of Tiruvaaroor was firmly poised in such sacred servitorship which the Devas could not comprehend even distantly.

As the mutts of the Samanas increased encroaching upon the area of the temple-tank, he willed to deepen the tank and help it regain its former extent. He drove pegs into the tank for purposes of excavation. His ropes fastened thereto ran upto the posts at moderate height on the bank of the tank. Feeling his way through the rope, he set himself to the work of digging the earth and removing it. He did his work chanting all the while the mystic pentad.

The Samanas who watched the doings of our Atikal, were enraged. They came near him and said:

"If you dig the earth, beings that live there
May perish; desist."

At this, our Atikal said that his service to Lord Siva was beyond their ken of comprehension. Convinced of his conviction, they sneered at him and said: "You would not hearken to words of dharma. Are you deaf too ?"

A quarrel ensued between our Naayanaar and the Samanas. He threw down a challenge and said: "If losing light, your eyes turn blind, and I be endowed with vision, what will you then do ?" "If it so happens" said the Samanas, "we will leave Tiruvaaroor for good." This said, they pulled out the pegs, posts and ropes, snatched his basket and went away.

Our Atikal prayed to Siva with fervour, to bless him with fulfilment. That night, Lord Siva appeared in his dream and granted him his wish. The Lord-God appeared in the dream of the King

and bade him stand by the Atikal.

The King called on the Atikal and listened to his complaint. He then sent for the Samanas and heard them too. Addressing the Atikal, the King said: "Be pleased to demonstrate the gift of vision by Siva to your good self." At this, Tandi Atikal invoked the mercy of the Lord, chanted the panchaakshara and plunged into the tank. When he emerged out of it, he was blessed with pure and flower - like eyes. Though the eyes of the Samanas were wide open they stood robbed of their light. They were banished from Tiruvaaroor. They had to smell their way out of Tiruvaaroor.

The encroachments were confiscated. The tank regained its former area. Tandi Atikal pursued uninterrupted his service to Siva. In time he gained Siva.

Moorkka Naayanaar

Moorkka Naayanaar made his avatar in Tiruverkaadu, a town in Tondai Mandalam. He was a Vellaala by birth. Right from his age of discretion he became aware of the truth that the way of the holy ash of the Primal Lord alone invests life with meaning. He would daily treat Siva - bhaktas to a sumptuous feast. He would be the last one to eat. This became his unswerving way of life.

His wealth began to melt away. He sold his possessions and continued to feast the devotees of Siva. Then came the days when he stood bereft of everything. He was a past-master of dicing. He tried to earn something by dicing and continue his service. However, there was none in his town who would come forward to play with him. He was therefore forced to leave his town.

He eventually arrived at Kudantai. He visited the gaming houses of the town where he found ample scope to pursue his art. He earned much money by dicing. He deemed all the lucre to be the Lord's own grace. He spent it on the servitors of Siva.

He was an adept in dicing. He knew how to attract dicers. He would lose initially and encourage his rival to gain. Yet in the end, he was the one who was the winner. He was a scrupulous gambler who would not brook cheating. He would mercilessly stab a chicaner. Hence his name Moorkkar (the violent one).

He would never touch the money gained. His cooks would carry the gains straightway. Thus would he cure them of their blemish. He would feast all the Siva-bhaktas, batch after batch. As usual he was the last one to eat.

He deemed his earning to be Siva's. He dedicated it to Siva. The Lord that quaffed the oceanic venom accepted his offering. Eventually Siva blessed him with everlasting bliss.

Tirukkadavur Uyyavanta Deva, in his Tirukkalitruppadiyaar (verse 50) describes Moorkkar's gambling as Siva-yoga. As our Naayanaar had his being in Siva, his dicing was no evil at all.

Somaasi Maara Naayanaar

Somaasi Maara Naayanaar made his avatar in Tiruvambar. He belonged to the clan of the holy practitioners of the Vedas. He was lofty in his disposition. If the devotees of the Lord - Dancer called on him, he would pay obeisance to them and treat them to toothsome victuals.

He was a performer of yaagas pleasing to Siva. He always chanted the mystic pentad as ordained. He became an intimate friend of St. Sundarar. As he adored St. Sundarar he came to blessed with an especial beatitude.

In time, he reached the aeviternal Siva-loka and stood immersed in bliss.

Saakkiya Naayanaar

Saakkiya Naayanaar of Tirucchangkamangkai was a Vellaala by birth. He became a Buddhist. He was however convinced that Saivism alone was the true faith.

At Kaanchi he studied the tenets of various faiths. His guise was that of a Saakkiya's. But he stood poised in Siva - consciousness. Of him St. Sekkizhaar says:

"He was blessed with the clarity that four verities
Constituted the pathway of truth, they being
The deed, the doer, the result of the deed and the Lord
That binds the result of deed with its doer.
He also knew that this clarity of truth is
The special feature of Saivism, and that no other faith
Could claim it; by the grace of Grace, he came by
The redemptive knowledge that taught him
That Siva is the Supreme Ens."

He arrived at the conviction that proclaims the truth as follows: "What though one's station be and what though one's guise be, sure redemption is gained by never forgetting the hallowed feet of the sempiternally glorious Sankara."

He also came by the true knowledge relating to the Siva-linga.

"For the unseen formlessness and the seen form
The source and symbol is Siva-linga."

He desired to make it a rule with him to adore Siva-linga before he would take his food. In an open space nearby, he beheld a Siva-linga. He was drawn to it by an irresistible love. Not knowing what he did, he picked up a stone which was there, and threw it, in trembling love at the Siva-linga. For the normal person this would appear to be an act of violence. However Lord Siva was pleased with the devotee's act. St. Sekkizhaar says:

"As by boundless love engendered by great delight
That pervades the mind, when parents fondling
Their children indulge in slight acts of violence
Which will be otherwise painful, the tender infants
Get only delighted, so too the Lord of long matter hair
Felt joyous at the devotee's act."

When he visited the place the next day, he was again impelled to throw a stone. He was convinced that it was the grace of Siva that did such prompting. Deeming pelting to be the quotidian service expected of him, he did it without fail. This was his pooja which was accepted by Lord Siva.

In sheer forgetfulness, one day he was about to eat his meal without having performed his pooja. Suddenly he was reminded of his act of omission. Up he rose without eating, and hastened to the presence of the Siva-linga to perform his usual and worshipful act. When he was about to fling the stone, Ammai-Appar materialised before him and blessed him. Thus, even thus, he gained Siva-loka.

St. Sekkizhaar concludes thus: "Siva certainly knows the Sakhya's way. Who are we to comprehend it ?"

Yes, Siva knows His serviteur and He claims him.

Sirappuli Naayanaar

Aakkoor is the place that stands blessed by the avatar of St. Sirappuli. He was a Brahmin. When the devotees of Siva called on Him, he would fall at their feet, get blessed, speak to them sweet words surcharged with love, feed them with nectarean food and bestow on them whatever they seek.

He would chant the mystic pentad, poised in devotion. In due time, he gained the hallowed feet of Lord Siva.

Sirutthonda Naayanaar

In our humble view, one can understand the life of Sirutthondar only when one reads and re-reads Prof. David Dean Shulman's THE HUNGRY GOD (The University of Chicago Press, 1993). The Tamils can learn a good lot from this genius of a scholar who is a Jew.

St. Sirutthondar who was christened as Paranjyoti by his parents, was a Maa-Maatthiya, a caste, which according to Siva-k-Kavimani, that stands bodkin between the castes of Brahmins and Kshatriyas. His home-town was Tirucchengkaattankudi. As the General of the Pallava King Narasimha, he fought for his liege and secured a significant victory over the Chalukya monarch Pulikesin, in the famous battle that took place in the year 642 A.D., at Vaatapi (Badami). When the king came to know that he was a servitor of Siva, he exclaimed: "Woe is me that did not know him to be a servitor of the Deva-deva." He relieved him from his post and loaded him with presents. Our Naayanaar returned to his home-town, married Tiruvennkaattu Nangkai and became the father of a lovely male child. He would duly and daily feast the devotees of Siva and then only have his food. In this holy office he was firmly poised. His humility earned for him the name Sirutthondan.

St. Tirugnaanasambandhar had called on him more than once. The boy-saint willingly sojourned with him. His decad on Ganapateeccharam is full of praise for St. Sirutthondar. Our Naayanaar's only son Siraala was then three years old.

Our Naayanaar's servitorship so soared up that it touched the sacred feet of Siva at Kailaas. With a view to savour of his true and abiding love and bless him, Siva in the divine form of a Bhairava mendicant, came down to the home-town of our Naayanaar. Like one who was exceedingly esurient, he enquired of the residence of our Saint and arrived there when His devotee had left it in quest of devotees who should be fed that day. Told of his absence, and the entreaty of the servant-maid notwithstanding, the Lord said: "We enter not a place where women alone are present." To our Naayanaar's wife who rushed to His presence, He said that He would take His seat under the Aatthi-tree and that her husband could meet him there."

The Lord saw to it that our Naayanaar could secure that day no (human) guest. After some time, the distressed and disappointed devotee repaired to his house. When he heard about the visit of a Bhairava, his joy knew no bounds. He made a bee-line too the Aatthi-tree, fell at the feet of the Jangama, rose up and stood aside robed in humility. When our Naayanaar invited the Jangama to his house, He said all too curtly: "It is impossible for you to feed Us." By way of answer our Naayanaar declared that nothing was impossible for a servitor of Siva's servitors. At this, the Bhairava said: "After the passage of three ritus (six months) We eat a pasu which is felled and cooked. This indeed is the day when We will eat. Yet it is impossible for you to feed Us." At this, our Naayanaar submitted: "Please specify the type of pasu. It is done." The sought-for specification would have jostled anyone out of his senses. The Bhairava, stern and unmoved, dictated His demand thus: "We eat a human pasu; he must be perfect in form and limb." Then the relentless Bhairava subjoined and said: "The five-year old boy must be the only child of a noble family. His father must cut him while his mother holds him. The cooking should be done in joy, irreproachably. Only such food, We eat." Our Naayanaar,

firmly-poised in love and devotion, consented to prepare such a lunch.

Our Naanayaar and his family performed the sacrifice. The Bhairava sat for his meal. But before He would commence eating, He had a demand to make. He said that He needed a servitor to eat with Him. As no one was available, our Naayanaar offered to eat with Him, if permitted. The leave was granted. At that hour, the Bhairava stunned our Naayanaar by saying that he should call his son to share the food with him. Utterly undone, the devotee said: "He will now be of no avail." The Bhairava did not relent, but importuned him to call his boy. The parents moved to the threshold of the house and did as bidden. Lo and behold ! Their only son came running from his school. When our Naayanaar rushed to the presence of the Jangama, the latter was not there. The rice, curry and cooked meat had all vanished.

Then with His Consort and Son (Muruka), the Lord appeared on high. The whole family inclusive of the servant-maid was translated to Siva-loka.

Our Naayanaar was an extraordinary servitor. So too were his wife, his son and the servant-maid. A near parallel is discernible in the episode of Abram - Issac.

A ritual in honour of our Naayanaar is even to-day observed in Maharashtra. It falls on the Sashti titi of Sukla Paksha (the period when the moon waxes) during Aavani (July - August). Works in Telugu and Kannada attest to the unexampled glory of St. Sirutthondar. The opuses of Ananta Kavi, Krishnaarya, Uddava Ciddana and Aananda Nandana are the more famouns among them.

Kazharitru Arivaar Naayanaar

Perumaakkothaiyaar also known as Ceramaan Perumaan made his avatar in Kodungkoloor, a city in Malai - Naadu (Kerala). His soul, all compact of love for Lord Siva, would not pursue the privileges of a monarch. He chose to serve the Lord of Tiruvanjaikkalam. While so, Sengol Poraiyar who reigned in that realm abdicated his throne and took to a life of tapas. So, the ministers of the land importuned Ceramaan Perumaan to ascend the gadi and rule the realm. To divine the will of Lord Siva, he moved into the temple and intently prayed to Siva. Lord Siva blessed him and conferred on him a valiancy to understand all that is uttered, not only by mankind but by the sub-species also. He became the ruler of the realm and also came by the name Kazharitru Arivaar (He who knows whatever is uttered). When he moved out of the temple and mounted the royal tusker and rode in a procession, he beheld a washerman whose person blazed white as it was soaked in fuller's earth, a bundle of which he carried in his shoulder. Our Naayanaar mistaking him for a servitor of Siva whose body was bedaubed with the holy ash, stepped down from his tusker and in all haste, folded the palms of his hands in a gesture of obeisance. The bewildered fuller in all humility, hailed the king and submitted thus: "I am your servant, a washerman." Hearing this, the king remarked: "I am Cera, the servitor. You reminded me of the lovable guise of the holy ash. Well, you may proceed untouched, by grief." Such was the Cera's devotion for the symbol of Saivism.

He was a regular performer of Siva-pooja. Siva, in all love, presided over his pooja and at its conclusion caused him hear the tinkling of His anklets. Baana Bhadra of Madurai, a great Saivite and a musician, called on the king with a letter from Lord Siva Himself. The king showered on him all the wealth of his treasury. Lord Siva also caused our Naayanaar to become an intimate friend of St. Sundarar. It was at Tillai that our Naayanaar sang his Pon Vannatthu-th-Tiruvantaati. At Tiruvaaroor he was received by St. Sundarar. He sojourned with him. In his company the king visited many shrines. At Madurai, they were the guests of the Pandya. At that time the Chola prince who was the son-in-law of the Paandya, abode with the Paandya. The three kings, in the company of St. Sundarar visited many

a shrine. Then our Naayanaar and St. Sundarar returned to Tiruvaaroor, visiting on their way, a good many holy shrines. The two were good sportsmen. They also spent their time in invigorating sport and pleasing pastime. Then, the two saints sent out for Kerala, visiting the many hallowed temples on their way. After hailing the Lord of Kandiyoor, when they left for Tiruvaiyaaru, the Cauvery was in spate. When St. Sundarar implored Lord Siva through a decad, the flooding river stood firm like a crystal rock on the west. The fast-rolling water on the east revealed a fordable track of cool sand. They crossed the river and hailed the Lord of Aiyaaru.

Eventually they arrived at Kodungkoloor -- the Cera capital. St. Sundarar left for Tiruvaaroor at the end of his sojourn, loaded with presents.

Before his ascension, St. Sundarar came to Kodungkoloor. When he was in the shrine at Tiruvanjaikkalam, the white celestial tusker arrived there to carry him to the presence of Siva. He had no time to inform in person of his departure, to his friend. However he telepathically communicated with him. At this, mounted on his steed, our Naayanaar rushed to Tiruvanjaikkalam and witnessed the aerial flight of St. Sundarar. Thereat he chanted into the ear of his steed the appropriate Siva-mantra. His horse darted into the sky, neared the tusker and circumambulated it and flew far ahead of it. Eventually Lord Siva hearkened to his Tirukkayilaaya Gnaana Ulaa that he composed in Kailaas and blessed him with the office of Gana Naatha.

To savour of our Naayanaar's poesy, we give, in translation, hereinbelow a verse from the Pon Vannatthu Antaati.

"What indeed is the hue of gold ?
With that hue, His body blazes.
What truly is lightning's hue ?
His cascading matted hair is of that hue.
What, in sooth, is the hue of the Silver Hill ?
Of that hue is His immense Bull.
What indeed is my state, when I behold Him ?
It is that of the Lord's own."

Gananaathar

Gananaathar belonged to Seekaazhi. He was a leader of the Brahmins. Devotees sought his blessing and training. He knew to judge and guide. He trained his chelas in such types of Charya (manual service) as befitted them. From him, some learnt the art of rearing flower-gardens, some the weaving of wreaths, some the securing of holy water in stoups for the ablutions of the Lord, some the coating with cow-dung the holy precincts after sweeping them clean, some the lighting of lamps both ritualistically and artistically, some the transcribing in excellent calligraphy of the Tirumurais and some the reciting of the sacred Scriptures. (These are services approved by Lord Siva. These constitute Siva-punya. Vide Volume I, page 40, Siva Purana, published by M/s. Motilal Banarsidass, 1973).

Our saint was a born-leader of the servitors of Siva. Eventually he was blessed to become a Gana Naatha -- the chief of a division of the Hosts of Siva.

Kootruva Naayanaar

Kootruvanaar was the chief of Kalanthai. By the grace of Siva, he vanquished many a king and became the most puissant monarch in his time. He desired to be invested with the crown which was in the keeping of the Tillai - Brahmins. However, they said: "We invest not with the crown any

but a Chola." All their families save one, left for the Malai Naadu. The crown was guarded by the family that remained at Tillai.

He then prayed to Siva to crown him with His hallowed feet. In his dream that night, he was so crowned. He reigned gloriously, thanks to the grace of Siva, as the one sole ruler of all the realms. During his reign the shrines in his reign flourished in great splendour. This ruler who was ruled by Lord Siva eventually gained eternal life.

Poi Atimai Illaatha Pulavar

The puranam of these servitors is told in three verses.

"The fruit of the clarity of words constituting poesy
And the import of the many splendorous and gracious works
And the perception of true consciousness
Is indeed this." Thus convinced, they become
Siva's servitors. These are the bards freed from falsity."

These are the servants of Truth. They hail Lord Siva only. It is thus St. Sekkizhaar praises them: "Who indeed are competent to speak of their splendour?" They are truly unique.

Pukazhcchozha Naayanaar

Pukazhcchozhar was a Chola monarch. His capital was Uraiyoor. His army gave battle to Atikan, a petty prince, as he failed to pay the tribute due to the Chola. Atikan and his army were routed. The heads severed in the battle were piled up at the entrance of Karur, for the king's survey. In one of the severed heads, our Naayanaar beheld a strand of matted hair. Even as the king of servitors beheld it, he quaked. He took upon himself the blame of killing a devotee of Siva. He ordered an immense fire to be reared. Holding in a plate of gold the severed head, he circumambulated the fire, chanted the Panchaakshara and gladly entered the fire. To expiate the sin, he underwent a fire-bath and reached the shade of Lord Siva's flowery feet.

Narasingka Munaiaraiyar

This princely servitor was the prince of Tirumunaippaadi. He was the foster-father of St. Sundarar. During every Tiruvaatirai (Betelgeuse) Day, he would give to each of the assembled devotees of Siva, a hundred sovereigns. On one such occassion, among the devotees was a person of flawed frame dight with dishonourable marks of lust. This one was yet wearing the holy ash. Unto that lecher the prince gave two hundred sovereigns. Such was the prince's devoted attachment to the holy ash. Poised in such devotion he flourished and eventually gained deliverance.

Athipattha Naayanaar

Our saint was rightly named. He was a bhakta par excellence. He was the chief of the fishermen of Naakaippattinam, a coastal city. Every day he would throw back into the sea a fish, as an offering to Lord Siva, from out of the many netted by his men. Even when all the nets secured but a single fish, he would throw it back into the sea, dedicating it to Lord Siva. Thus rolled on many days when he threw back into the sea the only one fish that was netted. He and his clan wilted without food. Yet he was steadfast in his servitorship. One day, as usual, only one fish was caught. However that one was no ordinary fish. Its parts were wrought of fresh gold and ninefold gems of purest lustre. Our Naayanaar received it and examined it. "This very different fish" said our Naayanaar "with limbs wrought of gold and ray-clustered ninefold gems is for my Lord who rules me." So saying he threw

it amain into the main. At this supreme sacrifice, Siva manifested before him and blessed him with eternal life.

Kalikkampa Naayanaar

Our Naayanaar, a merchant, belonged to Pennaakatam. He would treat the devotees of Siva to a toothsome feast every day and also give them money and all that they sought. Before treating them to a sumptuous feast, he would wash the feet of the devotees with the water poured thereon by his wife. One day, his former servant who quit his service in wrath, presented himself before our Naayanaar. He wore on his person the marks of Saivism. Our saint readied himself to wash his feet. However his wife was disinclined to pour water. Enraged, our Naayanaar unsheathed his sword, seized the pot from her and cut away her hand. He himself poured the water and completed the ritual washing. He himself served the food for the devotees. Thus, even thus, he flourished, poised in the divine servitorship. Eventually he gained the hallowed feet of Siva.

Kaliya Naayanaar

Our Naayanaar was a native of Otriyoor. He was possessed of immense wealth. Within and without the shrine of the Lord Siva, during night as well as livelong day, he arranged to keep rows and rows of lamps. To make known his service to the world, the Lord caused a gradual decrease of his wealth. He became a coolie and with the help of the wages he earned, he continued his service. He was elbowed out of this way of living by the other competing coolies. He sold whatever he had and stood poised in his service. Chill penury seized him. He even essayed to sell his wife as a slave, in vain. He was rendered pennyless. He mused thus:

"If the lighting of gem-bright lamps
Should cease, I will end myself."

He placed the lamps in rows; he set them with wicks. He resolved to burn the lamps with his own blood for oil. He began to saw away his neck. Siva, in his infinite mercy, materialised before him, stayed his hand and healed his wound. He was blessed by Siva with aeviternal life.

Satthi Naayanaar

This Velaala saint of Varinjiyoor would not suffer anyone to utter a blasphemous word againt Lord Siva. He would pull out the tongue of the blasphemer and slice it away. Eventually this manly servitor reached the feet of Siva.

In this context, the reader can rember with advantage the dictum of Tondar Adi-p-Podi Aazhwar which says: "It is our duty to saw away the necks of blasphemers, O Lord of the city of Srirangam" (Talaiyai aangke aruppathe Karumam Kandaai, Aranga Maa Nakarulaane).

Blasphemy was a sin for the commission of which the sinner was stoned. John, 10, 33.

Ai Atikall Kadavarkon

This Naayanaar was a Pallava king. He ruled his realm from Kaanchi -- his capital. He was a master of Sanskrit and Tamil. He realised that kingship was tantamount to misery. He abdicated his gadi and stood solely poised in servitorship to Lord Siva. Desiring to adore Siva in all His splendorous shrines, He undertook a pilgrimage. At each shrine he hailed the Lord with a priceless venpaa. Thus, even thus, this soverign of servitors sang his way to Siva-loka.

His verses now known as "Kshethra-th-Tiruvenpaa" forms part of the Eleventh Tirumurai. His

venpaa on Tillai is as follows:

"When body is unable to move any longer,
All kin will turn their back; tight becomes
The hold of old age. O goodly heart, before you
Become unfit to chew even ***tambul***
Fare forth to and reach Tirucchitrambalam.

Kanampulla Naayanaar

Our Naayanaar was the chief of Irukkuvelur. He took to the service of lighting lamps in the shrines of Siva. He grew penurious as days rolled on. He left his native place and arrived at Tillai. He sold his movables and lit lamps in the shrine of Tiruppuleeccharam. Dispossessed of everything, he took to grass-cutting and continued his service. After sometime the grass (kanampul) he cut could not be sold. Then he used the grass itself as oil for his lamps. Eventually even this grass became unavailable. At this he began to burn his hair to keep the lamp burning. He so burnt it that his very bones began to melt. Thus, even thus, he burnt away his bondage and his nexus with the twyfold karma. Lord Siva in His mercy blessed him with bliss eternal.

In his decad on Kurukkai Veerattam, St. Appar praised our Naayanaar thus:

"Our Lord -- Primal and Autogenous –, is concorporate
With Lady Uma; He is the remedy for all the maladies of His devotees;
He graced Kanampullar of rare and great tapas;
On loving devotees, the Lord of Kurukkai Veerattam bestows excellences."

Kaari Naayanaar

Our Naayanaar belonged to Kadavoor. He studied Tamil in depth. He indited a Kovai which came to be called after his name. He was friends with the three kings of Tamil Naadu. The rich presents he received from them were made over to the devotees of Devadeva.

". . . . . even as his mind was
Ever linked to Mount Kailaas in the north
His body too came to abide there eternally."

Nindra Ceer Netumaara Naayanaar

This Naayanaar, a Paandya, and his wife are both Naayanmaar. Caught in the gin of Samanas, he held fast to their wobbling life for some years. St. Sambandhar reconverted him to Saivism. He was born with a stoop. He was known as Paandya -- the hunchback (Koon Paandiyan). It was St. Sambandhar who cured him of his kink -- physical as well as mental. Then he stood erect like a column and was ever since hailed as Ninra Ceer Netumaaran. He became a kingly servitor of Siva. His fame waxed day by glorious day. He routed his hostile hosts in a battle that took place at Tirunelveli. St. Sundarar hails him as "Nirai-k-Konda Cintaiyaan Nelveli Vendra Nindra Ceer Netumaaran" (Netumaaran of abiding glory, the one of steadfast chinta, the vanquisher of Nelveli). By the grace of St. Sambandhar he gained Siva.

Vaayilaar Naayanaar

This, saint, a Sudra, hailed from Mylapore. His clan was known as the clan of Vaayilaar. He was its chief. He was an incarnation of devotion. His way of life is thus described by St. Sekkizhaar.

"Rearing within, a mental shrine of unforgetfulness

He lit the lustrous lamp of godly consciousness;
Immortal bliss constituted his ablutions to the Lord;
He offered to the Lord of Dharma
The nectarean food of love; this was his pooja."

This Antariyaaga pooja gained for him the hallowed feet of Siva.

Munaiatuvaar Naayanaar

This Velaala saint of Needoor, though a mercenary, was truly a soldier of God Siva, for he fought for a righteous chief or prince. He spent his income on the devotees of Siva. Eventually, this warrior - hero gained Siva-loka.

Kazhal Singka Naayanaar

This Naayanaar, a Pallava king, is identified by the historians as Raja Simha Pallava (686 - 705 A.D). He flourished in princely piety. One of the shrines he visited during his pilgrimage was Tiruvaaroor. When he was adoring Lord Vanmikanaatha, his queen that went round the shrine came near the mantapam where flowers were being woven into garlands for the adornment of the deity. She beheld a flower on the ground that fell from the mantapam. She took it up and inhaled it. This was an unholy act. At this, St. Serutthunai rushed to her and sliced her nose away. Loud was her cry and the king rushed to her presence. He learnt of the root-cause for her distress. The king was a Saivite of Saivites. He concluded that the punishment meted out to his queen was utterly inadequate. It was her hand that picked the flower. So he cut it away. Poised in his piety, the Pallava reigned, and was eventually oned with Siva.

Idangkazhi Naayanaar

Our Naayanaar, reigned from Kodumpaaloor -- the capital of Konaadu. He was a servitor of Siva's servitors. One night a subject of his realm, broke into the king's granary and started removing some paddy. He was arrested and brought before Idangkazhiyaar. When questioned, the culprit answered thus: "I did this as I was stymied in all my efforts to feed the servitors of Siva." At this our Naayanaar exclaimed: "Lo, this man indeed is a treasure unto me." The king then proclaimed through beat of tom-tom that the servitors of Siva were free to carry away not only paddy from the king's promptuary but other riches also from the royal treasury. Such was his liberality. He ruled over his realm righteously for many years and eventually reached the flower-feet of Siva.

Serutthunai Naayanaar

This Velaala saint hailed from Keezhai-th-Thanjavur. He was a great servitor of Siva. He was a martinet. It was he who sliced away the nose of the queen that smelt a flower which was Siva's. This lion among the soldiers of Siva, was eventually blessed with sempiternal bliss.

Pukazh-th-Thunai Naayanaar

This Siva - Brahmin of Ceruviliputthoor was a temple - priest. When a famine swept the country, our Naayanaar stood utterly enfeebled by reason of his continuous starvation. Yet he performed his pooja regularly and sincerely. One day, owing to vertigo, the water pot that he held above the Siva-linga for the purpose of bathing it, slipped and fell down on its crown. He stood wilting. His eyes closed in slumber. Siva appeared in his somnium and said: "Till the famine ends, We will place for you a gold-coin on the Pita." Freed of his misery he woke up. During the famine and during

the days that succeeded the end of the famine, he performed his duty with intense bhakti as a result of which he came to be blessed, in time, with bliss eternal.

Kotpuli Naayanaar

This Naayanaar was the Commander - in - chief of the Chola's army. He lived for the servitors of Siva. He was friends with St. Sundarar. He even offered his two daughters as brides to St. Sundarar who declined the offer and told him that Kotpuli's daughters were also his daughters.

With war in procinct, he had to leave for the battle-field. Before his departure, he set apart all the paddy he had, earmarked for the neivedhyam of Lord Siva. This was to be used for the set purpose. It was corban and therefore inviolable. A few days after his departure, a famine swept the place. His kith and kin very nearly perished. Then they decided thus: "Instead of perishing without food, we will manage to survive by temporarily appropriating the corban-paddy, and in due time replenish the depleted stock." They despoiled the stored-up paddy and flourished.

When our victorious Naayanaar returned to his town, he learnt of the abominable and atrocious vandalism committed by his kinnery. He invited them, one and all, to his house, promising to confer on them great gifts and put them all to his sword. Only one child was left. His servant who was also called Kotpuli implored our Naayanaar thus: "Spare this babe. It has not tasted the accursed food." He but said this in vain. "The child" our Naayanaar said, "was fostered on the breast-milk of her who fed on the tabooed paddy." This said, he threw up the babe and sliced it with his fulgurous tsurugi. At this Lord Siva manifested before him and blessed him thus:

"With your sword you have cut away
The bondage of your kin; they will abide in the world
Superior to the world of the Devas and will
Eventually reach Us. O glorious one !
You come to abide with Us even now."

A key to understand this purana is discernible in the Bible. Vide Chapter 6, Joshua.

Pattharaai-p-Panivaar

These form a group. The Periya Puranam speaks, in all, of nine groups of devotees. The word Patthar refers to a bhakta. These bhaktas are an unassuming group. They form a well-knit community. They are poised in Sat-bhaavana which is Siva-consciousness. They adore Siva and His servitors. They listen to the glorious lilas of Siva by which their bhakti gets more and more intensified. It is through them living bhakti gets enacted. The world is sustained by their glorious servitorship. These are the eternal benefactors of the world. Such is their spiritual puissance that sin is rendered powerless in their presence. Their presence is ubiquitous.

Paramanaiye Paatuvaar

These are the psalmodists of Siva. In whatever language they have mastery -- be it southern Tamil or northern Sanskrit or any other tongue not native to the Tamil Naadu, they wield it for the glory of Lord Siva. These are a committed community of Saivites. They hail none but Siva.

Chitthatthai - Sivan - paale - Vaitthaar

This puranam is told in a single verse which is as follows:

"Beyonding the beatitudes of the pentad of Gods
Enthroned on their (respective) causal Lotuses,

*They have, by practice of **thaaranai**, their **chittas** firmly*
*Established in **Naadaanta** glowing in Siva's splendour*
Which is full and perfect, pure and true,
As well as self - existent and self - effulgent:
Blessed with the traditional servitorship
Unto the Lord - Author of the Vedas -- the Dancer
In the unique Ambalam --, they reach Him."

Tiruvaaroor-p-Piranthaar

These are the servitors ruled by the Lord of Tiruvaaroor to match the glory of which there is no town in the whole universe. These are *tyagis* that always remain oned with Tyagaraaja. "Renounce and enjoy" is an Upanishadic affirmation.

Muppothum Tirumeni Theenduvaar

These are Sivaacharyas, the divine priests who are divinely privileged to touch the person of Siva-linga, bathe it ritualistically, adorn it with flowers and vestments and offer unto it pooja. The pooja offered by them is for the cosmic weal and welfare. These know the Vedas as explicted by the Aagamas. To their glory, there is no end.

Muzhu Neeru Poosiya Munivar

The holy ash is a holy and ever-energising symbol of Saivism. The holy ash is prepared in four different ways, they being Karpa, Anukarpa, Upakarpa and Akarpa. The content of the holy ash is informed by Siva-mantra.

These Munivar wear the holy ash on their entire person. They ever dazzle with a Siva - like splendour.

Appaalum Ati-ch-Chaarnthaar

These are the devotees that dwell beyond the Cera, Chola and Paandya realms. They are blessed with at-one-ment with Siva. They flourished before the advent of the Tiru-th-Thonda-th-Thokai and during its advent. They flourish ever since its advent, too.

Foreign opuses celebrating Siva, are an indicant of their living presence. They may live away from the shrines of Siva. Their bosoms, however, enshrine Siva. These are the true Saviors of Saivism, in its form of Saiva Siddhanta.

Poosalaar Naayanaar

Poosalaar was a Brahmin who belonged to Ninravoor. This indigent devotee desired to build a temple for Siva. This he built in his pure consciousness. He mentally went over the places where he could secure superabundant wealth. He mentally gathered the necessary material bit by precious bit. Materials apart, he mentally went in quest of masons and sculptors and commandeered them. He laid the foundation-stone in conformity with the Aagamic rules. He built the shrine, night and day, sleeplessly. Inch by inch rose the grand temple. He fixed the stupa. He dug a well. He built the great walls within and without the temple. He excavated a tank. He built all else needed for a shrine. He fixed an auspicious day for consecration. While so, the Pallava king at Kaanchi completed his temple and made handsome endowments therefor. On the day preceding the day he set for its consecration, Lord Siva appeared in his dream and commanded the king to postpone the consecration. The Lord

told him that on the morrow He was to move into the temple built by Poosal at Ninravoor. The king woke up and resolved to visit Ninravoor. Reaching the town, he made enquiries and eventually came to the presence of our Naayanaar from whom he learnt about the secret shrine. The king fell at the devotee's feet. With his leave, the king returned.

Our Naayanaar proceeded with the ceremony of consecration. Thereafter he regularly performed his glorious pooja, for many many days in succession. His acts of devotion earned for him the sempiternal beatitude.

Maani alias Mangayarkkarasi

Every Naayanaar is a Naayanaar thaks to his wife. Mangkayarkkarasi is the title which the Paandy Queen was blessed to receive from the boy-saint Sambandhar himself. It was she who reconverted to Saivism her apostate husband. She is one of the three women - Naayanmaar celebrated by the Periya Puranam. She is indeed her husband's guru. It is thanks to her, he too emerged as a worshipful Naayanaar. By Siva's grace she eventually reached the umbrage of Siva's feet with her husband.

Nesa Naayanaar

This Naayanaar was a weaver by profession. He hailed from Kambili a town in modern Andhra Pradesh. Our Naayanaar dedicated his thought to Siva; his soaring *vaak* to the lofty Panchaakshara and his manual service to the servitors of Siva. He wove fitting garments, keell and kovanam. These he gave away to the devotees of Siva. His servitorship earned for him the life eternal.

Ko-ch-Chengkat Chola Naayanaar

Tiruaanaikkaa was once a stately forest rich in cool gardens thick with many a tree. In this forest, a Siva-linga was installed under a naaval (jambolan) tree. A white tusker ritualistically bathed the Siva-linga with the water that was carried in its trunk, adorned it with bunches of fragrant flowers and adored it. A spider that was endowed with wisdom, to averruncate the fall of dry leaves on the person of the Linga and to shelter it from the rays of the sun, wove a dense and goodly canopy with its salivary threads over the Linga. The tusker deemed this canopy to be sheer pollution, destroyed it with a wave of its trunk. Thinking that the tusker's trunk made a fortuitous swish which resulted in the destruction of its web, the spider wove it again. On the succeeding day, the tusker wiped the web away. Grown wroth, the spider moved into the hole of the trunk and stung it. Unable to bear the excruciating pain, the mammoth struck the earth with its trunk repeatedly, fell down undone and died. The spider too was killed. The musty elephant met with its reward forthwith at the hands of Siva. The salvation gained by the tusker is celebrated by St. Appar in his Tirutthaandakam on Paasoor.

"Endowed with Gnosis, the Spider with its salival thread
Wove a fresh canopy which came to be covered with
Dry leaves; for this service He blessed it with rulership;
He also made it a belonger of Sivagana; He witnessed
The flawless love of the white tusker of mighty skill
And blessed it with moksha; He is the sweet Nectar
Of bhaktas; He is the supernal light of Paasoor
Beholding which, I, the servitor, have gained salvation."

[Vide page 539, Tirumurai the Sixth, Translated by T.N. Ramachandran, I.I.S.S.R., Dharmapuram, 1995.]

Siva graced the Spider to get born as a Chola par excellence.

The queen of Subhadeva Chola was childless. She fervently prayed to the Lord of Tillai to bless her with a son. The Spider came to be conceived as a beautiful male child by the queen called Kamalavati. The hour for delivery was at hand. The court - astrologers, at that hour, announced thus: "If the babe gets born a naazhikai hence, he would, in time, grow to be a king of kings." Thereupon the Queen said: "Tie my feet and dangle me, head downward." They did so. They untied her feet and placed her on her bed, when the hour foretold by the astrologers was about to pass. At the ordained hour the queen delivered the gem of a child. Beholding the blood-shot eyes of her babe, the Queen exclaimed: "En Ko-ch-Chengkannanno ?" (Is my prince a red-eyed one ?)

Soon after her delivery, the queen passed away. Our Naayanaar was brought up by his father. When he grew into a lad, his father crowned him, and leaving the land to his care, he left for the forest to pursue his tapas. Our Naayanaar was endowed with a consciousness of his former birth. He first built a shrine at Tiruvaanaikka. Then he took to building shrine after holy shrine. He provided them with substantial endowments. From Tirumangkai Aazhwar we learn that he built as many as seventy Maatakkoyils. A Maatakkoyil is so devised that no elephant can ever enter its adytum.

Our Naayanaar, a king of servitors, eventually gained the hallowed feet of Lord Nataraja.

Tiruneelakanta Yaazhppaana Naayanaar

The lives of this Naayanaar and his noble wife Matangkachoolaamani are ineluctably linked with the life of St. Sambandhar. This Naayanaar was a native of Yerukkatthampuliyur. According to the then prevailing caste-regulations, this Naayanaar was an untouchable. However, he is rightly hailed as an IYER by our deity St. Sekkizhaar.

Repetition is something in which St. Sekkizhaar seldom indulges. To have a clear picture of the life of this Naayanaar, we should read with care the Puranas of St. Sambandhar and St. Tiruneelanakkar. It is in the Purana of St. Tiruneelanakkar, this Naayanaar is hailed as the Master of Sakota Yaazh (Sakota Yaazh-th-Thalaivar). He was a non-pareil psalterist and his wife was a mellifluous songstress of ambrosial numbers. Their performance is thus described by St. Sekkizhaar:

"He quickened the frets, plucked in perfect accord
The strings, and studied close the rise and fall
Of the music; in measured movement when he played
And his wife sang, a divine hymn
On the merficul One, he that was on wisdom fed,
Rejoiced and the Brahmins of the four Vedas marvelled.

"With the music of the yaazh, flowed fluent
The vocal rendering of the harmonious pair
Which in great glory wafted to the Lord of the Ark;
The two birds -- Kinnara and Mituna --, stood poised
In mid-heaven; the masters of the sevelfold music –
Ghandarvas and Vidyataras --, showered encomia."

Our Paanar's yaazh, at his command would yield the fourteenfold pann-s of Paalai. King Soundara Paandya (Siva) was ever pleased with our Paanar's rendering. In a dream, Lord Siva commanded His servitors to conduct the great Paanar to His presence. The untouchables are ever dear to Lord Siva. Our Naayanaar played on his divine instrument hymns that celebrated Siva-lila. As he

was playing, an ethereal, bodiless voice announced that a plank should be placed under the yaazh which would otherwise get affected by its contact with the cool and moist ground. This was immediately attended to. Seated on a seat of gold, he played his divine yaazh. The concern of Lord Siva for the yaazh of our Paanar bespeaks the glory of Siva --, the Sapta svara Moorti. Not only is the player, but his instrument also, is divine.

Our Paanar proceeded on a pilgrimage. He arrived at Aaroor and hastened to stand before the temple Poongkoyil into which he could not enter owing to the caste-regulations which were then rife. His rendering moved Siva. The Lord brought about a new entrance at the north. Our Paanar moved into the temple through that entrance and adored the Lord.

Eventually our Naayanaar arrived at Seekaazhi. Since that time he was the inseparable accompanist of the boy-saint. During the wedding of the boy-saint which took place at Tirunalloor-p-Peru Manam, by the grace of the boy-saint, he and his wife gained ascension.

Sataiya Naayanaar

The Puranam of this Naayanaar is told in a single verse which is as follows:

"He was a friend of the Lord and he bade Him
Ply as his messenger to her -- verily a flowery liana --,
That would embrace his shoulders;
He, Nampi Aaroorar, the peerless friend
Of Ceramaan Perumaan, was engendered
By Sataiyan that the world might thrive."

Isai Gnaaniyaar

This Puranam is in one verse only. It is as follows:

"She was the divinely opulent wife of Sataiyanaar
Of endless glory; it was she who gave birth
To Nampi Aaroorar ruled by the Lord, who, of yore,
Smote the otherwise impregnable, hostile citadels;
Can I ever with my feeble words extol the glory
Of Isai Gnaani Piraattiyaar of flawless family ?
No, I cannot; neither can anyone."

Nampi Aaroorar

It is thanks to Nampi Aaroorar who is popularly known as St. Sundarar, we stand blessed with the Periya Puranam. St. Sekkizhaar's hagiography, indited in a marvellous way, is interspersed with the life and achievement of our Naayanaar. The Puranam opens with an account of his life at Kailaas and ends with his ascension to Kailaas. To get at an integrated picture of our Naayanaar, we will have to study (1) The Purana of Lord Siva's Intercession and also the Puranas of (2) Viran Mindar, (3) Perumizhalai-k-Kurumpar, (4) Yeyarkone Kalikkaamar, (5) Somaasi Maarar, (6) Kazharitru Arivaar, (7) Narasingka Munaiaraiyar, (8) Kotpuli Naayanaar, (9) Sataiyanaar and (10) Isai Gnaaniyaar. Again, we should also study in depth the Vellaanai-ch-Charukkam.

The verses of our Naayanaar are mostly auto-biographical. He was the friend of Lord Siva Himself. Indeed, Lord Siva conferred on him this beatitude, unsolicited. As a friend of the Lord, he took extraordinary liberties with Him. In his decad on Aaroor, he referred to Siva not only as his

companion (Thozhanumaai), but also as One who willingly stood by him in all his flawed deeds. When stymied, he did not hesitate to let off his steam on the Lord. On one occasion, he chose to liken the Lord to the baleful planet Sani (Saturn) that barged into Maka (Regulus). Lord Siva more often than not, provoked him to wield the condemnatory language against Him. Yet it should be remembered that his love as well as devotion for Siva was beyond question or cavil. It was through His grace, he wrought many a miracle. A proper cultivation of the Hymns of St. Sundarar can earn for the saadaka (aspirant) boundless spiritual wealth. God -- the mountain --, can be grasped by the palm of Love.

The non-Tamils are no longer at a disadvantage. The Tevaaram of St. Sundarar comprising 1,026 verses stands beautifully translated into English by Prof. David Dean Shulman [Department of South Asia Regional Studies, University of Pennsylvania, Philadelphia, 1990]. We heartily commend this work for our readers' close and careful perusal.

Our saint is a gift of Siva to the Saivites. He was born in Tirunaavaloor. His parents were Siva Brahmins. However he was brought up by the prince of the realm, called Narasingka Munaiaraiyar who was also a Naayanaar. When our Naayanaar was about to wed the daughter of Satangkavi Sivacharya, Lord Siva appeared there in the guise of an old Brahmin and affirmed that our Naayanaar was his bonded slave. This lis was taken to the tribunal of Tiruvennainalloor and Siva established the truth of his case beyond the shadow of a doubt. Then Siva manifested before our Saint and revealed to him who He really was. Thence commenced the life of our St. Sundarar, as a troubadour of the Lord. The Lord named him "Van-thondan" (the contentious devotee). The daughter of Satangkavi who could not wed our Naayanaar pursued what we would like to describe as "Sundara Yoga" and with ease gained Siva-Loka.

Our Saint visited Tirunaavaloor, Tirutththuraiyoor and proceeded towards Tillai. He came to the outskirts of Tiruvatikai and abode at Siddhavata Matam. He was blessed with "Tiruvati-Diksha" at this Matam, though he was initially unaware of it. Via Tirumaanikuzhi and Tinainakar he reached Tillai. In the presence of the Lord, He was blessed with a unique experience. The Lord commanded him to go to Tiruvaaroor at which he arrived, passing through Sikaazhi, Kolakka, Tiruppunkoor, Mayilaaduthurai, Ambar, Pukaloor and other places. The Brahmins of Tiruvaaroor received him with love and reverence. He met Paravaiyaar who was Kamalini in her heavenly pre-existence. Siva Himself caused them to get wedded. Siva had already conferred on him the beatitude of His companionship. It was at Tiruvaaroor, our Naayanaar sang the world-redeeming decad: "The Tiru-th-Thonda-th-Tokai". It is as follows:

I am servitor of the servitors
Of the Brahmins that dwell at Tillai;
I am a servitor of Tiruneelakanta, the potter;
I am a servitor of Yiyar-Pakai
Who never said: "No!"
I am a servitor of the servitors
Of Maaran of Ilayaankudi;
I am a servitor of the greatly puissant
And triumphant Mei-p-Porul;
I am a servitor of Viran Mindar
Of Kunroor girt with spreading gardens;
I am a servitor of Amar Niti, the wearer
Of the beauteous garland of lilies;
I, Aarooran, am a serviteur of the Lord of Aaroor.

I am a servitor of Yeri Patthar, the wielder
Of the axe whose blade is shaped like a leaf;
I am a servitor of the servitors of Yenaati Naathan;
I am a servitor of Kannappan, the polymath;
I am a servitor of the servitors of Kalayan of Kadavur;
I am a servitor of the servitors of Maanakkanjaaran,
The rock-shouldered patron and Vaall Thaayan
Who would not survive the failure of servitorship;
I am a servitor of Aanaayar of Tirumangkalam
On the bank of the billowy river;
I, Aarooran, am a serviteur of the Lord of Aaroor.

I am also a servitor of Moorti who ruled the world
With a triad; I am a servitor of Murukan
And Rudra Pasupati; I am a servitor of the upright
Tirunaalaippovaar; I am a servitor
Of the servitors of TirukkuripputhThondar;
I am a servitor of motherly Chandi
Ever devoted to the feet of the Lord,
Faithfully performing His Pooja; when his father
Grew wroth at this, he cut off his feet with an axe;
I, Aarooran, am a serviteur of the Lord of Aaroor.

I am a servitor of the servitors
Of Tirunaavukkarayan who is ever poised
In salvific excellence; I am a servitor
Of the servitors of Kulacchirai, the great one;
I am a servitor of Perumizhalai-k-Kurumpar
And Peyaar; I am a servitor of Appoothi,
The unique one; I am a servitor of Nila Nakkar
Of Saatthamangkai girt with roaring waters;
I am a servitor of the servitors of Nami Nandi, the rare one;
I, Aarooran, am a serviteur of the Lord of Aaroor.

I am a servitor of the servitors of my Lord Sambandhan
Who adores nought but the feet of Him
That wears the goodly and melliferous ***Konrai*** *wreaths*
Of suaveolent blooms buzzed by streaked chafers;
I am a servitor of the servitors of Yeyarkone Kalikkaaman;
I am a servitor of the servitors of Lord Tirumoolan;
I am a servitor of insightful Dandi and Moorkkan.
I am also a servitor of Somaasi Maaran of Ambar;
I, Aarooran, am a serviteur of the Lord of Aaroor.

I am also a servitor of Sakhya who unfailingly
Flung a stone at the ankleted feet
Of the Lord of Uma --the Lady of lovely breasts

Covered by a kacchu; I am also a servitor
Of Sirappuli, the lofty and glorious patron;
I am a servitor of Sirutthondan of Sengkaattangkudi;
I am also a servitor of Kazharitru Arivaar,
The One of nimbus-like munificence;
I am a servitor of the servitors of Gana Naathan
Of sea-girt Kaazhi; I am a servitor of Kootran,
The Lord of Kalandai, with a shapely javelin;
I, Aarooran, am a serviteur of the Lord of Aaroor.

I am also a servitor of the bards free from falsity;
I am a servitor of Pukazh-ch-Chozhan who died
At Karur rich in groves; I am a servitor
Of ever-truthful Narasingka Munaiyaraiyan;
I am a servitor of Ati Patthan of Naakai
Upon the extensive, billowy main;
I am a servitor of the servitors of Kalikkamban
Of shapely bow who cut the hand, Kaliyan
And ankleted Satthi -- the Lord of Varinjai;
I am a servitor of the servitors
Of Aiatikal Kaadavar Kone;
I, Aarooran, am a serviteur of the Lord of Aaroor.

I am a servitor of Kanampulla Nambi
And Kaari who hold as their sole protection
The feet of the blue-throated Lord;
I am a servitor of the servitors of Nedu Maaran
Of abiding glory, the one of loyal **chinta,**
The vanquisher of Nelveli;
I am a servitor of the servitors of Vaayilaan
Of hoary Mayilai in whose fords ruddy coral
Blazes forth and chases murk away;
I am a servitor of Munaiaduvaan,
The wielder of a sharp spear;
I, Aarooran, am a serviteur of the Lord of Aaroor.

I am a servitor of the servitors of Kazhal Singkan,
The Pallava king who guards the sea-girtorbis terrarum;
I am a servitor of Idangkazhi whose garland
Is woven of multipetalled blossoms,
And Serutthunai -- the Lord of Thanjai;
I am also a servitor of Pukazh-th-Thunai
Who, even when he tumbled, fixed his manam
On the golden feet of the Lord
On whose tiger-skin vestment the serpent dances;
I am a servitor of Kotpuli of martial spear;

I, Aarooran, am a serviteur of the Lord of Aaroor.

I am a servitor of all bhaktas who bow in devotion;
I am a servitor of the servitors of God's minstrels;
I am also a servitor of them whose ***chitta*** *is poised in Siva;*
I am a servitor of all those born at Tiruvaaroor;
I am a servitor of them that touch the holy person
Of the Lord daily during the three services;
I am a servitor of of the ***Munis*** *wholly adorned with the Holy Ash.*
I am a servitor of the servitors of those that are
Beyond the Tamil realm and (yet) have gained the Feet;
I, Aarooran, am a serviteur of the Lord of Aaroor.

I am a servitor of of Poosal of Ninravoor whose lips
Ever articulate the eternal and glorious Vedas,
Maani of streaked bangles and Nesan;
I am a servitor of Chengkanaan, the southerner
That ruled over the earth; I am a servitor of
Of Tirunilakanta Yazh-p-Paanar.
They that hearken to the servitorship of Aarooran,
The prince of Tirunaavaloor, the one beloved
Of Isai Gnaani, and Sadaiyan who had reached
The feet of Hara, and fee! delighted,
Will evolve into loving devotees of the Lord of Aaroor.

A servitor called Kundaiyoor Kizhaar supplied paddy and other provisions to Paravaiyaar. As a drought swept his place, he was left with nothing. However, Lord Siva filled his town with hills of paddy. Our Naayanaar had the paddy transported to Tiruvaaroor through the hosts of Siva. For this, he visited Kolilee and invoked Siva.

Kotpuli, a general of the Chola, entreated our Naayanaar to visit his place. Our Saint sojourned with him. When Kotpuli -- also a naayanaar -- offered his two daughters in marriage to our Naayanaar, he declined it and graciously remarked that the two girls were his own daughters. Our Naayanaar had also sung of these two and their father Kotpuli in some of his decads.

Our Naayanaar left Naattiyatthaangkudi, the town of Kotpuli, for Valivalam and from there he proceeded to Tiruvaaroor. After some time, he came to Pukaloor. Here he prayed to Siva to bless him with gold. A miracle took place. He was blessed with the gift of gold-bricks. From Pukaloor, he came to Panaiyoor and returned to Tiruvaaroor. Again he was on his pilgrimage. He visited Nannilam, Tiruveezhimizhalai, Tiruvaanjiyam, Naraiyoor Siddheecchuram, Seriviliputthoor, Tiruvaavaduthurai and other places. Then he arrived at Tirunaakecchuram. Via Sivapuram, Kalayanalloor, Kutantai, Valanjuzhi, Nalloor and Tirucchotrutthurai he came to Kandiyoor.

He went to Tiruvaiyaaru and was on his way to Tiruppoonthuruthi. When he reached Tiruvaalampozhil night set in and so he abode at that village. In his dream Lord Siva appeared and said: "Have you forgotten Mazhapaadi?" The Lord also revealed to him His wondrous form of exceeding pulchritude. He rushed to Mazhapaadi and hailed the Lord in hymn and song.

"O Lord whose body dazzles gold! You have
Covered Your waist with a tiger-skin; You have

Adorned with Konrai -- bright and beauteous --,
Your fulgurant, hirsutorufous and matted crest!
O King! O Gem great! O Ruby of Mazhapaadi!
O Mother! Whom will I think of save You!"

Leaving Mazhapaadi our Saint adored at the shrines situated on both the banks of the Cauvery and arrived at Tiruvaanaikkaa where he was duly received by the servitors of Siva. He sojourned there and adored at nearby shrines.

Then he came to Tiruppaacchilaacchiraamam. Here he prayed for the gift of gold. The Lord gave him nothing. He hymned Him with a decad, the first verse of which is as follows:

"I placed before Him my head and tongue; I even offered Him my heart. I didn't try to cheat Him; but whenever I talk of being the servant of His feet, I'm just a man of metaphors to Him."

Our Supreme Lord of Paccilacciramam, that madman who ties his loin-cloth with a hooded serpent:

If he doesn't want us, can't we find some other god?"

(Note: This translation of David Dean Shulman - a competent scholar -, unfortunately mirrors not the meaning of the original. Our Saint said: "Alas! There is no God but He!")

When our Saint sang the envoi, the Lord blessed him with a heap of gold. At this town, he sojourned and visited the shrines nearby. He left for Paigngneeli and then he eventually arrived at Kongku Naadu. He hailed the Lord of Kodumudi whence he came to Kaanjivaaipperur. Here he beheld the dance of the Lord as at Tillai. He proceeded to Venjamaakkoodal where he hymned the praise of Siva. He visited Karkudi and then Tiruvaarai Metrali. He came to Innambar whence he proceeded to Tiruppurampayam. He desired to adore the Lord at Tirumuthukunru. He met with an old man on his way and requested him to direct him to Muthukunru. The old man accompanied him and disappeared when they reached the border of Kootalaiaatroor. Our Saint realised that it was Siva Himself who took him to this holy town. Adoring the Lord of Kootalaiaatroor, he left for Muthukunru. The Lord of Muthukunru blessed him with a gift of 12,000 sovereigns. He deposited this wealth into the river Manimutthaaru, to recover it later from a tank at Tiruvaaroor. This miracle would be proof positive of the fact that the Lord by His intercession, had truly redeemed him. Eventually, he arrived at Tillai. He then came to Karuppariyaloor whence he left for Mannippatikkarai. From there he proceeded to Vaazhkolipputthoor where he hailed the Lord in ecstatic hymns. At Kaanaattumulloor he was blessed with a vision of the Lord. Via Yethirkolpaadi, Velvikkudi and other holy towns he arrived at Tiruvaaroor. After a few days he took his wife with him to the tank on the west of Poongkoil. He told her that he would recover from the tank the gold which he had deposited into the Manimutthaaru. His initial search proved futile and it evoked nothing but laughter from his wife. When he prayed fervently and continued his search, he came by the gold, which alas, proved to be of inferior touch. Once again, he prayed to the Lord, and Siva who played the role of a mischievous cunctator, was pleased to grant his prayer.

After some days, our Saint was again on his pilgrimage. He visited Nallaaru, Tirukkadavoor, Kadavoor Mayaanam, Valampuram, Tirucchaaikkaadu, Nanipalli, Tirucchemponpalli, Ninriyoor, Nidoor, Punkoor, Kolakka, Kurukaavoor, Kazhippaalai, Tillai, Tinainakar, Kazhukkunru and Kacchoor. In the last - mentioned town, when our Saint suffered from intense hunger, Siva, in the guise of a pious Brahmin, begged food from door to door and fed him and his retinue. Then he visited Kaanchi, Tirumetrali, Onakantantali, Anekatangkaapatam, Vanpaartthan Panangkaattoor, Tirumaalperu and Kaalatthi. Eventually he arrived at Otriyoor. Here he wedded Sankiliyaar who in

her heavenly pre-existence was Anintitai, promising her that he would never leave Otriyoor. After some days, memories of Vasantautsav of Tiruvaaroor possessed him. He wanted to leave for Tiruvaaroor. He moved into the temple, prayed to the Lord and moved out of the town. That very moment he was struck blind. He prayed for immediate recovery of sight, in vain. Undaunted, he proceeded onwards crossing Tirumullaivaayil, Venpaakkam, Tiruvaalangkaadu's border, Tiruvooral and Kaanchi. At Kaanchi, his left eye regained the power of vision. Via Aamaatthoor and Aratthurai, he arrived at Aavaduthurai. At this time, he suffered from some ailment. When he prayed to the Lord at Tirutthurutthi to cure him, he was commanded by the Lord to bathe in the temple-tank. He invoked the Lord and had his ablutions. He was not only cured of his malady but was also endowed with what scholars describe as 'Pranava Sarira' (Mani oli ser Tirumeni). Beholders were struck with wonder at this transformation. Eventually he arrived at Tiruvaaroor. As his wife was cross with him, he entreated the Lord Himself to mollify his wife's wrath. The Lord granted him his wish by plying Himself twice in one night as the messenger of his Bhakta. It was at Tiruvaaroor, our Saint regained the vision of his right eye.

As our Saint put Siva Himself to this task, St. Yeyarkone had nothing but contempt for him. However, in due time, they became fast friends by the grace of Siva.

Ceramaan Perumaan, the King of Kerala, became our Naayanaar's friend and they two visited several shrines together. When our Saint abode with him at Kodungolur, he visited Tiruvanjaikkalam. At the behest of Lord Siva, the Lord's own white tusker arrived thither and took him to Kailas. His wives too had gained ascension by then to become once again the hand-maidens of Mother Uma.

Many were the miracles that our Saint had wrought, by the grace of Siva. A boy devoured by a crocodile years ago was brought back to life, by our Saint. Our Saint was Siva's companion, a beatitude which Siva had conferred on Kubera. Our Saint authored the Tiru-th-thondath-Tokai, thanks to which Saivism will flourish for ever.

The following is the decad that our Naayanaar hymned during his ascension:

The Lord who is TAAN had me first embodied
And sent me to the earth.
Divining His intent, how much, after all, have I,
Alas sung of His golden feet?
My neglect notwithstanding, ignoring my deficiency,
He reckoned me, a mere cur, as one of His servitors,
In all grace, and sent me an ichorous tusker
For my mount, and has eke caused
The celestials to receive me; thus, even thus,
He has caused my embodied life
To snap its worldly ties.
Lo, He is the sublime Lord of the Notitthaan Malai! 1.

Was it to grace the race of the elephants through me
That He, who, of yore, flayed an elephant,
Has this day sent an elephant for my mount
Which should return to Him freed of hostility?
Quelling the senses and the instruments of my senses,
I stood contemplating the Radiant One.
He caused the supernals who deemed as great

Their life in the heavens, to circumambulate me;
In all grace He sent a tusker to ride thereon.
He indeed is the sublime Lord of the Notitthaan Malai! 2.

I know not mantras; deeming delightful
The life domestic, I went about splendorously robed,
Committing deeds unbecoming.
Yet to me, His servitor, in all grace, he sent a tusker
To skim through the expansive heavens, carrying me.
O my heart, am I fit to be graced thus?
Behold the sublime Lord of the Notitthaan Malai. 3.

O heart that loved the life phenomenal!
I lived immersed in the truculent deeds
Of damsels, snared by them.
He changed it all, graced me
And caused the celestials to circle and hail me;
Unto me, His servitor, He sent me a tusker
As my mount, which I deserve not.
He indeed is the sublime Lord of the Notitthaan Malai ! 4.

"Today I, who am your servant
have seen with my own eyes
that the servants of the way
who are born on earth
and who praise you
do attain the golden world --
for you showed them all my body
as I rode the white elephant
to the celestials' delight.
O Supreme Lord of Notitthanmalai ! 5.

"My deceiving mind knew nothing
of focusing the five
while bringing flowers to his feet,
yet he came to stay in that mind
and in the presence of the lords of heaven
he changed my certain death
and gave me his servant,
an angry elephant –
impossible gift –
the Supreme Lord of Notitthananmalai. 6.

"All was changed:
as the heavens trembled
and the whole earth shook and shuddered,
the lord of the surging ocean

came to welcome me
as I rode an elephant from the mountains
on my way --
and no disaster
could draw near,
O supreme Lord of Notitthanmalai ! 7.

"All the heavens came singing 'Hara!'
singing the agamas and the hymns
known to the wise
mixed with music of the Vedas
and Vanan, rich with boons, came first
to show the way
when he gave me a towering elephant
to ride,
the Supreme Lord of Notitthanmalai !" 8.

Indra, Vishnu, Brahma and all other Devas
Came to meet and greet me when I rode the tusker
That He sent me in all grace.
When the great munis well-versed in mantras
Wondered "who I was," He, our Lord, said graciously:
"He is our friend -- Ooran.
Lo, He is the sublime Lord of the Notitthaanmalai ! 9.

O Lord of the deep seas ! Submit to the Lord - Father
Of Anjaikkalam the dulcet decad
Of Tamil verses compact of the sevenfold music,
Sung by Ooran, sweet like the sugarcane
And surcharged with glory,
On the golden Notitthaanmalai
That spirals up and up during every deluge. 10.

The translation of verses 1 to 4 and 9 and 10 is by T.N.R., and verses 5 to 8 by Prof. David Dean Shulman.

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33. THE PURANAM OF TIRUGNAANASAMBANDHAR

"A servitor am I to the servitors of Lord Sambandhan
Who would worship nought but the feet
Of Him who wears the goodly and honied flowers
Of Konari buzzed by the speckled bees."

The Tiru-th-Tonda-th-Tokai

1. For the ways of the Vedas to flourish
For superb Saivism to shine in splendour
And for the excellence of the human race
He oped his holy and flowery lips and cried;
He is TirugnaanaSambandhar of Pukali which is
Girt with cool and fecund fields.
We wear his flower-feet on our head
To hail his divine servitorship. (1899)

2. The great Cholas of the ancient Saivite stock
Hail the ankleted and roseate feet of the Lord
Who wears on His crest the crescent.
Their country is made rich by the Cauvery
And it thrives in great splendour.
It is here hoary Kazhumalam
With cloud-capped and impregnable walls
Is situate. (1900)

3. In that city bounded by the areca-groves
The Brahmin-boys chant the Vedas as ordained, in groups;
As the city rises aloft peerless, not only
On the day of the Great Deluge, but for ever,
It is like a perpetual float on the ocean-stream. (1901)

4. The floods that drown even Vishnu and Brahma
With their mountainous billows,
Dash against the shining, gem-set buildings
And leave spirals of watermarks
On the walls of the fortified city;
These are like the twinings of the Serpent
On Mount Mandara when the Milky Ocean was churned. (1902)

5. It is but a single sun that rises
From the dark ocean; but in this city,
From the leafy greenery of the tanks that lie
Amidst the fragrant and fertile fields,
Burgeon very many petalled lotuses, all red;
It looks as though that a myriad
Young suns have risen. (1903)

6. The smoke that issues from the *homas*
Performed by the Brahmins poised in the Vedic way of life
Mantles the city in darkness like night;
Bright stripes of the holy ash dazzle like day-light;
This is so, for numberless aeons;
The hoary city therefore is in need
Of neither natural day nor night. (1904)

7. Into the fire of the blown lotuses that grow
In the vast and crop-filled fields of that city,
Drip continuously from the tips of the leaves,
The ghee of honey from the burst fruit
Of the mango-trees that grow on the ridges;
Thus in that city, from time immemorial
The trees too are performing *Yagas*. (1905)

8. As the sun dips into the western main
The white moon rises in the night
And skims through the groves and gardens
Tinct with pollen and laden with honey.
So, the moon in that city for ever looks ruddy
When it rises incarnadine in the evening. (1906)

9. In that beauteous city, like the Brahmins,
The fragrant and petalled lotuses are endowed
With the sacred thread, their stems;
Their holy ash is their pollen;
They are also tear-bedewed;
They chant Sama hymns through the humming bees. (1907)

10. With golden ear-pendants dangling
And saree-ends tucked behind
They coat with cow-dung the sacred pit of fire
And draw comely *kolam;*
Their hair is dark like the raincloud
And they are constant as the Northern star.
The mansions in that city are therefore
Passing rich with the peerless helpmeets. (1908)

11. Even in the muddy play-field they imitate
The rituals of the *Yaga;*
Their golden anklets tinkle as they ply through dust
Their tintinnabular toy-cars;
Thus thrive the Brahmin-children in the serried streets. (1909)

12. The white-washed mansions of the gem-paved streets
Unfurl into the clouds their pennants from the poles;
Above these at night the stars of the sky twinkle;
These are like the many-hued flowers that unpetal
During the day. (1910)

13. The sluiced streams teem with heaps of gems;
The fields abound in schools of carp;
By their sides are seen heaps of flowers;
Beyond them is beheld the splendour of *Yagas;*
The rapture of scriptures fills the schools;
The golden bees hum in ease;
Bright are the gardens with the presence of saints;
Towers and turrets are shrouded in clouds. (1911)

14. Bhiramapuram, Venupuram, Pukali,
Great Venguru, beauteous and peerless Tonipuram,
Poontharaai, Sirapuram, Puravam,
Sanbai city, ever-growing Kaazhi, Kocchaivayam,
Adorable and beauteous Kazhumalam:
These are the twelve names of the city. (1912)

15. And in that city was a holy man,
The very first of the Brahmin-clan;
He hailed from the *Kauniya-gotra*
Sanctified by the Vedas
To add lustre thereunto;
Sivapaada Hridaya was his name whose life
Was verily a *tapas* for this world to prosper. (1913)

16. His divine helpmeet also hailed from the Vedic clan;
Her greatness could gain for her all the worlds;
This beautiful woman was called Bhagavati;
Chaste and submissive, her life was married harmony. (1914)

17. Both were from the ancient clans of Saivism;
They knew nought but the feet of the Lord
Whose matted hair is decked with serpents;
Fostering an adoring love for the holy ash
And poised in the Vedas they lived exemplarily. (1915)

18. While so, the world at large teemed with the falsity
Of the Samanas and the Saakyas;
The righteous Vedic way of life was on the wane;
The glory of the holy ash even amidst the devotees
Of Siva shone but dimly: witnessing these,
The flawless Sivapaada Hridaya was sunk in misery. (1916)

19. He desired that he should get a son
To gladden his righteous domestic life;
On the dancing feet of the Lord he set this thought
And wrought *tapas* to come by a divine son--
Who decked with beauteous jewels--,
Would do away with the alien religions
And re-establish the glory of the Holy Ash. (1917)

20. With ever-increasing love, he adored the feet
Of the Lord and His Great Consort enshrined in Tonipuram;
In fulfilment of his wish his beloved wife
Grew visibly gravid with a child
That would redeem all the world. (1918)

21. Hailing the grace of the Lord and His Consort
Enshrined in Tonipuram,
They performed in great joy all the rites
Prescribed by the Vedas,
In the presence of their kin, during the ten months,
To usher in great well-being.
Thus their days rolled on in bliss. (1919)

22. Now came the time when the sun and the signs of the zodiac
Were at their beauteous zenith in their utmost strength;
The hour was propitious; the bright star *Aadirai*
Invested all the directions with its splendour;
Alien religions stood denuded of their pride;
Saivism and *Vaidikam* began to flourish again; (1920)

23. The minds of the devotees overflowed with joy;
The way of the Holy Ash held unique sway
Over the eight directions;
The *yagas* of the Brahmins began to prosper;
The *tapas* of munificent Tamil met with fulfilment;
The deeds of the seers were crowned with fruition; (1921)

24. The South vanquished all other directions
And its fame began to soar aloft;
The earth conquered the Heaven and all other worlds;
The imperishable ways of the opulent Tamil
Triumphed over all other ways which were alien;
In the modes and music of Tamil
True wisdom sat enthroned; (1922)

25. Creation the first of the (five) acts
Came to be reckoned as the chiefest;
Time--past, present and future--,
Stood cured of its flaw;
Ever-glorious and bright Kaazhi city
With its gem-paved streets gained eternality;
The grace of the Lord of Tonipuram
Began to pour all the more. (1923)

26. Sin-breeding Jainism of sheer folly
And other religions of evil ways which cause
Unending transmigration, were to be blasted;
All lives in all the flawless worlds were to gain SIVAM;
Thus, even thus,
In Sanbai which ever fosters *tapas*
He, the divine child, made his *avatar*. (1924)

27. Then the citizens of beauteous Kazhumalam,
One and all, felt thrilled;
The hair on their bodies, in every pore, stood erect;
Unknown to them a joy possessed them
And they spake thus: (1925)

28. "How is it that our minds feel a growing gladness
Like unto the waxing grace of Lord Siva?"
To this, others struck with wonder, replied thus:
"This day, a scion of the *Kauniya* clan is
Taking birth and this, his harbinger." (1926)

29. The burgeoning blooms filled the gardens
With rare perfume;
The honied pollen spread in all directions
And blanketed the light;
Then came gently the southerly from the Potiyil
And sifted dusty pollen, revealing thereby
The lovely rays of pure lustre. (1927)

30. The celestial lords in all love and without stint,
Rained on earth the flowers of Paradise;
They came to this world, joined the Brahmins
Of Kaazhi city and with them performed *homas*. (1928)

31. Witnessing the gracious act of Siva that caused
The world to flourish, the Chiefs of His Hosts
Engaged themselves in goodly service;
When the Brahmins, the reciters of the Vedas,
Spoke other things, they too emerged as
Ceaseless Vedic *mantras*. (1929)

32. The many trees and lianas yielded
Their fruits and flowers;
The muddy waters turned cool and crystalline;
The heavens became bright and pellucid;
The birds warbled their sweet ditties;
Goodness ruled all the directions. (1930)

33. There in Sanbai of great festivity
Conch and chank, drum and lute,
Bugle and trumpet, of themselves
Resounded when none played them.
Airs, auspicious airs, filled the city. (1931)

34. Like Kaazhi the entire world rejoiced;
The father of the divine child --
The Chief of the Brahmin clan --,
By the grace of the Lord,
Began to perform such rites
Befitting the birth of the child,
In great delight and wonder. (1932)

35. His mind full of love was steeped in great joy;
He revelled in the festive unguentary bath
In exceeding joy;
In keeping with the birth of the divine child
Deeds were done in auspicious reboation;
The casting of horoscope and other acts
Were also duly performed. (1933)

36. The Brahmin-women poised in piety
Felt immensely delighted;
In mien they were like the pea-fowl;
Their ear-pendants and other jewellery dazzled;
They carried with them beauteous lamps
That burned with pure lustre;
They decked the mansion which glowed
With greater beauty. (1934)

37. They scattered everywhere gold-dust
Mixed with cool and suaveolent pollen
And in joy announced the divine birth;
They arranged *paalikais* whence sprouted white
The grains, in pavilions;
They filled the rows of golden pots
With fragrant and holy water. (1935)

38. Gifts of rufescent gold and the like were made;
The feast of Siva's devotees was arranged;
They wove the fresh-blown flowers into garlands
Where beetles lay cradled;
Margosa leaves were strung and stuck up as mascot;
They also performed other protective acts. (1936)

39. By the smoke that issued from the burning
Of white mustard and incense,
By the smoke that wafted from the burning
Of eagle-wood and fragrant ghee
And by the holy smoke that wafted
From the sacrificial pits fed with oblations
And by such other fumigation they caused the spreading
Of divine fragrance everywhere. (1937)

40. These various deeds they performed
For the greater glory of the Lord of the Devas
As ordained in the holy Vedas and other scriptures,
For ten days since the child was born. (1938)

41. The day proper for christening the child was duly fixed;
The goodly babe shone like the young rising sun
That does good to the whole world;
Very like the Infant-God laid on lotus
He was laid in a cradle with gems inlaid. (1939)

42. Unto him who was to be fed with the breast-milk
Mixed with the rare scriptural wisdom
By the liana-like Daughter of Himavant,
His mother gave suck in grace; this was indeed
The sweet milk of devotion
For the hallowed feet of the Lord. (1940)

43. By the grace of the red-haired Lord
On whose crest flows the river,
The holy ash--- the one and only protection--,
Was alone applied on the holy forehead of the child--
The saviour of mankind whose birth
Was verily a boon to the whole world--;
He was not burdened with any talisman
As it was but an unwanted excess. (1941)

44. The child was laid on the lap
Of the nursing matrons, on gem-paved seats,
On the cradle inlaid with gems of purest ray
And again on the bed of flowers:
The hero born to gain fresh honour and glory
For the Vedas and the nectarean Tamil
That confer on men the true meaning of life. (1942)

45. The child of Pukali, in keeping with the *parvas*
Grew well that the Vedas might flourish;
He lifted his head and played *senkeerai*
Gently swaying sideways his shapely head
As if saying: "We serve none but Siva who is
Decked with the great battle-axe." (1943)

46. He clapped his hands as if to say: "Get away
From us, you of alien faith! We know you not."
With his roseate hands lotus-like keeping time,
He clapped *sappaani;*
It looked as though that he was even then
Practising with his hands the art of sounding
The cymbals that he would ere long receive
From the Holy One. (1944)

47. For the downfall of the faiths in their course
As they drifted away from the Vedas,
He was privileged to be blessed with Gnosis
By Him in whose matted hair, the celestial Ganga,
Immense and broad, flows;
He began to crawl gently in the vestibule
Mantled in the rays of the moon. (1945)

48. Damsels fair as pea-fowl,
Who formed his kith and kin,
And his nurses, stood encircling him;
They hailed him thus: "O rare wealth
Of those of Kaazhi! O *Karpaka*
Of the *Kauniya clan!* We bid you welcome!
Do come to us."
Thus they addressed him who took birth
That the sevenfold music, multifarious arts
And lives in all the worlds might flourish. (1946)

49. By his smile he made the visages
Of his callers bloom in joy;
By his touch he caused their joy
To grow more and more;
By his embrace he caused their minds
To melt and get tossed about in delight great.
Thus the child that came to be born
In great Kaazhi steeped them in sheer joy. (1947)

50. Before he grew to be a child one year old
He learnt to stand, and as he stood,
His curly, dark and soft locks decked with flowers
And buzzed by speckled bees, gently swayed;
Then as he slowly plied his unsteady steps
His anklets tinkled.
Thus when he toddled, all the base religions
Toddled, tottered and fell down. (1948)

51. He held the hands of his nurses
And learnt to walk straight;
His flower-feet decked with anklets
Filled with tinkling gems
Softly pressed the ground.
As a child barely more than a summer old
He walked with ease and played with grace. (1949)

52. He plied his tintinnabular toy-car;
He frisked and ran; he smote
The tiny and sandy toy-houses built by
The tender girls endowed with fragrant foreheads.
His little frame besmeared with the holy ash
Was filled with drops of sweat.
Thus he grew and diffused lustre everywhere. (1950)

53. With His Grand Consort is He enshrined,
The Lord at Tonipuram, and the crescent rests
On His matted hair;
To come by the fruit of His divine grace,
Like the germinating seed of *tapas*, he grew
And reached the age of three when through him
The world and the rare Vedas were to flourish. (1951)

54. I will now narrate what happened
To the child of Sirapuram the flag of whose Lord
Sports the Bull, when he was three years old.
It caused the Vedas and other scriptures and also
The Goddess of Learning to attain to greater glory;
The Goddess on the Lotus too glowed
In lustre invested with *Siva-punya.* (1952)

55. To the Brahmin that had wrought great *tapas*
The Lord gifted the child who took birth
To prove the supremacy of servitorship;
Whenever the child became aware of his parting
From the Lord, he cried as if struck with sudden fear
And none could know the real reason therefor. (1953)

56. During these lofty days, on a particular day
When the father fared forth for his bath
After which he should duly perform the rites
As ordained by the Vedas, the child
Leaving the gem-bright vestibule, began to
Follow him crying, as the hour was ripe
When the Lord would confer His grace on him. (1954)

57. The great *tapaswi* noticed the son that followed;
He tarried awhile and tried to prevent his coming;
He even feigned anger; it was in vain;
The child began to stamp the ground
With his feet decked with lightning-bright anklets;
He watched this and said: "If this be your intent,
Come along." He took the child with him. (1955)

58. He that ever stood poised in piety arrived
At the bathing-ghat of the great tank for ever linked
With the beauteous Ark of the Lord whose flag sports the Bull;
This tank was the source of all great, ceaseless waters;
This was the matrix whence would gush forth
At the end of the aeon many a mighty flood. (1956)

59. The father of the Redeemer-of-the-world
Left the child on the bank;
Afraid of parting, he would not then
Enter into the clear water;
He would first adore the Lord-Patron and His Consort
Enshrined at Tonipuram;
This done he plunged into the water. (1957)

60. He bathed and performed the rites and *tarpana*
Before his glorious son would begin to search for him;
Assured of the Lord's great protection
And planting firm in his heart the feet of the Lord,
With great fervour he plunged again into the water
To perform *agamarusha*. (1958)

61. As the Vedic *muni* plunged into the water
His child could not see him;
As if unable to endure his absence
Even for a second, the divine child
That stood on the bank of the tank full of water,
Began to cry, as it was then, his former consciousness
Which was fixed uninterruptedly
On the feet of the Lord, began to well up. (1959)

62. As he with his flower-hands rubbed
His flower-eyes, they were bedewed with tears;
His comely, ruddy and fruit-like lips trembled;
As he, the tender calf--Punya's own incarnation--, cried,
The innumberable Gospels resounded in joy,
And everything that breathed rejoiced. (1960)

63. He cast his looks everywhere and cried
As tear-drops rolled down his body;
Was he then impelled by his former nexus?
Or was it merely an act of childhood?
He then beheld the crest of the Beauteous Ark
Where is enshrined the Lord whose ruddy frame
Is adorned with the white stripes of the Holy Ash,
And cried: "Amme! Appa!" (1961)

64. Then the Lord enthroned on the Beauteous Ark
To shower on him grace with His benign eyes
For his divine servitorship in his previous births
Manifested on His martial Bull with His Consort--
The liana-like daughter of auric Himavant--,
And came near unto the tank
In crescent-crested majesty. (1962)

65. Mindful of the ever-rich boon He bestowed
On the Brahmin well-versed in the Vedas, and his wife,
And to endow the child with the knowledge to remain
Ever-poised in the unique and integral worship
Of His glorious feet, He lovingly bade
His inseparable Consort, the Mother of the Gospels,
To grace the divine child. (1963)

66. Beholding the crying child, the merciful Lord
Of gracious compassion, addressed the liana-like
Daughter of Himavant, adored in every world, thus:
"Feed this child from a cup of gold
With the ambrosial milk of thy twin breasts." (1964)

67. The Mother of the seven worlds and the Vedas--,
The primal Source of everything--,
Whose beauteous form is ever-crescent mercy,
When thus bidden by Lord Siva, approached the child
And embraced him, the while pouring the milk
Of Her divine breasts into a cup. (1965)

68. Uma, the Mother, mixed the ineffable Wisdom,
Siva's own Gnosis, with the ambrosial milk,
Wiped the tears of the child that stood before Her,
Gave him the cup of gold and bade him thus:
"Take it." It was thus, even thus,
The All-Merciful Lord pacified the crying child. (1966)

69. As he was thus blessed by the Lord--"The-Parents-of-all"--,
He became "*Aalutaiya Pillaiyaar*";
Endowed with Siva's own Gnosis,
Unknowable to even the celestials and saints alike;
Eke did he become Sivagnaanasambandhar,
The unique and flawless. (1967)

70. Sivagnaanam of ever-increasing divinity
Which is for ever linked to the feet of Siva,
The lofty knowledge poised in clarity
That completely does away with transmigration,
Peerless knowledge of the Gospels and the scriptures
And the knowledge of incarnate Truth, rare to realise:
All these in that hour of beatitude
Came to be established in the consciousness
Of Sambandhar, the first among the *tapaswis*. (1968)

71. "It is the Lord-God who governs every ens.
One must be poised in this consciousness;
The fruit of this consciousness is the adoration
Of the Lord, the Guru and the Servitors;
This indeed is the way of life."
Some however act contrary, self-willed;
These impure ones espouse faiths that are false.
So, up he rose to smite these faiths to smithereens. (1969)

72. After a while, SivapaadaHridaya, the holy Brahmin,
Duly completing the rites, plunged as he was in water,
Ascended the steps and came to the bank.
Beholding the divine child-- glowing with
The bliss of splendour--, he questioned him thus,
In anger: "Whose milk have you taken?" (1970)

73. He took a little stick and flourishing it said:
"Show me the one who gave you this
That will attract jettatura."
Eyes suffused with rapturous tears,
The Little-One-Great danced in joy
And pointed with a finger of his hand,
Uplifted above his head, (1971)

74. At the Lord of Tonipuram of ever-abounding grace
And His Consort-- hailed by the rare and tuneful Vedas--,
Who were seated on the ever-young Bull that stood
In the heavens bathed in the soaring and immense light
Of wisdom; at Him he pointed, and began to hail
Him with words of supreme wisdom
Which gushed forth from within. (1972)

75. By his Tamil rich and sweet and which indeed
Is the indited Veda,
For people on earth to attain to scriptural good,
For innumerable lives to rejoice,
And for his hymn to course its way to the Lord,
Invoking the Ear Divine, he caused
His hymn begin with the first letter
Of the boundless Vedas married to a consonant. (1973)

76. He hymned the divine decad the words of which
Were incarnate truth that ushered in piety;
It commenced thus: "He of the ear-pendant..."
He sang of the signs and insignia of the Lord
Enshrined in Bhiramaapuram
And declared to his father thus:" Behold Him,
The Lord-God who did this to me!" (1974)

77. To proclaim the great mercy of the brow-eyed Lord
That saves the sinners who surrender unto Him
He sang of the boons He lovingly granted
To the wanton demon that hymned and pleased Him,
When sunk by the mountain which he durst uproot. (1975)

78. Lord Siva grants grace to the worshippers;
Vishnu and Brahma knew this; yet they
Hailed Him not as their minds were flawed.
Taking the base forms of brute and fowl
They tried to reach His crown and feet, and failed;
Then they hailed the Lord duly with His *panchaakshara*
And were saved; this he narrated in his decad. (1976)

79. "They fall into perdition who pursue not the way
Of the Author of the Vedas--the red-haired One
Adorned with a white crescent--;
The ways of Samanas and Buddhists that knew
Neither good nor wisdom, are evil.",
Thus proclaimed our Lord Sambandhar. (1977)

80. He completed the divine decad
Sealing it with his benediction.
Then the child, the Master of the Rg Veda,
Standing before the Lord, adored Him.
The celestials witnessing the grace and mercy
Of the Bountiful One came thronging in the sky
And rained showers of melliferous flowers. (1978)

81. The resounding of the auspicious and celestial *tuntupis*,
The singing of the Gandharvas and Kinnaras
Which was like the melodic roar of a sea of music
And the psalms and prayers tunefully chanted
By Indra and his ethereal train
Were drowned in the sound of "Hara! Hara!"
Raised by the interminable hosts of Siva. (1979)

82. The chanting of the Vedas grew in ever-increasing volume;
The gems from the crowns of the thronging Devas
Fell down in a shower and filled the earth;
A sea of saints, ever poised
In truth and peace, stood circling. (1980)

83. To the devotees who are impelled
By spiritual mellowness to reach Him,
The Lord throned on the Bull with His Consort
Who shares His body, grants the bark
Of His twin feet to cross the peerlessly strong
Currents of the sea of transmigration.
Such is He who now moved into the Temple
Of the everlasting Ark, accompanied by the Vedas (1981)

84. When he that stood on the ground
Verily the child of the Vedas,
Saw the Lord move into the temple,
Driven by a love to flourish in the imaged thought
Ushered within by his eyes, he also
Moved into the temple of the Holy One. (1982)

85. He who had wrought boundless *tapas* of yore
To become the blessed father of the divine child,
Let slip the stick; folding his flower-hands
In adoration, he danced in joy;
He was by fear, wonder and longing variously assailed;
He then began to con the import of the Tamil songs
So sweetly hymned by his son. (1983)

86. He could not behold the Eternal One and follow Him
Like his son who beheld Him and followed Him.
Witnessing the happenings he concluded
That the grace of the Lord of Tonipuram was at work;
So with a mind borne by longing
He went after his beloved son who walked before him. (1984)

87. They that witnessed the events,
They that only heard of them,
The wearers of the sacred thread and others:
All were thrilled alike.
"Whither has chanced the like of this?"
Thus they exclaimed in wonder
Foregathering at the threshold of the temple
Of the Lord of the coral-hued matted hair. (1985)

88. The divine child that partook of Wisdom's nectar
Went before the Lord of everlasting beatitude
Throned on His bright and huge Bull in golden Tonipuram
And in His presence hymned his decad that proclaims thus:
"Here indeed is my Ruler and Lord with Uma." (1986)

89. Even as the Brahmins who were well-versed
In the boundless Vedas, bore witness,
The divine child from whose lips wafted
The fragrance of nectarean Wisdom,
Moved out of the temple, blessed with the boon
To hymn the praise of the Lord in Tamil decads
Married to the sevenfold music
And also the grace of the Lord. (1987)

90. Before the divine presence of the child,
The recipient of wondrous and enduring grace,
The servitors of the crescent-crested Lord
Whose lustre excelled even that of the moon
And the blessed residents of Tonipuram
Gathered at the lofty thresholded temple
And offered their adorations thus: (1988)

91. "O *Tapas* of Kaazhi! Wealth of the *kauniyas*!
O deep sea of scriptural wisdom, the nectar sweet thereof!
You have come to the earth that devotees may flourish!
You are the recipient of grace divine
From the peerless Lord of the celestials
And His Consort, the Mother of the sevenfold music!"
Thus praised a few. (1989)

92. "O divine fosterer of the Vedas! Abode of *Vaidikam*!
Nimbus gravid with ever-growing wisdom!
Pukali's effulgence! Recipient of grace
From the Lord who with Uma was pleased to come forth
To bless you!" Thus praised a few others. (1990)

93. "O Source of piety! Bright ray that feasts the eyes
And fares forth with a cord of gold on its waist!
O moon of growing digits! Ground and base
For the movements of music! Barely three years old,
You are blessed with the grace of the Lord who is
The object of holy contemplation!" Thus praised a few. (1991)

94. Thus they praised--the Brahmins well-versed
In the Vedas, and others also--;
They fell prostrate and set the hallowed feet
Of the child on their heads;
Then they stood in glorious order;
The father Sivapaada Hridaya came near the child
Of divine wisdom, set him on his shoulders
And moved away. (1992)

95. The throng of Brahmins merged
With the throng of servitors;
Up in the sky they threw their towels
And sashes in joyous uproar;
It looked as though that in the street of Kaazhi,
The river of Siva's bliss ran, with spumy bubbles,
And foamy globules going up and down the course. (1993)

96. The Brahmin women of Kazhumalam who were
Like flashing lightnings atop the crested mountains,
From the tops of their mansions--the abode of
The earthly celestials--, blessed the child
With auspicious words; they showered on him
Fresh flowers, fragrant gold-dust
And white puffed rice. (1994)

97. When they went round the opulent streets of Sanbai
Some played on the auspicious instruments;
Some sang the Saama Veda; some bore bright
And beauteous lamps and filled the pials
With rows of pots filled with holy water;
Some prayed with wondrous love and great fervour. (1995)

98. As he whose coral-hued lips that were sweet
Of speech and fragrant with the milk
Of the sacred breasts of the bejewelled Consort
Of the Lord enshrined in the beauteous and auric Ark,
Entered his divine mansion
Conch and chank began to blow; celestial *tuntupis*
And other instruments loud resounded. (1996)

99. In his beauteous and pure mansion he abode;
That night, as the beauteous and roseate lotus-feet
Of the Lord ever enshrined in the divine Ark--
The form of the great Vedas which are
An embodiment of the hoary Naada--,
Were embosomed by him, loving devotion
Welled up in him; so even before
The many-rayed sun arose in the east,
He came to the Ark-temple of the Lord. (1997)

100. He came there in love and adored his Father
Enshrined in Kazhumalam and his Consort,
The divine Mother who fed him with the milk
Of Her sacred breasts--True wisdom
That could not be borne by any--;
Blessed with the lofty grace of his divine parents
He fared forth in joy to adore the Lord
At the shrine of comely Kolakka. (1998)

101. The loud billowy Cauvery with its goodly water
Washes ashore honied flowers and pearls;
The speckled bees buzz over blooms,
The damsels plunge into the tank and bathe;
Such is lovely Kolakka to the temple of which
He repaired and completed his sacred circuit;
Then standing in the divine presence
He began to hail the divine feet of the Lord
Of the celestials unknowable even to the Vedas. (1999)

102. The Lord is the enshrined import of the Vedas
Which are Truth incarnate;
He wears the hooded serpent of venomous sacs
And the infant moon on His matted hair;
It is thus He is, and grants grace.
The Prince of *Kauniyas* hailed the Lord
Whose throat holds the poison,
In a decad which opened thus:
"The carp leap at the sluiced stream..."
He sang the Vedic hymn keeping time
By the clap of his hands. (2000)

103. As he sang keeping time by the clap of his hands
The merciful, red-haired Lord caused a pair
Of golden cymbals inscribed with the *Panchaakshara*
Of the celestial Lord, then and there, reach the hands
Of the Vedic child, born to redeem all the worlds,
That he could keep time with them for the hymns
He then sang (and was to sing thereafter). (2001)

104. Beholding the cymbals in his hands
The great one of Kaazhi placed them
On his head in reverence;
His mind-heart was delighted and then
From his sweet lips streamed
A musical and munificent decad of Tamil
For the flourishing of the sevenfold music;
Thus he sang before the Lord of beauteous ear-ring,
And completed his decad with his word of benediction. (2002)

105. Hearing the divine melody that swelled
Through all the bournes of *Naada*
The world of gods was steeped in wonder;
Tumpuru, Naarada and others well-renowned
In the sphere of *sruti-music*
Offered their prayers, and on earth
Caused showers of fragrant flowers;
The child that took birth for the flourishing
Of the Vedas, hailing the grace of his Lord
Returned to the city of Sanbai. (2003)

106. When the child holding in his lotus-red hand
The celestial cymbals, walked forth,
His father could not endure it;
He bore him on his shoulders;
Thus he reached the towered temple
Adored by the thronging celestials,
In the city of the beauteous Ark
Resplendent with beauteous casements
Bathed in moonbeams. (2004)

107. He circumambulated the temple
Of ever-growing divinity
And stood before the holy Lord.
Divine grace impelled him to compose in all
An octad of divine decads (in *takka raga*);
Divinely inspired and in love, he now began
To hymn one of them, on the Lord
Of the golden Ark, blessed with His grace.
This he began with the adorable words thus:
"*Poovaar Konrai.*" (2005)

108. Keeping time with the divine cymbals
For his sacred decad, he continued to hymn
His psalms in succession, each in unison
With the preceding ones;
Then in deep devotion he adored the Lord.
He, verily a cloud that showers absolute wisdom,
Abode at Poontharaai, gracing its dwellers
With his splendorous presence
Of childhood's majesty. (2006)

109. While so, the Brahmins of Tirunanipalli--
The holy place that had of yore wrought *tapas*
To cause thither the birth of her that begot
The divine child--,
In great joy, chanting the Vedas, fared forth
Accompanied by auspicious orchestration
To Sanbai city of the impregnable rampart;
Arriving there they fell prostrate
At the feet of the Prince of *Kauniyas*. (2007)

110. Having heard the great tidings that he had
Come by true wisdom for the world to rejoice,
The twice-born and others of that realm
And its neighbourhood
And also the servitors of boundless joy
Thronged forth in great wonder
And came to Pukali; they hailed the feet
Of the child, verily a lion-cub,
And stood poised in devotional excellence. (2008)

111. To the sacred devotees, the holy Brahmins and others
Of joyous heart, feeding and other acts
Of hallowed glory were done dutifully
In keeping with their station by the residents
Of hoary Sanbai which was like unto Siva-loka
And indeed was so hailed by every world. (2009)

112. After the passage of a few days
The dwellers of Tirunanipalli which is circled by
The fertile Ponni rich in pearls,
Adoringly beseeched the child
To visit their town to adore Siva thither enshrined;
Prompted by grace he consented;
Up he rose to adore the Lord of the Ark;
With His blessing he fared forth
To adore at the other shrines too. (2010)

113. He that was on wisdom fed, set on earth
His pretty feet, very like the soft inner petal
Of the pollen-laden red lotus;
Unable to bear this or the act of anyone
Attempting to carry the child,
His father, the great *tapaswi*,
Lifted the child onto his shoulders;
Thus was he borne, who bore on his crown
The feet of the Lord. (2011)

114. As he neared Tirunanipalli where the Lord
Of honied cassia garlands, is enshrined,
He asked: "What may this polis be
Whose groves hug the very heavens?"
His father gladly replied thus: "That indeed is
Tirunanipalli rich in fields full of blue lilies."
Then the one on wisdom fed, folding his hands
In adoration commenced his chaplet
Of goodly Tamil words. (2012)

115. "*Kaaraikakl, Kookai, Mulllai*:" Thus he began
The decad, truthful and scriptural.
At the close of the glorious decad, he declared thus:
"They that think on Nanipalli where the Lord is
With His Consort enshrined, shall be saved
From great dangers; this shall be so by our mandate." (2013)

116. He entered the temple of the primordial Lord;
Love-infused, he made lowly and holy adoration
And emerged therefrom with lasting grace endued;
The Brahmins, verily the celestials on earth,
Gathered round him and haileld him.
Witnessing their love and devotion,
The Chief of the Kauniyas sojourned with them. (2014)

117. To invite our great one that was fed with wisdom
By the Mother-Goddess, that the world might be delivered,
The Brahmins of Talaicchangkaadu
Came there impelled by great love,
With the true servitors of lofty *tapas*
Whom the very celestials adore. (2015)

118. Festoons were put up; areca leaves and severed
Plantain trees were fastened to thresholds;
Garlands were dangled; vessels filled with holy water
Were carried; the bazaar streets were decorated.
They received the great one in such splendour
To their town of foison teeming with flower gardens,
The haunt of bees and beetles. (2016)

119. Holy men well-versed in the Vedas foregathered
Surrounding him; each, in delight great
Recited the Vedas the sound of which spiralled up;
It was thus he reached the great and sacred shrine
And adored Him-- the import of the rare Vedas;
Then he hymned a divine decad celebrating
The Lord enshrined in the temple, built
In the shape of a beauteous *Valampuri* shell. (2017)

120. In loving devotion he adored and hymned
The Lord whose throat holds the poison,
And came out hailed by the Brahmins;
Then at Tiruvalampuram he hailed the Lord
With a decad beginning thus: "*Kodiyudai...*"
As he moved out of the temple he desired
To adore the Lord of Tirucchaaikkaadu
And fared forth thitherward (2018)

121. At Pallavaneeccharam, bowing low his head,
He adored the Lord decked with serpents
And hailed him in redeeming numbers.
Greeted by the devotees of ever-during renown
He adored the Holy One of Tirucchaaikkaadu
Near Pukar circled by the Cauvery. (2019)

122. Passing through the sky-high entrance,
He completed his sacred circumambulation;
Then he came to the presence of the Lord who wears
The honey-laden konrai blooms and sports the fawn
On His left hand; he bowed low and hailed Him
In a decad that would melt all flesh, thus:
"*Mann pukaar Vaan Pukuvar . . .*"
As he hymned, he kept his roseate hands
Folded above his head. (2020)

123. He sealed his glorious decad with his hymn
Of benediction and stood praying;
Again, he, the cynosure and object of praise
Of all the glorious servitors on earth,
Sang a decad of beauty married to melody,
And prayed again;
Impelled by true love he fared forth at once
To adore the Lord of Venkaadu. (2021)

124. The devotees at Tiruvenkaadu of Lord Siva
Who is decked with konrai blooms of golden petals,
Agni, Ganga and the young crescent
Came before the Prince of Sanbai of everlasting fame;
Their overflowing love transformed them into a state
Which they themselves could not know;
They took him with them to their town. (2022)

125. The Adept of the triple Tamil, with a mind full of joy,
Went before the First One's tower and bowed low;
Up he rose and went round the Lord's shrine
In the holy company of the servitors;
Then he came to the presence of the Everlasting
And prostrated on the floor in adoration. (2023)

126. With a joyous heart, he that was fed on peerless Gnosis
Hailed the Lord of Venkaadu, the True Ens,
In an ineffable garland of verse beginning thus:
"*Kann kaattu nuthal...*"
He also sang of the triple tanks of the Lord
Who destroyed the triple fortresses of the demons. (2024)

127. With great reluctance he moved out of the temple;
While he sojourned there adoring the Lord
He visited Tirumullaivaayil and decked its Lord
With his garland of goodly Tamil verse.
He left the place and adored at other shrines;
Hailed by the Brahmins, Gnaanasambandhar
Then came back to Pukali. (2025)

128. He adored the Lord of the Ark; in His presence
He sang a decad, verily the pure touchstone of poesy;
He stood blessed with abounding grace;
In that divine city rich in mansions whose tops
Pierce into the sky, he abode, daily adoring
The red-haired Lord in unbounded love. (2026)

129. While so, to Mahendrapalli in the east,
Kurukavoor bounded by fragrant groves
And other shrines among which was also
Tirumullaivaayil, he fared forth and hailed
Him, the Lord who shares in His body His Consort,
In hymns and songs. (2027)

130. The Brahmin-child that had fed on true wisdom
Visited all the surrounding shrines
And there worshipped the golden feet of Siva;
Hymns he sang that would help redeem them
That dwelt on earth; thus he lived
Praising Siva, and praised by all. (2028)

131. The great psalterist Tiruneelakanta
And his wife Matangkachoolaamani,
The mellifluous songstress of clear
And ambrosial numbers, came to Sanbai
With their dulcifluous '*yazh*', to worship
The feet of the divine child
In single-minded devotion. (2029)

132. Apprised of their arrival, the divine child
Went forth to receive them;
They fell at his feet twain, very like
Red lotus flowers buzzed by bees;
Up they rose and hailed him in ardent love;
They adored him with words of eternal truth;
Thus they gained a beatitude
In which they revelled. (2030)

133. Addressing them who were steeped in boundless joy
With a smile bright as the moon's rays, he said:
"O you great! we are indeed possessed
Of an eternal beatitude as you have come hither
Rejoicing in your heart."
He took them with him to the shrine of the Lord
Whose throat holds the deadly venom. (2031)

134. He caused them adore the Lord,
Standing at the outer court of the temple
And he bade them thus: "From here may you
Strum your *yaazh* and sing the praise
Of your Lord in fitting music."
They bowed before the divine child
Who blessed them thus; then he began to pluck
The strings of the *yaazh* and she melodise. (2032)

135. He quickened the frets, plucked in perfect accord
The strings and studied close the rise and fall
Of the music; in measured movement when he played
And his wife sang harmoniously, a divine hymn
On the merciful One, he that was on wisdom fed,
Rejoiced and the Brahmins of the four Vedas marvelled. (2033)

136. With the music of the *yaazh*, flowed fluent
The vocal rendering of the harmonious pair
Which in great glory wafted to the Lord of the Ark;
The two birds--Kinnara and Mituna--, stood poised
In mid-heaven; the masters of the sevenfold music--
Gandharvas and Vidyataras--, showered encomia. (2034)

137. When the great Paanar completed
The melodious playing of the *yaazh* and singing,
Thus musically hailing the feet of the Lord
Enshrined in the Ark of boundless glory,
By the grace of the brow-eyed Lord
The Prince of Kaazhi took them to the abode
Arranged for their stay and feasted them
In great splendour. (2035)

138. The great Paanar who was blessed
By the divine child, heard the servitors sing
The truth-incarnate decads of the child
On the Lord who wears on His matted hair
The crescent and the Ganga; with a melting mind
He rejoiced and grew glad as though drunk
With lucent nectar; then he prayed ecstatically. (2036)

139. The decads, sung by the scion of the Kauniya clan
That came to be born as the fruit of the *tapas*
Wrought by the residents of Kaazhi,
In praise of the feet of the Lord
Who ate the ocean's venom
Were played on the *yaazh* by Neelakanta Yaazh-p-Paanar
Whom the sevenfold music obeyed; thus he gladdened
All the lives on earth. (2037)

140. The great Paanar that on his *yaazh* played
The divine decads of the divine child
Who knew all the Vedas and who was
Verily an elephant cub,
Addressing him, said: "Be pleased to bless me
To play on the *yaazh* all the divine decads
You are to hymn in grace, hereafter;
May I never part from your holy company;
May I ever adore you." Thus he prayed. (2038)

141. He who was graced with the consent
Of the divine child, thought thus:
"This is surely the Lord's own grace."
From that day he played on his tuneful *yaazh*
His divine decads which were garlands
Of Tamil verse, and abode with him
As on that day, without parting,
Blessed with his friendship. (2039)

142. TirugnaanaSambandhar who abode at Sirapuram
Was goaded by a great and flooding love
To adore and hymn the Lord-Dancer
Of celebrated Tillai; he divined this to be
The divine wish of the Lord; of this he informed
His father, the saintly *tapaswi*. (2040)

143. When the godly child thus spake to his father,
The great patron whose *tapas* has gained
For him the divine child as his son,
Rejoiced in his mind as he was to accompany him.
They fared forth to the Ark-Temple
Like unto the argent and huge mountain,
To adore its Lord clad in deer-skin;
Hailing Him they departed with His leave. (2041)

144. The Chief of Vengkuru accompanied by his father,
The flawless Yaazh-p-Paanar,
And devotees of fitting glory, left Pukali
Where Brahma whose seat is the Lotus, adores,
And set foot on the way leading to Tillai--
The shrine of the great Lord of the celestials. (2042)

145. Adoring on the way, the many shrines of the Lord
Who dances at the dead of night,
He passed through the spacious fields--the haunt
Of waterfowls--, and meadows rich with the scent
Of blooming, fragrant screw-pines
Of white and thorny leaves,
And reached the bank of the divine Kollidam. (2043)

146. The river that in its current carried flower-bunches
Buzzed by bees, gems and sandal-wood
And also the wealth of the groves and gardens,
In lowly worship washed his feet.
The backwaters scattering away coral, chanks,
Other gems and heaps of pearls which they had
From the lucid billowy main carried,
Flowed before him to receive him.
Thus, even thus, he crossed the Kollidam. (2044)

147. With the holy throng of devotees
And the Brahmins that came with him
Chanting the Vedas,
With a mind that swelled in ever-increasing joy
He beheld the bourne of Tillai;
He was like unto them steeped in sheer delight
That eyed the destination divine of their life's odyssey;
For the very bourne of Tillai grants to all lives
--From Devas, the highest, to the lowest--,
The very wish sought by them, when they hail it;
He that had partaken of the nectar of Wisdom
Adored the divine borders that bound Tillai. (2045)

148. When the divine child, verily an elephant-cub,
Who was investing all the worlds with weal,
Came towards Tillai of the Lord
Whose mount is the red-eyed Bull,
Birds on either side of the way piped welcome;
The fragrant red-lotus plants folding
Their hands-- the buds--, adored him;
The tanks filled with blown lotuses smiled their welcome. (2046)

149. A flock of peacocks of soft plumage
Joyously called;
Suaveolent and cool southerly wafted
A gentle gale, and him adoring, received him.
Bees winged the buxom air humming in joy;
Ruddy shoots shone resplendent;
Tender leaves swayed in the wind;
Flowers beamed bright like visages;
Tender twigs swayed softly in the flower-gardens (2047)

150. In the broad fields, the paddy crops, beholding
The coming of the divine child who had partaken
Of the milk of nectarean wisdom
From the bejewelled breasts of Himavant's daughter,
Adored, bowing their heads, their visages made bright
With the gold-dust of soft and minute pollen
Wafted by the wind from fragrant flowers. (2048)

151. The fragrant areca trees that grew
Beside the fields, witnessing the auspicious arrival
Of him that partook of Wisdom
For the deliverance of the world,
As if blessed with many eyes to rejoice,
Swayed on both sides
When the wind wafted over the cool waters
Of the tanks rich in leaping carp. (2049)

152. To receive the child that came to be born
For the flourishing of *tapas*
Which does away with soul's transmigration,
It looked as though, the azure heavens wrought
An exquisite canopy of blue and filmy garment
With the dense smoke that spread
From the sacrificial oblations which can
Confer the beatitude of Sivahood. (2050)

153. Passing the beautiful *maruta* realm of fields
Where grew sweetcanes, paddy crops and green areca trees
He came to the groves and gardens, the source of
Buds, soft blooms, shoots, fruits and the like;
He adored these edens; then he reached
The divine southern entrance of walled Tillai
Rich in towered mansions. (2051)

154. She, the Daughter of the Auric Mountain
With her own roseate hands, had fed the godly child
With her ambrosial breast-milk of Gnosis;
As he, even he, was coming, the Brahmins of sacred Tillai
Joined hands with the devotees, decked the whole city
Fittingly, and fared forth to receive him. (2052)

155. The chanting of the Vedas and the resounding
Of auspicious instruments filled the sky;
Rows of pots filled with cool and fragrant water
Were placed; lamps in serried order
Glowed everywhere;
They stationed themselves outside the huge
Bell-tower, chanting flawless words of benediction;
Thus the holy and pure ones received Gnaanasambandhar
And took him to the city. (2053)

156. He crossed the southern entrance
Of the hoary and wealthy Tillai and moved in;
On either side, hailing voices encircled him;
He crossed the bazaar street of abounding wealth;
He moved on adoring the street of the hoary
And divine mansions where the Brahmins
Poised in the Vedic way of life, flourished;
Thus the holy one entered into the city. (2054)

157. As a great light glowed thither with cool lustre
Wafting godly fragrance and washing away
The specks and spots of the sky,
As it was hallowed by the presence of the feet
Of the Dancing-Lord of resounding anklets
And as it was pure and unsullied,
Like the hearts of the holy assembly of devotees,
The divine street was a feast unto his eyes;
The godly child by whom the world was
To gain deliverance, fell prostrate on the ground
Where the divine tower rose majestic. (2055)

158. He moved below the lofty and many-tiered tower
And went round the holy, golden court;
He adored the Perambalam rising into the sky
As though it would touch the moon;
To reach the shrine where the Lord dances,
Continuously hailed by the Vedas,
He came to the entrance of Tiruvanukkan
Dight with gems of beauty. (2056)

159. With his heart abounding in spiritual fervour,
With his pretty roseate hands folded above his head
With his redemptive eyes rejoicing and his mind
Melting in love, he entered the divine Tiruvanukkan Vaayil
Where had gathered in many a row the hosts of Siva
Whose Chief is Nandi Deva;
Behind these rows stood adoring in due order
The servitors, the saints and the celestials. (2057)

160. He, the very shoot of *punya*, of sea-girt Kaazhi
Now visibly beheld before him and adored
The unique and divine dance of sheer bliss
Hitherto beheld by him inwardly
In his Siva-Consciousness of God-given
Perambalam, the true Gnosis.
Delight swelled in him and he began to hail
The majesty of the Lord's feet. (2058)

161. "O Lord, You have blessed me to feel in ease
Even with my five senses, without interruption,
In visible form, Your Bliss, that can be realised
By the purified and flawless inner consciousness alone."
Thus he hailed Him and His great mercy
Of peerless munificence; he hymned His glory
In harmonious and melodious numbers;
He danced for joy and his eyes rained tears. (2059)

162. He mentioned in his decad, first the Brahmins
As they were endowed with the glory of rendering
Privileged service to the Lord of the Deluge.
Thus the Master of Kaazhi, our Ruler, began
The decad for the flourishing of the sevenfold music,
With the words: "Katraangku eri yompi..." (2060)

163. He completed the divinely concordant decad
And adored Him;
He who burst into tears and cried at the hour
When the Lord deigned to grace him,
Feasted his eyes on the nectarean dance of grace
Enacted by the Lord of the celestials
In the open space-- the ether,
The dance that melts the bones and the soul too
That quests after the Lord. (2061)

164. He stood before the Lord unknown to Vishnu
And Brahma, and hailed Him in garlands of verse
All the time he was there and adored Him;
Circumambulating the Ponnambalam,
For ever hailed by the great and countless Vedas,
He moved out of the shrine. (2062)

165. He prostrated on the ground in the Temple's court
Of foison; he adored at the divine entrances
Where teem the celestial throngs and moved out
To the four divine streets which confer on men
Great *tapas*; these too he adored.
Even he, the Ruler of Kaazhi, would not
Dare abide within the shrine's limits. (2063)

166. The Prince of Kazhumalam went to Tiruvetkalam
And with folded hands adored its Lord
Of red matted hair; he hymned Him in decads
And sojourned there; he would visit Tillai
From there and hail the Lord that enacts
The divine dance in His shrine. (2064)

167. He visited Tiru-k-Kazhippaalai the Lord of which
Sports a young fawn in His hand and hailed Him
In divine decads of incarnate truth;
He visited Tiruvucchi where the Lord
Of red matted hair is decked with beauteous garlands
Of fragrant konrai and hailed Him
In Tamil decads, rare and beautiful. (2065)

168. Yaazh-p-Paanar, was blessed to play on his *yaazh*
The divine decads sung by him;
The divine child that daily adored at Tillai
The divine dance of the Lord, marvelled
At the great beatitude of the Tillai-Brahmins
That rendered personal service to Lord's feet
That thither enacted the divine dance. (2066)

169. As his thought hovered on their life poised
In the glorious spiritual conduct, one day
When he crossed Triuvetkalam bounded
By fragrant and melliferous' gardens, and entered
Tiru-p-Puliyur girt with a flowery moat,
With a heart full of soaring love (2067)

170. By the grace of the Lord of all the worlds
All the three thousand Brahmins of beauteous Tillai
Whose foreheads were adorned with the holy ash
Appeared to him as the serving Gananaatas
Of Lord Siva; this he beheld and this beatitude
He also revealed to the great Paanar. (2068)

171. The Brahmins too who were ever linked
With the spiritual wealth, even before the divine child
Of peerless glory, verily a lion-cub of famed Sanbai,
Would hasten toward them and adore them,
Adored him and moved into the beauteous
And opulent street and came near him. (2069)

172. With his swelling love made manifest
The lion among the earthly celestials
Folded above his head his roseate hands
Which put to shame the beauty of red lotus,
Glowed with greater splendour
Thus he moved into the divine entrance. (2070)

173. With his mind melting, he adored
The Meru-like Perambalam; then he moved
To the presence of the Lord, the Ruby-Dancer
That dances resplendent in His shrine
And prostrated before the flight of steps
Called the Tiru-k-Kalitruppadi. (2071)

174. Then he sang in devotion: "*Aatinaai*
Naru neiyotu paal tayir."
Then in this decad, in one of the hymns,
He narrated all the glories he beheld
In the Brahmins of ever-during Tillai,
Well-versed in the four Vedas, and praised
Tirucchitrambalam as the shrine adored by them. (2072)

175. He brought to a close the musical decad
And revelled in the flood of bliss;
Hailing the feet of the Lord of plaited
And matted hair that danced before him
He took leave of Him reluctantly, went round
The Ponnambalam and moved out to the outer court. (2073)

176. He adored at the outer court, rose up and moved out
Endowed with grace, to the divine entrance
Decked with beauteous bells; here too he adored;
As he rose up, the glorious Paanar who was privileged
To accompany him, adored his feet
And entreated him thus: "May you be pleased
To adore the Lord of my native place and other
Peerless shrines situated on the bank of the Niva."
To this the divine child signified his assent. (2074)

177. He proceeded west on the way beside the bank
Of the holy Niva of lucid and swelling waves;
His father, the train of devotees and saintly *tapaswis*
Accompanied him;
The great Nilakanta Paanar whose skilful hands
Held the *yaazh* and his wife Matangkachoolamani,
The great woman hailed by all women,
Also fared forth with them. (2075)

178. As he crossed the vast tanks and fields
And neared Yerukkattham Puliyur,
The great Nilakanta Paanar adored him and said:
"This place girt with cloud-capped gardens
Is your servant's native place."
The divine child, the abode of rare Vedas
And Scriptures, and verily an elephant-cub,
Reached the place in great delight. (2076)

179. "O great one! Great should have been the *tapas*
Wrought by this place to have caused your avatar here."
Thus the divine child praised him.
He entered into the shrine of that fecund place,
Completed his sacred round and adored the Lord
Called Tirunilakantar; then the divine child
Born for the deliverance of the world, hymned
Divine decads in nectarean Tamil. (2077)

180. Taking leave of the Lord he fared forth to many
Other holy shrines where the Lord is concorporate
With the liana-like daughter of Himavant,
Adored Him and hymned Him in gloriously
Great garlands of Tamil; the Prince of Vengkuru
Then reached Tirumuthukunru adoring it,
Where the Lord of the red-eyed Bull abides. (2078)

181. He sang as he neared the shrine thus:
"We will reach Muthukunru circled by Mutthaaru
That flows rolling down heaps of great gems."
He fittingly composed a musical decad
In adoration of the Lord; in ardent love
He moved into that 'Hoary Mountain' where
From all directions great saints of *tapas*
And Devas throng to adore the Lord's roseate feet. (2079)

182. To worship the Lord of Tirumuthukunru,
The Lord of Devas, as he made the sacred round,
He hymned in pure and holy words of Tamil
A decad of Tiruvirukku-k-Kural,
Entered the shrine and in soaring love prostrated
At the feet of the Lord, the Wearer
Of cool and honey-laden konrai garlands. (2080)

183. He rose up and sang before the divine presence
The refreshingly cool decad of Tamil, beginning
With the words: "*Murasu atirntu ezhum* ..."
He came out of the shrine; in that town
Of abundance, he sojourned; during these days
He composed divine garlands of hymns in which
The Mutthaaru of cool and clear water
That circled the shrine was also celebrated. (2081)

184. He adored the Lord and took leave of Him;
He came to Pennaakatam and went round
The sacred shrine of Tirutthoongkaanai Maadam
Where for ever resound the soaring Vedas
And where the Lord, the Unique Ethereal Flame
Willingly abides; he prostrated before Him
And sang the celebrated musical garland
Of Tamil hymns which commanded men thus:
"From evil be freed; adore Him." (2082)

185. Having adored the Lord ever adored by devotees
Who have transcended transmigration,
He gladly took leave of Him,
And with him whose great *tapas* caused his birth,
He hied towards Tiruvaratthurai saying thus:
"*Tiruvaratthurai serthum.*" (2083)

186. The divine child who at times, in the past,
Used to travel seated on the shoulders
Of his father, now avoided it;
In great love he walked ahead, closely
Followed by the Brahmins and his father. (2084)

187. As he, in love, hastened towards
The Primordial One's Tiruvaratthurai
The lotus-feet of Sambandhar began
To pain gradually; his father too was pained. (2085)

188. He was like an incarnation of all the Vedas;
He was like a full moon come to the earth;
To adore the Lord of Tiruvaratthurai
Who wears in His crest the Ganges
The billows of which waft into its fords,
He proceeded in all haste. (2086)

189. Though he was absolutely freed from desires,
Here on this earth he was wholly attached
To Lord Sankara; the divine child whose form
Was that of pure light, ever and anon,
Adored the Lord and moved on. (2087)

190. He was the great Ruby of the Vedas who made
His avatar to dispel the murk of this earth;
He prostrated at the hallowed feet of the Father,
The ambrosial Lord of red matted hair,
Rose up and moved on. (2088)

191. As they neared the town Maaranpaadi
By reason of the travel on foot
His train of devotees felt fatigued;
The divine child chanting the mystic pentad
Reached the place (in ease). (2089)

192. As if scared of the fatigue caused by heat
Which was suffered by the devotees who came
With Sambandhar, the Redeemer of the world,
The sun withdrawing his myriad rays
Sank into the western main. (2090)

193. Hailed by the devotees who were with him,
He who for ever meditates on the feet
Of the Lord-Rider of the Bull,
Spent the night in that town;
Great saints of victorious *tapas*
Companied with him. (2091)

194. While so, the river-crested Lord of Tiruvaratthurai
In whose fords the teeming swans play,
Deigned to cure the fatigue of the Prince
Of Poontharaai who was foot sore. (2092)

195. A palanquin to ride, a parasol to cover his head,
Beauteous golden trumpets to proclaim his advent,
All decked with precious pearls: these, the Lord
Who is pleased to grant deliverance
Through the holy ash, deigned to confer on him. (2093)

196. In a dream that night the Lord whose roseate feet
Are for ever the quest of the Vedas,
Appeared to the Brahmins that dwelt
In the huge mansions of ever-during Tirunelvaayil. (2094)

197. The Lord bade them thus: "Unto Us
Comes Gnaanasambandhan; to him
The Prince of rare scriptures, give the great
Litter decked with pearls, the beauteous parasol
And the trumpets, receiving them from Us." (2095)

198. When thus bidden, the Brahmins at once
Gathered and gladly shared the dream with each other;
Struck with wonder they reached Tiruvaratthurai
Of rich and splendid waters,
Whose Lord wears the crescent in His crest. (2096)

199. The servitors in the temple had also been graced
Similarly by the Lord; they said: "What wonder is this?"
When the Brahmins gathered there, to them
They narrated the happening. (2097)

200. Very great indeed was the marvel they felt;
It was time for the early morning service;
So the devotees ever-poised in love and piety,
Unbarred the doors of the temple. (2098)

201. A great white umbrella decked with pearls
Like unto the moist moon,
A holy palanquin and peerless trumpets
That would resound with soaring notes
They beheld there, by the grace of the Merciful One. (2099)

202. Witnessing them they folded their hands
Above their heads and said: "These are verily
The lamps for all the eight cardinal points."
The servitors and the Brahmins circumambulated them,
Prostrated before them, rose up, and in joy raised
A foudroyant shout that pierced the celestial world. (2100)

203. With shells, tuntupis, trumpets, drums
And other orchestral instruments resounding
In swelling harmony, they carried with them, by the grace
Of the Lord, the litter, the parasol and the trumpets;
With joy welling up in them, they fared forth
To receive the godly child. (2101)

204. By the nectarean grace of the Lord,
The flawless and truthful Brahmins
Of Nelvaayil, bore the lustrous litter and other
Divine gifts to the presence of the flawless
And glorious Ruler of Sanbai. (2102)

205. Thus they proceeded from Nelvaayil;
(There in Maaran Paadi), during the pridian night,
The Lord was pleased to inform the Lord of Sanbai
That a litter inlaid with the purest of pearls
And other gifts would be granted to him. (2103)

206. The Lord Patron of Aratthurai which is
Girt with miry and watery fields, graced
The divine child in a dream thus:
"It will befit you to receive what
We grant you in grace and joy."
Thus blessed, the divine child woke up. (2104)

207. The Chief of Sanbai narrated the true beatitude
Of his dream to his noble father and the devotees
Who were seated close by; even before he could
Hail the grace of the Lord, the thick murk
That had mantled the earth, scattered away
Revealing the lucid heavens. (2105)

208. The night ended and when it dawned
The godly child did his matutinal hierurgy;
He wore on his beauteous person the bright
And white stripes of the holy ash; he folded
His flower-hands above his head and sat
In that posture chanting the Panchaakshara. (2106)

209. As if to behold and adore the holy child
Of illumined wisdom hailing from Pukali
Borne in his pearly palanquin, the sun came
Riding his car over the black eastern main. (2107)

210. Then came the Brahmins with the true devotees
Chanting "Hara, Hara" and bearing the hallowed
Palanquin of pearls, the resplendent parasol
And the tuntupis, before the child divine. (2108)

211. The Brahmins and the great *tapaswis* that came there,
Stood before the Prince of goodly Kaazhi
Girt with fragrant groves and gardens, and said:
"Be pleased to receive these which are
The incarnate grace of Aratthurai's Primordial Lord
Of infinite glory." (2109)

212. They narrated to him all that happened
By the grace of the Lord and adored him
Standing in his presence; he thought thus:
"These are by the grace of the Lord-Dancer."
The godly child adored Him. (2110)

213. "The Lord blesses one with the beatitude
Of ever thinking on Him, should one
Hold fast to truth in steadfast love;
He has honoured us with the gift
Of a pearly palanquin; to rule us as His servitor
Behold the boon here, He has blessed us with." (2111)

214. His decad began with the words: "*Entai Eesan . . .*"
The divine music of his decad bred by divine thinking
Filled his mind-heart, and he stood hymning
Before the divine gifts of the Lord, thus:
"The way of the Lord's grace is so, even so." (2112)

215. This is the mercy of the perfect One
Of Aratthurai, the Wearer of the holy ash."
Thus he hymned his peerless garland of verse,
Prayed for a long time and completed his decad. (2113)

216. He circumambulated the litter
Decked with lustrous pearls, and prostrated before it;
He hailed its white lustre as that of the holy ash,
As he received it by the grace of the Primordial One,
Chanting the Panchaakshara he moved into it
That all the worlds might stand redeemed. (2114)

217. Devotees made a joyous uproar; the Vedas resounded;
The hoary Devas shouted for joy; clouds rumbled
And the earth reverberated; drums resounded;
The heavens showered flowers laden with bees. (2115)

218. Chanks blew, so too trumpets; the divisions
Of the Vedas chanted aloud; his kin roared for joy;
The mercy of the Lord who is the life of all lives
Held in its grip all the souls; the white parasol
Decked with lustrous pearls, fluttered
When it was held aloft. (2116)

219. The Ruler of Pukali bright with his holy ash
Rode in the pearly litter dazzling with white rays;
It was like the rising of the growing moon from the sea
Of milk whence chanks are thrown up
By the beauteous rows of billows. (2117)

220. The great servitors, Brahmins and others came
Thronging, their hearts swelling in joy;
They held their flower-hands above their heads
And danced in ecstasy; they verily bathed
In the tears that welled up from their eyes,
Where unending bliss had its confluence. (2118)

221. The peerless trumpet decked with ruddy gold
And white, beauteous pearls, which he received
From Siva, the Lord of the Gospels great,
Sounded its proclamation thus: 'Behold the advent
Of Gnaanasambandhan, come to redeem
The seven worlds, the Vedas and the perfect *tapaswis*." (2119)

222. Amidst the growing chanting of the great Vedas,
The divine trumpet gifted by Siva, who burnt
The triple cities of the sinners,
Made thus its announcement: "Lo and behold!
He, even he, is come, the one that was fed
With the breast-milk of Gnosis by Her who is all!
The one whose lips smell of sweet milk!" (2120)

223. He was borne on the litter and a crowd
Of true and saintly *tapaswis* went with him;
Before him the trumpet inlaid with accordant pearls
Of exquisite lustre, was sounded;
They proclaimed his coming thus: "He who has
Mastered, untaught, the great Vedas
And all scriptures, is come! He, the Adept
Of Tamil threefold, is come!" (2121)

224. For the thriving of the scriptures of clarity
And for the quelling of darkness
In the minds of men on earth,
The Authour of the Gospels that could be indited,
Arrived at Tiruvaratthurai whose merciful Lord
Grants wealth, wisdom and joy to those
Who hail Him with the words: "Praise be!" (2122)

225. He descended from the pearly litter when he sighted
The beauteous and huge temple-tower
Even from at a distance; he prostrated there
And then rose up; with spiralling ardour
And joy of his mind preceding him,
He reached the temple of the Lord who wears
On His crest the crepuscular crescent. (2123)

226. He went round the ever-during temple
And came to the presence of the Lord;
He folded his hands above his head and prostrated,
Revelling in love and devotion.
"O the golden lotus feet of the Lord which deem
Even me of some worth! Praise be!"
He prayed thus and rose up. (2124)

227. He folded his lotus-hands above his head
And he bathed his divine body with the tears
Which were showered by his eyes;
He sang the divine decad of the sevenfold music
To cause the flow of the great and divine mercy
Of the Lord who willingly abides at Aratthurai. (2125)

228. He so hymned that the music thereof glowed
In natural splendour; blessed with the grace of the Lord
On whose crest the Ganga flows, he moved out;
He who was the recipient of the divine grace
Which illumined the directions, sojourned
In that town with the glorious and steadfast servitors. (2126)

229. As he thus sojourned in Tiruvaratthurai
Of the Lord of the celestials, adoring Him,
He visited Tirunelvennai and other shrines
With the devotees and hailed the Lord there;
Blessed with the Lord's grace and the holy company
Of the servitors of the various shrines,
The Lord of Sanbai returned to Tiruvaratthurai. (2127)

230. The Lord whose throat holds the poison and who is
Enshrined in the divine Ark
And His Consort, now filled his entire heart;
This was palpably felt in his consciousness;
He therefore desired with all his mind to leave
For Pukali made fecund by its wealth of water. (2128)

231. He adored the great Lord of Tiruvaratthurai,
Took leave of Him by His great grace
And wearing as it were on his crown
The beauteous feet of the Lord-Dancer
Which filled his whole being
He entered the pearly palanquin which glowed
Like the white rays of the moon. (2129)

232. The inlaid pearls of the litter cast a growing light
In all the directions; the white, cool and moon-like
Lustre of the pearls from the uplifted parasol
Merged with the sun's rays in the sky;
The Brahmins folding their hands above their heads
Danced uproariously;
Thus fared forth the godly child who made
His avatar to guard the world seeking no recompense. (2130)

233. The Vedas chanted; the munificent scriptures
Of Tamil resounded; the trumpets blared;
The chanks blew, the bugles taratantaraed;
Many other instruments also resounded;
Above these rose the adoring praises of the devotees. (2131)

234. With white streamers, canopies decorated
With soft cloth, long and extensive *pandal*,
Festoons of areca and banana trees and leaves,
Dangling garlands, rows of pots filled
With holy water and rows of blazing lamps,
The residents of the places visited by the godly child
Decked the streets on both sides. (2132)

235. In all places where he was thus received
He visited the shrines, the Lord of which
Ends the transmigration caused by Karma,
Hymned his munificent decads of Tamil,
And adored the feet of the Lord; eventually
He came to Pazhuvoor the great, where the Lord
Who peeled off the hide of the tusker whose trunk
Was long like that of a palm tree,
Willingly abode in joy. (2133)

236. He adored the temple's tower of great beauty
Whose Lord wears a crescent in His crest,
Made his sacred round of the huge
And tall *Vimaana*, came before Him,
Prostrated at His divine and lotus-feet and hymned. (2134)

237. In his divine decad of glorious music
He hailed the Lord and also celebrated
The numberless and glorious services
Rendered to the Lord by the Malayala-Brahmins
Who shone resplendent on earth, adoring the Lord
And dedicating themselves to Him. (2135)

238. Having sung the harmonious numbers, he left
The shrine for the greatly divine Vijayamangkai--
The abode of the Lord who ate the poison
That the three worlds might flourish redeemed--,
To hail it, with all the devotees. (2136)

239. He made the sacred circuit of the Merciful One's shrine
At Vijayamangkai where Brahmins abode,
And bowed; he came before the Lord and hailed Him
In his ever-during garland of Tamil chaste;
In that decad he praised the worship
Thither offered by the kine and Kaamadenu. (2137)

240. He left Vijayamangkai and reached
The ever-during Vaikaa and hymned
The feet of Him who is TRUTH; thence, Gnaanasambandar,
The Fosterer of music, came to Tiru-p-Purampayam
Whose Lord has for His clothing the very directions. (2138)

241. He adored the Lord of Tiru-p-Purampayam
In a decad of divine Tamil surcharged
With *Neermai* wrought of *Tiram*; his *Isai*
Was laden with *Niram*; the godly child,
The Conferrer of pious Dharma sojourned there. (2139)

242. He adored at the divine shrine and moved on,
Hailing the many shrines of the Lord
Who sports the fire in His hand; he, the Master
Of the threefold Tamil then arrived at Seignaloor
In whose fields chanks breed pearls. (2140)

243. When the Prince of divine Pukali came
The rare Brahmins of Seignaloor had their town
Decorated in splendour; drummers drummed auspiciously
And the Brahmins chanted the great Vedas.
They came before the godly child to receive him duly. (2141)

244. Gnaanasambandhar knew the town to be the place
Of the avatar of the divine child Chandesa
Who was privileged to wear on his crown the garland
Of konrai worn by the Lord on His matted hair;
So he stepped out of the pearly palanquin,
Adored the adoring Brahmins and moved on. (2142)

245. The great Brahmins adored him; danced for joy
And made jubilant uproar deeming the arrival
Of the godly child of munificent Pukali
To be the second-coming of their Chandesa--
The divine child--, to their lovely town. (2143)

246. Delighted, they sprinkled the holy and fragrant water
From their *kamandalas*; they scattered flowers
And puffed rice; their eyes were with tears suffused;
Thus they fared forth to the temple of the Lord,
The Grantor of a thousand Vedas,
Leading the divine child. (2144)

247. The Prince of Vengkuru in swelling joy
Circumambulated the splendorous shrine;
Holding his roseate hands above his head
He moved into the presence of the Merciful One
And prostrated before Him. (2145)

248. In loving devotion he adored the feet of the Pure One
Of Seignaloor where abide the Brahmins;
He hailed and hymned the mercy of the Lord
Who conferred the beatitude of His Sonship
On Chandesa who cut away his father's feet,
An evil deed fraught with blame indeed. (2146)

249. He hailed the Lord in his boon-conferring
And musical decad, and sojourned in that town
As desired by its residents; then he left
For Tiruppanandaal whose Lord wears in His matted hair
The *pigngnaka*, and adored His feet. (2147)

250. After adoring the Lord with His beauteous garlands
Of Tamil words, he came to the nearby shrine
Pantanainalloor and humbly hailed its Lord;
Then he reached Omaampuliyur where abide
The holy Brahmins, poised in the great Vedic way,
Which chases all evil away. (2148)

251. He adored the feet of the Wondrous One
Enshrined in Vadathali in that goodly town
And hailed Him in blooming garlands
Of splendorous Tamil; taking leave of Him
He reached the golden town of Vaazhkoliputthoor
Girt with fort-like walls. (2149)

252. He entered the glorious temple, went round
The shrine and adored the feet of the Lord
Whose throat is blue; beholding Him, he hymned
His decads hailed by the world; then the godly son
Came to Katampoor rich in glory, hailed
The Lord and thus flourished. (2150)

253. Desiring to worship the Lord of goodly Naaraiyoor
He came there borne by love; our lord, the Chief
Of the Kauniyas stood before Him, and hailed Him
In fragrant and blooming chaplets of chaste Tamil. (2151)

254. As he sojourned there in true and abiding love
He adored the Lord of that shrine, hymning Him
In his rare decads of Tamil; he also visited
Many a shrine of Hara and adored him;
Then he came to Karuppariyalur, the jewel
Of whose Lord is a snake of poisonous sacs. (2152)

255. The godly child of Sirapuram adored
The Supreme One of Tiru-k-Karuppariyalur
And hymned him in decads of goodly Tamil;
He also adored at the nearby shrines where
The celestials worship the Lord, and sang his psalms (2153)

256. When the munificent one that made his avatar
As a fruit of the *tapas* wrought by the world,
Adored these shrines and moved onward,
Innumerable drums were sounded; Chanks were blown,
Trumpets and bugles blared.
Thus he travelled in the Chola country rich
In fields where flourish soft sugarcanes
Of mellowing nodes, paddy crops laden with sheaves
Of corn, banana trees and areca trees;
As he neared the divine Bhiramaapuram
Where his Lord who on His crest sports
The lucid crescent, abides. (2154)

257. The Brahmins of opulent Bhiramaapuram
Who heard of the coming of the godly child,
With growing love soaring loftily in their hearts,
Adored the feet of the Lord of the Ark
Who is concorporate with Uma,
And in great joy set about adorning the streets
Where the innumerable Vedas were for ever chanted,
With *makara toranas*, severed plantain trees
And bunches of areca;
Pots filled with pellucid water and lamps
Were placed in rows; they burnt incense
And hoisted aloft many a streamer;
Thus they decked the town to receive him. (2155)

258. They chanted the sweet Vedas in a crescendo;
They carried in their hands jars and pots
Filled with fragrant and holy water
And decked with peepal leaves and kusa grass;
They scattered fresh flowers, fragrant gold-dust
And puffed rice; thus they proceeded, and beheld
In the pearly and beauteous palanquin over which
The parasol wrought of choice pearls was held aloft,
The godly child who was fed with the breast-milk
Of the divine Goddess of exquisite breast-band. (2156)

259. When they beheld the divine child, they raised
Their hands above their heads and folded them;
Delighted were their eyes and minds alike;
In soaring love the servitors and the Brahmins
Encircled them; with the uproar of their ineffable joy
They filled the eight directions; they threw up
Their upper garments which mantled the sky;
The lord of ever-growing glory and munificent Tamil
Stepped out of the litter, paid obeisance
To them, joined them and joyously moved in. (2157)

260. He reached the street over the beauteous mansions
Of which the moon rests like a jewel;
Chaste women of the divine Vedic lineage
Stood on both sides and sang auspicious hymns;
He came near the temple of the Lord of the celestials,
Adored its golden tower, made his sacred round
And entered the shrine of the Ark where are
Enshrined the Lord and His Consort;
He who was blessed with the divine cymbals
Prostrated before Them, rose up and hymned
The Tamil Vedas, standing. (2158)

261. He sang the divinely musical decad
Hailing the Lord's glory; he praised
The nature of the divine grace,
Of the supreme and ever-extending mercy;
With tear-bedewed flower-eyes, folding his hands,
He prostrated, rose up and moved out.
As thus the godly child poised in the Vedic Truth
Moved out, Tirunilakanta Yazh-p-Paanar
Followed him; into his house of foison
He gave him leave to enter, then moved onward
And came to his divine mansion. (2159)

262. Even as the brahmins offered obeisance to his feet,
The divine child with his father close by,
Entered his mansion; the righteous women
Of the Brahmin clan holding pots filled with
Holy water, lamps and the like, received him;
The divine mother who gave birth to him came
Before him with the sacred vessel of holy ash,
Adorned him therewith, paid obeisance to him
And praised him; he who was blessed by the Lord
With a beauteous palanquin inlaid with pearls,
Duly graced them all and moved into the *matam*. (2160)

263. As he abode in his great and opulent mansion,
He daily went to the Lord's shrine of the sacred Ark,
Prostrated before Him and sang many a fitting decad;
As he thus joyously abode, hailing the Lord,
He reached the *parva* when he was to be invested
With the sacred thread; he who was blessed
With *Sivagnaanam*--the Transcendental Gnosis--,
Had the hoary Vedic rituals of the investiture
Performed for him by the Brahmins;
He bore on his person the sacred thread knit to a piece
Of deer-skin, hailed by the celestials. (2161)

264. Unto him who was not to be involved
In any birth at all, the Brahmin-saints
In unison with the way of the world, performed
The investiture betokening the second birth;
Standing before him, chanting mantras,
They said: "Om! In keeping with the hoary tradition
We hereby grant you all the four Vedas!"
The holy one of Pukali, in his sweet voice,
Chanted to them the numerous and holy Vedas. (2162)

265. When the godly child thus chanted
The numerous Vedas and also explicated
The six *Angas* thereof, the Brahmins
Thought of the loftiness of him who was
Blessed with the divine grace of the Lord--
The Supernal Flame whose brilliance
Is like that of the combined blaze of billions
And billions of young suns--; the Brahmins
Endowed with the artful mastery of the Vedas,
Struck with wonder, hailed him in love;
They deemed the scion of the Kauniyas to be
The visible manifestation of their very meditation
And worshipped him; they had all their doubts
Pertaining to the great Vedas, resolved by him,
And thus they flourished. (2163)

266. He expounded to them, all the Vedic mantras and also
Cleared the doubts which clung to their minds
About the rituals ordained by the Vedas;
Then to bless the great Brahmins with clarity
He taught them that the source whence sprang
All the primal and foremost mantras, was
The First One's Panchaakshara; then he hymned
The divine decad of Panchaakshara which says:
"The mantra chanted at the confluence of the day
And the night is only the holy Panchaakshara!" (2164)

267. When thus the divine child graced them,
The Brahmins, as it were, wore it
On their crowns, hailed him and were
Immersed in joy; then the godly child
Proceeded to the Lord's sacred Ark, adored Him,
Hymned Him in musical decads of Truth,
And enshrining in his mind the fragrant
Flower-feet of the Lord, moved out.
He companied with the devotees and spent his days
Hailing the feet of the Supernal Lord. (2165)

268. While so hearing of the glories
Of Gnaanasambandhar--the Master of Tamil great--,
Who was fed with the milk of infinite wisdom
From a golden goblet by the Goddess
Whose soft fingers sport with a ball
And who came with the Supreme Lord
Riding the mount, the galloping Bull--,
Naavukkarasar came to Poontharaai where dwell
The Brahmins, to adore him. (2166)

269. Hearing that the great and wondrous Sovereign of Speech
Had come, the great one of Pukali girt with tanks,
Abounding in fragrant flowers, deemed this to be
The boon yielded by his meritorious acts in the past,
Joined the devotees and moved onward impelled
By a great love to receive him. (2167)

270. Ceaseless love gushed from his *chinta;*
A gentle trembling marked his sacred person;
Even the single garment that clothed him, was
Supervacaneous to his state of renunciation;
His hand held the *uzhavaaram*-instrument;
His eyes for ever showered tears;
His form glowed with the holy ash:
It was in this blessed and sempiternal form
The King of servitors was seen coming before them. (2168)

271. When the scion of the Kauniya clan beheld him
He adored him thinking that he was blessed
With the visible manifestation of the divine form
Of servitorship, the source of true love
That swells and pervades the entire thinking faculty;
He came to him, hailed by the celestials;
The King of servitors also adored the divine child
And spake to him in spiralling ardour,
With nectarean words full of grace. (2169)

272. The godly child took with him Naavukkarasar
Of vast glory, and entered the golden shrine of the Lord
Of sacred Ark whose mount is a martial Bull;
He adored the Lord with him whose ardent love
And devotion grew the more; then with the ever-glorious
Servitor he reached his beauteous mansion. (2170)

273. To the gathered devotees and Arasu ruled by the Lord
He had peerless food prepared; in love
And due propriety he feasted them;
By their meeting, their growing love and friendship
Grew the more; in love they adored the Lord;
They decked Him with garlands of verse in whose
Letter and spirit the Lord's presence could be felt;
Thus they abode together in delight great. (2171)

274. Thus passed a few days; Tirunaavukkarasar
Who was blessed with the Lord's grace,
Desiring to adore the Lord of fulgurant hair
In His various shrines, secured the leave
Of the Chief of Pukali, the wearer of the triple
Sacred thread on his golden chest, adored him
With the thought that he should later rejoin him
And parted from him, though his friendship
For him knew no parting. (2172)

275. When the unique Sovereign of Speech departed,
With his divine heart ever cherishing him
The godly child returned to Pukali girt
With fields rich in incense-breathing flowers;
He hailed the Lord enshrined in the divine Ark--
The very form of the great and swelling Vedas--,
In Tamil garlands of rhythmic *tookkus*,
Adored Him and abode thither. (2173)

276. With the garlands of chaste Tamil wrought of poems
In *Vikarpam*, the decad of *Mozhi-maatru*,
The palindromic decad of *Maalai-maatru*,
The decad of *Vazhi-mozhi-th-Tiruviraakam*,
Iterative and reiterative decads
Of *Yamakam* and *Ekapaatam*,
The decad of *Irukku-k-kural* in dulcet Tamil
The hymn of *Tiruvezhukootrirukkai* on the Father
And the decads of *Eerati* and *Eerati-mel-vaippu*
He adorned the Lord. (2174)

277. The decad of *Naalati-mel-vaippu*,
The decads of *Eraakam* moving in swift
And lofty metre, and the sublime decads
Of *Chakkaram* and many others: Gnaanasambandhar
Hymned these as the ideal and pioneer-literature
Packed completely with the principles of prosody,
On the Lord of Seerkaazhi, the Supreme One
Of the universe. (2175)

278. All the decads of sweet music sung thus by him
Were played on the *yaazh* by the great Paanar
And were also simultaneously sung
By Matangka Choolamani, an embodiment
Of harmonious and nectarean music;
They did so pursuing the sevenfold way of music;
He who was blessed with the holy cymbals
Wrought of gold, sang the decads, hailed the Lord
And abode at Pukali. (2176)

279. As he thus abode there he was pleased
To inform his father and the saints of *tapas* thus:
"In this rare Tamil Naadu I am to make
A pilgrimage to all the holy shrines of the Lord
Who wears a crescent on His matted hair, adore
And hail Him in garlands of Tamil verse,
And then return here." (2177)

280. The father of the noble family who gave birth
To the godly child eyed him in great love,
And said, "I am your father by reason
Of my rare askesis, and cannot suffer your separation;
I must also perform *yagas* which, confer happiness
In this life here and hereafter; therefore will I
Be companied with you for a few days
With your leave." (2178)

281. To this the great one consented; he adored prostrating
At the feet of the Lord of long, matted hair
Enshrined in the auric and beauteous Ark
And blessed with His everlasting grace he moved out;
His father followed him; Yaazh-p-Paanar went
Along with him; adoring Kaazhi, beauteous to behold,
In love, he departed therefrom. (2179)

282. Of the residents of the hoary and opulent town
The true *tapaswis* went with him
While the Brahmins returned reluctantly;
He rode the pearly palanquin over which
Was held aloft the parasol, white and pearly.
Decked with rows of pearls in serried order,
It shone bright like the full moon. (2180)

283. *Cinnam* the unique *Kaalam* and *Taarai*
Were sounded to announce his advent thus:
"Lo and behold! The great one of Sirapuram is coming!"
Proclaiming his varied and holy names
The sacred instruments were sounded;
Before him and in the sides they beat the drums
And played many an instrument; divine servitors
That came to receive him, adored him. (2181)

284. Conches blew, bright and beauteous *kompoos* roared;
Auspicious words filled the air everywhere;
Vedas chanted ahead of them all;
Thus the Kauniya-çhief of Pukali fared forth
To adore in swelling love, at the sacred shrines
Of the Lord who is bedecked with the crescent
And the serpent. (2182)

285. The Ruler of Sanbai abounding in the Vedas, came
In great love to Lord Siva's Tiru-k-Kannaar Koyil
And adored Him, singing His glory in divine decads;
He visited the other temples of the Lord who is decked
With *Pigngnakam*, and in melting love thither adored,
Hailing the Lord in lofty garlands of Tamil verse;
Then he fared forth on the northern bank
Of the Ponni westward. (2183)

286. In soaring love he reached the shrine
At Pull-irukkum-tiru-Velur of the Lord
Whose mighty shoulders are four and whose eyes
Are three, and in abounding love, adored Him;
He hailed the Lord with beauteous hymns,
Celebrating therein the worship and pooja
Thither performed by the two kings of birds. (2184)

287. At everlasting Tiruninriyoor he hailed
The glorious feet of the Pure One in abounding love
And adored Him in boon-conferring decads of Tamil;
He then adored at Needoor of abiding glory the Lord;
Thence he came to Tiru-p-pungkoor[a] where he hailed
The dancing Feet, sang rare hymns of Tamil
And sojourned. (2185)

288. From there he proceeded to all the shrines
Where Lord Hara abides in joy, and worshipped thither
Hymning the glories of the Lord; then he came
To Pazhamanni-p-Patikkarai where is enshrined
The Consort of Himavant's Daughter, adored Him
In ever-during garlands of Tamil verse;
He then reached the shrine of Tirukkurukkai. (2186)

289. He sojourned at the town of Tirukkurukkai
And hailed the Lord whose bow is a mountain,
And who is enshrined in Tiruveerattaanam;
He came to Anniyoor and adored its Lord;
Then at Panthanainalloor he adored Him who, of yore,
Tore off the hide of the hill-like tusker;
The expounder of the Vedas in Tamil
Sang in love, hymns to the Lord. (2187)

290. He hailed the shrine and came to Tirumananjeri
With the servitors of peerless glory,
Adored the Lord and hymned Him;
He reached Ethirkolpaadi, the shrine of the Lord--,
The Grantor of everything--, hymned peerless decads
And reached the lofty town of Velvikkudi. (2188)

291. He sang in garlands of cool Tamil verse
Of the theophany of the Lord in His glorious form
Of the Bridegroom-- the form in which He is
Enshrined at fertile Tiruvelvikkudi--,
Which he was blessed to witness during day
At the holy shrine of Turutthi endowed with the wealth
Of unfailing Ponni, and of His abiding
At Velvikkudi during night; then he reached
Kodikaa of the Lord who wears a shoot-like
White crescent on His head. (2189)

292. He adored and hymned in garlands of verse
The Lord of Tiru-k-Kodikaa the Crest-jewel
Of the celestials and the Wearer of *erukku* and *konrai*,
The serpent and also the tusk of the white cosmic boar,
And left for Kanjanoor sought by them that desire
To end their countless births, to adore Him thither. (2190)

293. He beheld the Sovereign-Lord of Kanjanoor,
Adored Him and came to Maanthurai
Girt with cloud-capped, fort-like walls;
In the presence of devotees,
He adored the Lord and adorned Him
With a beauteous garland of hymns; then he came
To Tirumangkalakkudi where the Lord-Brahmin
Of ruddy matted hair abides for ever. (2191)

294. He adored the Lord that rides the fierce-eyed Bull
At Viyaloor and with an ever-during garland
Of sweet Tamil hymnal music adorned Him.
The Lord graced him with a *darshan*
Of His divine manifested form; he hailed Him;
Then he came to Tirunthudevankudi where
Abides the Lord inaccessible to the red-eyed Vishnu. (2192)

295. He reached the shrine of Tirunthudevankudi
Where Lord Siva for ever abides; he entered it
In abounding love, praised the Lord and adored Him;
He that had partaken of the Gnosis, boundless and nectarean,
Wove a garland of rare Tamil verse which says:
"The Lord's form is both Medicine and Mantra." (2193)

296. He left the hoary town rich in flower-gardens
And marched through fields of paddy and sugarcane
And groves of coconut and green areca trees;
He adored the blue-throated Lord in all shrines
In that region; thus Gnaanasambandhar
Fared forth and arrived at the shrine of Innambar. (2194)

297. He adored the sempiternal Lord of Innambar
And adorned Him with a garland of Tamil verse
Set in the pattern of *Idai-madakku*;
Hailing His golden feet, he moved out and came
To North Kurangkaaduthurai which is
Situate on the ever-during bank of the Ponni. (2195)

298. In his divine decad he explicitly celebrated
Vaali's pooja and surrender to the Lord;
Then he circumambulated the shrine,
Adored the Lord and moved out to other shrines
And worshipped the Lord thither; then he came
To the holy town Pazhanam where the Lord who holds
The trident as His weapon, abides. (2196)

299. He entered the shrine at Tiru-p-Pazhanam where
The triple-eyed Supreme One abides, and adored Him;
With a mind melting in love he sang a decad
Of hymns and willingly sojourned there;
Then he left the town for Tiruvaiyaaru
Rich in tanks whose lotuses put the very fire to shame. (2197

300. The holy devotees of Tiruvaiyaaru
Rich in beauteous streets dight with mansions,
Feeling happy that the Pukali-born redeemer of the world,
The partaker of Gnosis, was coming, bedecked
The hoary and beauteous town where never cease
Singing and dancing; they proceeded to receive him
With joy-filled hearts; (this witnessing), he stepped
Out of his pearly palanquin. (2198)

301. Encircled by the welcoming devotees, he first adored
The holy town of the Lord whose hand sports a fawn
And who graced Nandi; as he reached it
He sang thus: "Aiyaaru is the shrine whose Lord says:
'Fear not' even when the five senses are utterly confounded."
The Prince of Pukali hailed and hymned Him
In rhythmic and splendorous Tamil which gushed forth
From his mind-heart. (2199)

302. He passed on foot the beauteous streets and reached
The tall, ornamental tower of the ever-during Temple
Of the Lord unknowable to Brahma and Vishnu,
Adored it, moved in, and in boundless love
That welled up ceaselessly in his mind,
He circumambulated the Lord's shrine
And bowed low; then he came before the Lord
Whose jewels are snakes, prostrated before Him,
Rose up and hymned His glory. (2200)

303. He sang the great garland of verse which
Begins thus: "Kodal Kongkam Kulir Koovilam..."
His sacred heart was pervaded by the great
And eternal dance of the Lord; reflecting this beatitude
In his hymns he sang the decad which says:
"It is the Lord of Aiyaaru who is skilled to dance."
He sang; he danced, and tears of joy streamed
From his eyes and flowed on. (2201)

304. He bowed before the Lord again and again
And moved out with the hailing servitors;
He sojourned in that holy and ever-during town;
He visited from there Perumpuliyoor of the Lord
In whose crest rest the crescent and the peerless flood
Of Ganga; he also visited other shrines
And adored all the shrines hymning garlands
Of flourishing Tamil, and returned
To sojourn thither poised in ardent love. (2202)

305. Blessed with the grace and leave of the Lord
He proceeded westward divining the Lord's will;
He came to the Supreme One's Tiruneitthaanam
And adored the Lord with a mind, full of love,
And sang rare garlands of Tamil verse and thence
Proceeded to Mazhapaadi flanked by fields of sugarcane
And groves of areca. (2203)

306. As he reached the outskirts of Tirumazhapaadi
Whose Lord sports a fawn in His roseate hand,
He hymned a decad beginning with the words:
"Angkaiyaar azhal." Adoring, and singing
That they who adore with their heads Mazhapaadi,
Are persons of great and soaring *tapas*,
He entered the temple. (2204)

307. He circumambulated the temple of Mazhapaadi
Where beauteous Vayiratthoon Naathar abides;
He came to His presence, stood beneath His lotus-feet
Divinely fragrant; He prostrated before them, rose up
And again adored them; He danced and with his songs
Which are fragrant garlands of verse,
He adorned the Lord, and moved out hailing him;
He abode thither for a few days worshipping
His Lord in ceaseless love. (2205)

308. He proceeded from there with the Lord's grace
To Tiru-k-Kaanoor and thither adored
And hailed the Lord; he came to Anbilaalanthurai
Where abide Aadi-Saiva-Brahmins, and adored Him;
He visited the many shrines of the Lord of matted hair
And hymned Him; then the wearer of the sacred thread
Reached Maanthurai on the western bank where abides
The Lord who peeled off the hide of the hill-like
Tusker from which exuded a cascade of ichor. (2206)

309. He adored the court of the Lord who is enthroned
In Tirumaanthurai and in whose crown courses
The Ganga of multitudinous fords; he circumambulated
The long and beauteous shrine, prostrated
Before the Lord, and hymned in ever-during garlands
Of Tamil verse, the glory of the Lord who was
Thither hailed by the dense and myriad-rayed
Sun, Moon and Maruts. (2207)

310. He left that town and adored the merciful One
In all the shrines nearby; he proceeded through
Mazhanaadu rich in its roaring wealth of waters
And fields ever miry as lotuses hit by the leaping
Cale-fish burst and spill their honey thither;
He travelled on the northern bank of the Ponni;
The Prince of Pukali neared the shrine
Of our Lord's Tiru-p-Paacchilaacchiraamam. (2208)

311. There in that town, the daughter of Kolli Mazhavan,
Verily a beauteous shoot, a dazzling splendour,
A fawn-like virgin whose speech was ambrosial,
Stood afflicted with *Muyalakan*; so the chieftain
Sorely languished, pained in body and mind,
While his great kin lamented. (2209)

312. No treatment would cure her; so he carried her
To the temple of the Lord, who panoplied in martial habit,
Annihilated the triple cities;
To be cured of the misery he laid her before
The presence of the Lord, as he was of the clan
Which for ever held fast to the worship of the feet
Of the Lord whose hand sports a fawn. (2210)

313. It was then the child ruled by the Lord, was
Nearing the shrine; his arrival was thus
Trumpeted: "Behold! Tirugnaanasambandhar
Of true and redeeming wisdom is come!"
When he who was heaving sighs of distress
Heard the announcement that assured
Deliverance to all the worlds, he left the soft one
And hastened to receive the godly child. (2211)

314. "Decorate the town; plant everywhere
Makara-toranas; carry beauteous pots
Of holy and fragrant water; with bright lamps
And incense-breathing censers
Adorn the town in all possible ways." Thus the king
Ordered and came adoring the son of God, who is
The Lord of the celestials. (2212)

315. "I am blessed with the arrival of the godly child."
He mused thus, and when in bliss-impelled love
He shed a flood of tears and prostrated before
The pearly palanquin, the divine child said:
"Rise!" This word caused his mind to bloom;
Up he rose with his flower-hands folded above
His head and he led the divine child through
The beauteous streets of the town of hoary glory. (2213)

316. Passing through the beauteous streets where
Auspicious instruments resounded, the godly child
Duly got down, as he would always, from his pearly litter
Near the tower of soaring lustre
Of the temple where abides the Lord in whose
Matted hair rests the crescent; he adored
The beauteous tower, entered into the temple,
Circumambulated the shrine and neared
The Godly Presence to adore. (2214)

317. When he beheld the young liana-like virgin
Lying unconscious on the floor, he asked in grace:
"What is this?" Bowing low before him, the chieftain
Said: "As this, my golden daughter, is afflicted
With *Muyalakan*, impossible to cure, I caused her
To be carried into the shrine of the Holy One
And laid here; so she is here." Thus he sapke
And stood (awaiting the advent of grace). (2215)

318. Even as he graciously listened to the words
Of the chieftain bedecked with a beauteous garland,
Adoring the Supreme One of Paacchil
Whose red matted hair sports a snake,
The Lord of Sanbai thus sang in merciful Tamil
The decad that cured the incurable disease:
"Ah, the blue-throated Lord! Does it become
His majesty to cause this lass languish
In comatose stupor?" (2216)

319. As the Kauniya-Chief of ever-during fame
Sang the decad, the Tamil Gospel, concluded it
And stood adoring, the chieftain's virgin-daughter,
The lisper of soft words, was cured on a sudden;
Up she rose from the floor and walked gently
Swaying like a golden liana to her father,
The mighty warrior of prowess. (2217)

320. Beholding his daughter cured of the cruel malady,
In joy that welled up in him, the chieftain
Along with his peerless daughter fell at the feet
Of the Prince of Sanbai; the divine child
That stood there, hailed the feet of the Holy One
In whose matted hair the river courses,
In single-minded devotion; the servitors
Of the Lord of the celestials, roared for joy. (2218)

321. Adoring the feet of the Lord who abides
At the ever-during Tiruvaacchiraamam
Concorporate with His bejewelled Consort,
He sojourned there, poised in grace;
Impelled by a desire to adore the other shrines
Of the Lord-Dancer, he fared forth and hailed
The feet of the Lord in those shrines;
Then he proceeded to Tiru-p-Paigngneeli
Where abide the wise ones, to adore Lord Siva thither. (2219)

322. Adoring at the feet of the Lord of Paigngneeli
Girt with gardens where bees hum in melody
He sang a garland of Tamil verse hailed by the world;
He sojourned there and hailed the Lord;
Then in joy he fared forth to the many shrines
Of the Lord of Kailaas--vast and strong and divine;
The Lord of fecund Sanbai adoring Him
In those shrines, reached the vast Tiru-Eangkoi-Malai. (2220)

323. He adored the feet of the Lord in whose
Matted hair the Ganga courses, enshrined
In Eangkoimalai where the red-eyed *kuravas*
Are hailed by the Devas, and adorned Him
With his love-laden musical decads;
He also hailed the hills dight with gardens
And all the other shrines of the Lord in that region;
The godly child--verily a shoot of flawless wisdom--,
Proceeded towards Kongku Naadu
And reached its northern realm. (2221)

324. He adored at the shrines of the Lord of Devas
In that region and proceeded towards Kongku Naadu
On the southern bank of the lucid and billowy Ponni;
Thither he adored at the shrines of the Lord
In whose crest flows the flood buzzed by bees,
And reached Kodi-Maada-ch-Chengkunroor
On the tops of whose long fort-like walls, clouds gather. (2222)

325. The dwellers of the city and the servitors, in joy
Adorned the city with many a long *torana*
And other festoons; they came before him
To receive him and adored and hailed him;
With their hands folded above their heads
They took him to the temple of the Lord
Whose mount is the wrathful Bull. (2223)

326. The master of Tamil entered the temple of his Lord,
Prostrated before the Lord-God, adored Him,
Rose up and hymned the divine and bountiful decad
Of Tamil for the well-being of those on earth
And in heaven; borne by a longing to adore Him
More and more, he sojourned in that great city. (2224)

327. He adored the Ganga-crested Lord in all the shrines
Situate in the west; he hailed Him at Tirunanaa
And adored Him who wears the snake
Of poisonous sacs, and came back to sojourn in Cengkunroor
That he had willingly chosen as his abode. (2225)

328. As thus the child ruled by the Lord, abode thither,
Came the season of the early dew when
The gathered clouds ceased to shower;
All the men on the earth bounded by the roaring seas,
Longed for the comforting rays of the sun;
The hills nearby grew chill. (2226)

329. Bees winged away in resentment; lotuses were charred;
Gently swayed the blades of grass with the dew-drops
At their tips, like unto crystal beads woven
Into an emerald braid; it looked as though
That the very hills, unable to endure the frost
Covered themselves with a white mantle. (2227)

330. As it was the season when the northerly
Laden with icy chillness blew all the time,
The gardens where once the soft leaves and shoots
Sprouted, quaked in dire distress;
Even the fiery sun unable to brave the frost, sulked;
He would spread a little his rays now and would
Anon walk tip-toe into hiding, withdrawing them. (2228)

331. In all the eaves of the serried mansions
Of the hoary and beauteous towns,
The doves of coral-hued toes with their mates
Lay snug; in the lovely and warm twin breasts
Of women on whose *koontals champakas* burgeon,
The mighty shoulders and beauteous chests
Of men lay engrossed. (2229)

332. They would powder turmeric and saffron (for fumigation),
Split and burn eagle-wood for its smoke
And heat the broad-mouthed and boat-shaped
Vessels and keep them nearby to warm themselves;
Thus they did in the habitations
Of the *Kurinji* of soft and blooming buds. (2230)

333. During that time when the serving throng of the godly child
Of true wisdom, abode for many days
In Kodimaadacchengkunroor, it looked as though
That they were about to be assailed by a raging fever
Preceded by a chillness of body causing them to shiver. (2231)

334. All the servants humbly informed the godly child
Of their plight, and adored him; invoking the grace
Of the Primal One he said: "Though this is
The nature of the realm, it shall not assail us."
He hymned his divine decad on the Lord
Who wears the crescent on His crown. (2232)

335. His decad began with the words: "Avvinaikku
Ivvinai..." He enshrined in it the thought that it was
His beauteous throat that averted "all our woe"
When the Lord was pleased to quaff the poison.
His decad affirmed thus: "Seivinai
Teendaa Tiruneelakantam!" (2233)

336. Thus he sang and his decad carried with it
His mandate born of divine grace; he concluded
The holy decad and adorned the Lord therewith;
(Behold the wonder!) Not only the residents
Of the beauteous city but all men in the whole realm
That day, stood cured of the cruel and chilling illness. (2234)

337. He abode in that town for a few days
And departed therefrom; he adored the Lord
Of coral-hued, matted hair in His many shrines;
Then the godly child, the wearer of the sacred thread
Knit to a piece of deer-skin, with many a *muni* reached
The ineffably glorious Tiruppaandikkodumudi. (2235)

338. He duly hailed the feet of the Lord of Paandikkodumudi
On the bank of the never-failing Ponni
And adored him with his beautiful decad;
Commencing from Venjamaakkoodal
Rich in lustrous mansions, he adored the Lord
Whose mount is the Bull, in His many peerless shrines. (2236)

339. He came to wealthy Karur and adored
At the shrine of Tiru-Aa-Nilai; he sang a garland
Of munificence, melodic and dulcet; he left the country
And adored, at many shrines
Inclusive of Maanikka Malai; then he fared forth
On the southern bank of the Ponni of swelling waves
And worshipped at many a shrine. (2237)

340. At many extensive hills, spreading woods
And a good many shrines where the Lord abides,
He adored in love; then the Brahmin-child that hailed
From ever-during Pukali to establish
The truthful way of the Vedas, came to Paraaitthurai
Of the Lord whose matted hair flashes like gold. (2238)

341. He reached the temple of the unique brow-eyed Lord
Of Paraaitthurai and worshipped Him
In single-minded devotion; from the eyes
Of the Kauniya chief, the singer of flawless garlands
Of Tamil verse, tears rained; he stood there adoring,
Folding his hands above his head. (2239)

342. Thus adoring, he moved out and left for
The many shrines adored by the celestials,
Commencing from Tiruvaalanthurai and Senthurai;
At these flawless shrines he adored the Lord;
Then in joy he left for Tirukkarkudi Hill
Cinctured by fecund and flowery gardens. (2240)

343. He hailed the Lord--verily a shoot of gold,
Who, of yore, bent the auric Meru Mountain
Into a bow, the Rider of the martial Bull,
And who is enthroned on the great hill of Karkudi--,
And hymned a goodly garland of Tamil verse;
Then Gnaanasambandhar adored the Lord
Of Mukkeeccharam, the Queller of the five senses,
And reached the Hill of Tirucchiraappalli. (2241)

344. He adored the feet of the brow-eyed Lord,
The Wearer of the hide of the hill-like tusker
Who like a great lustrous flame abides
At Tirucchiraappalli from the hill of which falls
A cataract rolling down many a goodly gem;
In true joy and with a mind serene, he hymned
A bright garland of Tamil verse; then impelled
By a longing to adore the blue-throated Lord
Of Tiruvaanaikkaa, he came there. (2242)

345. He came before the Lord, the True Ens enshrined
Under the white jambolan tree at Aanaikkaa
Adored by the celestials, and prostrated;
In his beauteous verse-garland he hailed
The adoration of Airaavatham,
The celestial elephant of four tusks,
And the servitorship of the Patron-king Kocchengkanaar;
Thus he hymned his garland of melodious
And bounteous Tamil, and hailed and adored
The Lord poised in piety. (2243)

346. Here was the Truth not to be beheld
By Brahma and Vishnu; here was the Truth
Under the white jambolan tree, the Truth
Of the Mahendra Mountain, the Truth
Of sempiternal Kailaas divine, clad in beauty,
The Truth of enshrinement in opulent Tiruvaaroor
And the true inner import of the Aagamas;
Thus he hymned the Lord gloriously at Aanaikkaa.
The great one of Sanbai girt with beauteous gardens,
Experienced endless ecstasy. (2244)

347. He folded his hands in adoration, hailed Him
And moved out; he sojourned in that comely town;
Then adoring the Lord, he came to the ever-during
Tavatthurai and thither prostrated at the feet
Of the Lord of the celestials; up he rose, and stood;
Poised in devotion, he hymned and hailed Him
In a garland of sweet Tamil verse; adoring Him,
He, the great Gem of the Vedic way, moved out
And fared forth hailing the Lord at other shrines. (2245)

348. He adored at Tirupparaaitthurai and at great
Tiruverumpiyoor Hill of the Lord whose
Banner sports the Bull, and also at other shrines;
Circled by holy servitors and hailed
By the men and the women from the eight directions,
The Lord of Sanbai reached the great town
Of Nedungkalam where abides the Lord who is
Like a coral mountain decked with the holy ash. (2246)

349. In his garland of melodic verse, he hailed
The Primal One of Nedungkalam, thus:
"Be pleased in grace to avert the troubles that cause
The mind to deviate from the path of devotion to You."
He hailed the Lord and fared forth to the other
Shrines where the Lord whose red matted hair
Is decked with murderous adders, and adored Him;
He hailed the Lord at Niyamam and desired to worship
At Kaattuppalli where the Lord who peeled off the hide
Of the cruel tusker, abides in joy. (2247)

350. Reaching the temple of our Lord of red matter hair
At flourishing Kaattuppalli, he circumambulated
The shrine and prostrated thither and rose up;
To adore with folded hands the feet decked
With mighty anklets, he moved on when love in him
Welled up, as it would in a calf that rushed
To the mother-cow; standing before the divine
Presence, he pictured in his mind's eye the Dance
Of the brow-eyed Lord in Tiruambalam and sang
The decad beginning with the words: "Vaaru
Mannum mulai," and stood blessed. (2248)

351. He left that town and adored at beauteous
Tiruvaalampozhil; he then hailed and adored Poyyili,
The Lord of Poonthurutthi of swelling Ponni;
He also adored at all the shrines where
The holy company of servitors duly received him;
Then to adore the Lord, he reached Kandiyoor
Girt with fields and streams where leap
The red *kayal* fish. (2249)

352. He reached the shrine of Kandiyoor Veerattaanam;
In longing bred by swelling love and with devotees
He prostrated before the Lord; he stood there
In great delight before the servitors;
Into the garland of music in Tamil that he sang,
He packed many a question that would manifest
The grace and glories of the Lord of the celestials,
From out of the greatness of servitors. (2250)

353. In the envoi-verse of the divine decad
Wrought of interrogations, he sang
About the joy he experienced, on hearing
From the servitors, the gracious acts of the Lord,
Ineffably and inconceivably great; hailing this
In his hymn, to adore the Lord, he fared forth
To Tirucchotrutthurai where the fast and billowy,
Flood of the Cauvery flows to the right of the town. (2251)

354. In his peerless and bounteous garland of Tamil verse
He sang thus: "We will proceed to and reach
Our Father's Chotrutthurai." Thus singing
In single-minded devotion he came before
The temple of the Primal One who burnt
The triple hostile cities. (2252)

355. He circumambulated the shrine of Tholaiyaacchelvar
Of hoary and ever-abiding Chotrutthurai and adored
The feet of the Lord who ate the poison to relieve
The distress of the Devas, in love that knew no bounds. (2253)

356. He adored Him; he praised Him in Vedic hymns,
Up he stood and hymned in harmonious mumbers
Of splendorous Tamil; he sojourned there;
Then with the servitors he arrived at Tiruvedikudi,
Great and glorious. (2254)

357. He came to the temple of Vedikudi of the Lord
Of the Vedas, and hailed the goodly lotus-feet
Of the Lord; He prostrated before Him and rose up;
Then he hymned the Tamil Veda in soaring melody. (2255)

358. He sang the whole of the musical decad-- the great
And inditable Veda--, and hailed the Primal One,
And prostrated before Him; then he moved out
And came to Tiruvenni, the town glorious
And flawless, and girt with gardens. (2256)

359. He reached the shrine of Venni the Lord of which
Rides the Bull; in love that welled up within
He hailed the Lord, the Wearer of the ever-fresh crescent
And hymned Him in a decad of nectarean music. (2257)

360. He hymned Him; he praised Him; he bowed before Him;
Then he moved out and adored the Lord-Dancer,
The Merciful One, in all the shrines in that region.
The Brahmin of Brahmins of consummate glory
From Sanbai, the eternal, revelled in joy. (2258)

361. He proceeded through the plain girt with gardens
And dight with many a tank where teemed a forest
Of lotuses of thorny roots.
He, the Lord of Verse and Music came to Chakkarappalli
Of Lord Sankara who laid waste
The sacrifice of the one without true devotion. (2259)

362. He entered the hallowed temple of the Lord
Of Chakkarappalli and adored his bedecked
Flower-feet in love; he hymned in Tamil
Of excelling words the very Vedas and thus hailed
In loving devotion the Lord whose waist is
Cinctured with beads of *rudraaksha*. (2260)

363. He left the Lord's Chakkarappalli and proceeded
Along the fields rich in water and wavelets;
He whose intellect was full of the wisdom of the Vedas
Reached the shrine of splendorous Aalanthurai
At Pullamangkai. (2261)

364. In love he prostrated at the golden feet of the Lord
Whose hand displays a fawn and who presides over
The everlasting shrine, and rose up; he adorned
The Lord with a garland of musical Tamil,
And fared forth to Siva's shrine at Celoor
And Paalaitthurai where he adored Him,
And then travelled onward. (2262)

365. The Lord of Pukali in whose tanks the male crabs dwell
With their mates on the burgeoning and fragrant lotuses,
Passing through the odorous *maruda* realm
Dight with cloud-capped gardens, reached Tirunalloor
Where the Lord whose mount is the Bull, abides. (2263)

366. The Brahmins well-versed in the Vedas, of Tirunalloor
Rich in beautiful and fragrant fields, duly received
The godly child auspiciously and in uproarious joy;
The lord of Sirapuram riding the pearly palanquin
Of golden lustre in great splendour, reached the town. (2264)

367. He descended from the pearly litter; the throng
Of Brahmins walked before him; the throng of devotees
And serving train walked behind him articulating
His praise; thus he reached the Lord's tower and adored it. (2265)

368. As the godly child circumambulated the temple
Of spreading lustre, verily the equal of the Silver Mount
Of Kailaas, tears of joy flooded and bathed
His divine person; he ascended the flight of steps,
Came before the Lord in whose crest the Ganga
Flows leaping, and adored Him. (2266)

369. Before the Lord he hymned his celebrated decad;
With his mind melting in love that welled up within,
He moved out tranced; poised in the glorious grace
Of the Lord whose matted hair is bejewelled with snakes,
He sojourned in the town where the Lord abides. (2267)

370. Thus he abode in the holy town; in love he adored
The feet of the Pure One whose long matted hair flashes
Like lightning; he hymned many a divine and dulcet
Decad; he was immensely pleased; the Brahmins of lofty
And hoary lineage well-versed in the Vedas, adored him. (2268)

371. The godly child desired to depart thence; he was
Blessed with the grace of the Lord-Dancer of ever-during
Tirunalloor; he fared forth and adored at all the shrines
In that region and arrived at Tirukkarukaavoor
Where abides the Lord, inaccessible
To questing Vishnu and Brahma. (2269)

372. At Karukaavoor where *mullai*-blooms from their creepers
Spreading on the *pandals* breathe fragrance,
He adored the feet of the Lord, the Grantor
Of the great and metrical Vedas, and hymned
With a mind delighted, a decad of splendorous Tamil
Affirming thus: "The Endless One's hue is that of the flame." (2270)

373. He sang the dulcet decad and adored at other shrines
Where the Lord whose crest is adorned with the Ganga, abides;
He, the articulator of sweet and threefold Tamil,
Then came to Avalivalnalloor where the Lord-Dancer
Of resounding anklets, abides in joy. (2271)

374. In that ever-during town where the Lord abides in joy
Adored by the celestials, he moved into the temple,
Came before His presence and hailed His name:
"Thamparisudaiyaar" in his decad, and moved out
To worship Him in His many famous shrines. (2272)

375. He adored at the shrine of Tirupparithiniyamam
That annuls all flaws and there sang the great
And inditable Veda in a divine decad; adoring
In all the shrines the Lord who is Omneity, he came
Adoring, to Tiruppoovanoor of unswerving greatness. (2273)

376. Love-borne he adored there, and blessed by the Lord,
He moved out and visited other shrines bounded
By vast fields where lotuses teemed; hailed everywhere
By the full-throated praise of the servitors
He came to the hoary town of Aavoor, dear
To the Merciful One. (2274)

377. He adored the town and entered the shrine
Of Pasupaticcharam where the Gem is enthroned,
And worshipped Him in great devotion ; he adorned
Him with cool garlands of Tamil in unbounded love
And again returned to beauteous Tirunalloor. (2275)

378. In that town where flourish the Vedas, he in love,
Adored the golden feet of the blue-throated Lord;
Blessed by Him who wears the crescent in His crest,
He proceeded to Tiruvalanjhuzhi girt with fragrant
Gardens where bees hum over melliferous flowers. (2276)

379. When the devotees of great and ripe askesis, the dwellers
Of the crescent-crested Lord's Tiruvalanjuzhi,
Came to receive the lord of the threefold Tamil,
He descended from his litter and walked towards them;
They encircled him even as the white and bright clouds
Would girdle the moon. (2277)

380. The gathered devotees prostrated at his feet
And rose up; the chief of the Kauniyas, folding
His hands like unto red lotuses, moved on;
He reached the shrine where the Lord of Valanjuzhi
Abides in joy, and prostrated before the gold-bedecked
And lustrous tower, rose up and moved into the shrine. (2278)

381. He circumambulated the court of the Lord
Who burnt the triple, hostile cities; his mind
Melted in love; he held his hands folded above
His head and the great one in spiralling love
Fell at the roseate feet of the Lord of Tiruvalanjuzhi. (2279)

382. He who was fed on wisdom, impelled by the love
Caused by his prostration and adoration
Before the Lord, hymned the Lord with a flawless
And harmonious and splendorous decad
Of interrogatives; even thus he hailed the Lord
Whose dark throat is like the blue lily. (2280)

383. He hailed the Lord in his sweet and musical decad
Laden with wisdom, and moved out;
He abode in the holy town girt by the Ponni
Of lucid waters; daily he hailed His goodly feet
And sojourned there, gladly companied
With the holy servitors of the Lord of Valanjuzhi. (2281)

384. During his happy sojourn there, the orb of sun
Entered the *mituna hora*; summer grew fierce
As the sun smote with his cruel rays drying
And despoiling even the seven seas. (2282)

385. Men on earth sought the wind laden with moisture,
The paste of sandal-wood, the dew drops of the goodly
And fragrant flowers, the serene company of their
Loving wives, the varieties of cool and lustrous
Chains of pearls and toothsome victuals. (2283)

386. The herd of deer that sought the loamy river
In the jungle to slake their thirst, (finding no water),
Pursued the mirage thinking it to be
Rare water; the Caataka birds unable to come
By rain drops on which they fed, sought other types
Of food and languished; unable to fly in the heat,
Folding their wings, the birds abode at cool places. (2284)

387. On the terraces of mansions with great thresholds,
On the sides of courtyards bathed in moonlight,
In the goodly and penumbral gardens,
Near the banks of flowery tanks and in the breasts
Of women whose locks were decked with pearls and blooms
Men chose to abide and rejoice. (2285)

388. Peacocks no longer danced though the bees danced for joy;
Lotus-buds burgeoned; *kuyils* pecked at the tender
Shoots and warbled in the gardens which were abloom;
All lives that would not sleep (during day) slumbered;
In the bright sky the sun smote in all fierceness;
Thus were the days of the hot summer. (2286)

389. The godly child of Sanbai, in love that upsurged
From his thought, adored and hailed Valanjuzhi
Of the Lord of matted hair and desired to leave
For Pazhayaarai; desiring the intimate company
Of the devotees he fared forth with them on foot
To Pazhayaarai Metrali whose long and lofty
Fort-like walls pierced into the sky. (2287)

390. He adored the feet of the Lord whose form was that
Of the red flame at Pazhayaarai Metrali in melting love;
Then he came to the outskirts of Tirucchatthimutram
Where the Lord blessed Himavant's Daughter
To hail Him in pooja. (2288)

391. He reached Tirucchatthimutram and adored
And hailed in ardent love the roseate feet
Worshipped in pooja by Himavant's Daughter;
He hymned the ankleted feet of the Lord--
The Deliverer from the cycle of transmigration--,
And in love fared forth to Patticcharam
To adore there. (2289)

392. To alleviate the cruel heat of the fierce summer,
Invisible Siva Bhoothas came there to hold over
The head of the lord of threefold Tamil,
A *pandal* wrought of cool pearls, and said:
The Lord Pattisar mercifully commanded us
To carry this and give it to you." (2290)

393 Those words and the beauteous *pandal* of pearls
Materialised from the heaven; the godly child
Of Sirapuram endowed with true and divine gnosis
Thought thus: "If this be the grace divine of the Lord,
I abide by it." Thrilled was his body and he
Prostrated on the ground. (2291)

394. That very moment the serving train held
The beauteous posts--resplendent with the Lord's grace--,
Of the beauteous canopy of pearls; by the side of the lord
Of Vedas compact of sweet words, the celestials
Showered fresh and fragrant flowers; verily
The *pandal* was like unto a flowery *pandal* also. (2292)

395. The servitor-throng raised a joyous uproar;
The loud resounding of the Vedas filled the eight directions;
The godly child moved into the shady *pandal*
Of white and cool pearls and sat in splendour;
It looked as though he was throned in the shade
Cast by the divine feet of the Lord of the Devas
In Tiruvambalam. (2293)

396. The godly child who went walking with the devotees,
Hailed the gracious and merciful bestowal of the gift
By the Lord who wears snakes as garlands;
His loving mind soared up in delight; with the devotees
Whose visages burgeoned as they came to receive him,
He reached Tiruppatticcharam. (2294)

397. As he neared the temple, he adored from without
The entrance; he moved in and circumambulated
The shrine of Him whose mount is the Bull;
Beholding the lotus-feet invisible to the Boar
That burrowed, he adored them and fell on the floor;
Up he rose and hymned his garland of verse. (2295)

398. He hailed the flooding grace of the Lord;
He stood plunged in the great flood
Of immeasurable bliss; then with a heart
Pervaded by love immense of great
And unswerving devotion, Sambandhar--
Who was fed with the nectarean milk
From a bowl, by the Liana of the auric
And ruddy Mountain--, moved out of the shrine. (2296)

399. The child ruled by the Lord who sojourned there,
Visited Tiruppazhayaarai Vadatali
Of ineffable glory, hymned a peerless decad in Tamil,
And with the devotees came to Irumpoolai
Where the Lord who is Omneity, abides. (2297)

400. When he came to Irumpoolai where is enshrined
The Lord of the celestials, they erected *pandals*
Decked with long *toranas* in soaring joy; they dangled
Garlands of flowers and arranged iñ serried order
Golden pots filled with holy water; all hailed him;
Thus the servitors received him. (2298)

401. The master of boon-conferring Tamil, descended
From his pearly palanquin before the welcoming
Servitor-throng, and adored them even as they adored him;
He came to the temple of the Lord of the Devas,
Bowed low and in the divine presence, hailed
The Supreme Ens in tuneful decads of sweet music. (2299)

402. The adept of Tamil expounding the import
Of the rare Vedas hymned his divine decad--
Verily a questionnaire addressed to the devotees--,
On the Lord who extended His form so large
That the peerless Meru Mountain looked a mere atom;
The Lord was yet the easily accessible nectar
To the devotees who ever revel in godly experience. (2300)

403. Right from Arathaipperumpaazhi celebrated in hymns,
He adored at the shrines like Tiruccherai,
The habitat of the wise ones, Tirunaaloor, Kudavaayil,
Tirupputthoor and hymned ever-during garlands
Of Tamil verse and joyously sojourned
In that great town. (2301)

404. During his happy sojourn there, he visited
Sivapuram adored by Vishnu in his form
Of the red-eyed and white-hued boar, and in love
Wroshipped the feet of the Lord, the Concealer
Of the Ganga in His matted hair, and in His presence
Hymned the divine decad of swelling music. (2302)

405. Thus hailing the Lord, and blessed with His grace
The Brahmin of Tonipuram which is adored by Brahma--
The grantor of embodiment to all the lives--,
Came out of the shrine; to hail the Lord that
Willingly rides the Bull, he came to Tirukkudamookku
Praised by men in all the four directions. (2303)

406. When the patron of Poontharaai arrived there
The great and opulent Brahmins of Tirukkudamookku
Girt with gardens of melliferous flowers,
Received him as they would the King of the realm;
To the chanting of the holy Vedas and the resounding
Of auspicious instruments they welcomed him
And took him to their town. (2304)

407. Tirugnaanasambandhar, as he neared Tirukkudamookku
In melting love and joy that welled up from within,
Hailed the Lord in harmonious and musical numbers thus:
"Our Lord is He who is happily enthroned in Kudamookku." (2305)

408. He reached the shrine and adored the Celestial One
In the holy Keezhkkottam in heart-felt joy;
Then with the devotees he moved out; holy Brahmins
Encircled him and chanted his praise;
With them all, he reached Tirukkaaronam
Girt with gardens of sweet-smelling flowers. (2306)

409. He adored with his flower-hands the temple where
During *Maamakam* all the great and holy rivers
Right from the flower-laden Ganga, thither arrive
For their purificatory bath; he circumambulated
The shrine and bowed at the feet of the Lord
Who oped His third eye and caused Kaama to perish;
His eyes feasted on the Lord's feet. (2307)

410. He hymned in a tuneful and divine decad
The Lord who is the very pupil of the eye,
The nectar of Kudanthaikkaaronam,
The Lord who burnt the triple hostile cities
And who is the inner meaning of the four Vedas.
He visited the other shrines too,
With innumerable devotees and moved onward. (2308)

411. The great Tirugnaanasambandhar adored
The Lord of Tirunaakeccharam who is verily
A peerless Mountain of ruddy gold,
The brow-eyed Lord who wears the hide
Of the dark tusker, and hailed Him
In a divine decad of splendorous Tamil,
Rich in rare wisdom. (2309)

412. He adored the feet of the Lord hailed
By Aadi Sesha, the divine serpent, in his pooja;
The godly child praised His glory of doing away
With the ills of those who adore Him daily; then
He whose beauteous lips are ever-fragrant
With the Milk , proceeded on the vast bank of the Cauvery
From whose water wafted the scent of flowers,
And came to the Supreme One's Tiruidaimaruthoor. (2310)

413. He sang the lofty and divine decad that began thus;
"The skull indeed is His (begging) bowl..."
Great joy, rare to be borne, welled up in him;
He then sang a sweet and fitting decad in which
He asked thus: "Is this, Idaimaruthoor, the shrine
Of the Lord who rules me?" Then he moved in. (2311)

414. He entered into the temple welcomed by its servitors,
Adored the shrine of the Lord, the Ens that is
Supreme and Infinite, completed the sacred round,
Came before the Lord, prostrated on the floor
Many a time and rose up with tear-filled eyes. (2312)

415. Hailing the Lord, he sang a decad in splendorous Tamil;
He sojourned there and hymned many more divine decads;
He adored every day the feet of the Lord who wears
On His matted hair the white crescent and the serpent;
In abounding love he worshipped the Lord
With the divinely puissant devotees and abode there. (2313)

416. From there he visited the many nearby shrines
And adored thither; he marched on the bank
Of the Cauvery, reached Kurangkaaduthurai,
Adored the ankleted feet of the beauteous Lord
In great love and hymned a divine decad of music
Packed with the wisdom of the rare scriptures. (2314)

417. Having adored at the town rich in tanks where lotuses
Flourished, he moved out and hailed the blue-throated
Lord in the other nearby shrines; the lord of gnosis
Who took birth to rid us mercifully of the misery
Of the *malas*, then reached Tiruvaavaduthurai. (2315)

418. The holy servitors of Tiruvaavaduthurai of the Primal Lord,
Unknowable to the Trinity of Brahma, Vishnu and Rudra,
Came in ardent love to receive the Lord of Pukali
Rich in tanks and watery fields,
Whence the waves rolled with flowers. (2316)

419. Before the welcoming servitors would adore him
He of Sanbai of burgeoning glory, he who unto its Brahmins
Was the manifested meaning of the rare Vedas,
Descended from his comely and pearly palanquin
And paid obeisance to them; then to gladden
His mind-heart he proceeded to the Lord's temple. (2317)

420. He adored the tall tower and moved in;
He circumambulated the inner shrine
And hailed it; he prostrated before the Dancer,
The Primal Lord, the Nectar of Aavaduthurai,
In abiding love, rose up and hymned in rare Tamil. (2318)

421. His eyes rained tears of love; in great ardour
He prayed before the divine presence and moved out;
He adored the Lord with the servitors whose minds
Were freed of trouble, and he abode in that town
Willingly and in joy. (2319)

422. While he abode there, the season for sacrifice
Was near at hand; the father of the flawless chief
Of Sanbai came before the presence of the godly child,
Seeking his leave to depart with the needed wealth. (2320)

423. When he listened to his father's words, the chief
Of Pukali remembered his promise in the days gone by;
He rose up thinking: "Limitless riches are indeed
The hallowed feet of the Lord of Aavaduthurai." (2321)

424. He went into the temple where the God of gods gladly abides;
He stood beside the *bali-pitam* and prayed thus:
"I have nothing to give him who prays for wealth immense;
I know not aught but Your hallowed feet."
Thus he sang the decad, in the form of a question, invoking
The Lord's mercy in splendorous Tamil. (2322)

425. He formed in the pattern of *Naalati-mel-vaippu*
The bounteous Tamil decad, began by him,
And prayed to the Lord in sweet music; hailing
The twin feet of the munificent Lord in soaring love,
He worshipfully folded his hands in swelling devotion
That ever welled up in his mind-heart. (2323)

426. As desired by Gnaanasambandhar who sang in Tamil
The sweet decad, by the grace of the Lord, a Siva-Bhootha,
To confer on him the great gift, laid on the top
Of the *bali-pita* a *Kizhi* of one thousand sovereigns
Of gold of the finest touch. (2324)

427. The Bhootha that placed it there came to him,
Stood before him and in its divine voice spake thus:
"This *Kizhi* of sovereigns never gets emptied;
The Lord gave you this." When the Bhootha spake thus,
Thinking of the divine grace of the Father, the child
Prostrated straight on the floor. (2325)

428. Up he rose after his obeisance and folded his hands
In adoration; he took from the *bali-pita* strewn
With cool flowers, the *Kizhi* of gold and bore it
On his crown; he gave that treasure gifted
By the supreme Lord-- the very Affirmation of the rare Vedas--,
To his father whose mind-heart was made pure
By holy truth, and spake thus: (2326)

429. "For you to perform the holy sacrifice that will end
All evil and also for such hierurgies by the Brahmins
Of Tirukkazhumalam poised in the Vedas,
Unto the Lord in whose crest the river courses,
As ordained by the rules of the primal Vedas,
This will be useful and this will suffer no diminution." (2327)

430. Thus he spake and gave his father leave to depart;
He too with a rejoicing mind fared forth to Pukali;
Ever-victorious Gnaanasambandhar adoring the Lord
In love, abode in joy in auspicious Aavaduthurai. (2328)

431. He adored the merciful Lord of Tiruvaavaduthurai
With a love-filled heart and sojourned there;
Then the godly child who came to be born
For the deliverance of the whole world, came
To Tirukkozhampam of the Lord who wears on His long
Matted hair the lucid crescent. (2329)

432. The lord of the ever-growing wealth of Sirapuram
Adored at Kozhampam the Lord who wears the konrai
In His matted hair, and hymned in His divine presence
An ever-during decad of sweet and goodly music;
Then he left for and came near Vaikalmaadakkoyil
Where the Lord of Ambalam willingly abides. (2330)

433. Folding his hands, he prostrated before the Lord
Who is indeed the Remedy for the malady
Of embodiment and who for ever abides at ever-during
Vaikalmaadakkoyil; he rose up;
His eyes raining tears, he hymned goodly garlands
Of Tamil verse in sweet melody; with a melting heart
He then came to Tirunallam. (2331)

434. He adored the feet of the Lord, verily a great Gem,
At Tirunallam rich in great mansions; he adored Him
With a garland of Tamil verse; on he travelled
Adoring at the many holy shrines of the Lord and reached
The Maadakkoyil of Tiruvazhundur girt with billowy waters. (2332)

435. He adored the supreme Lord who willingly abode
At the ever-during Maa-Matam and hymned Him
In the sweet tune befitting the divine decad;
He came back to the great bank of the Ponni, and adored
The Lord: "Sonna Aaru Arivaar" at Thurutthi. (2333)

436. At the shrine of Tirutthurutthi girt with the billowy
And great flood of the Ponni, he hymned
The bounteous decad of Tamil that began thus:
"Varai-th-thalai pasum pon...' He prostrated
Before the Lord on the floor and moved out;
He then adored the brow-eyed Lord at Moovaloor
Situate on the bank of that flowing river. (2334)

437. In soaring love he hymned in adorable words the Lord
That abides at Moovaloor, and then, the lord
Of Pukali rich in fields into which cool water
Flows rolling down flowers, impelled by love,
Came to Mayilaaduthurai dight with tanks. (2335)

438. He entered the city circled by the Brahmins
And servitors who came to receive him and who
Dwelt in Mayilaaduthurai girt with gardens;
He moved into the temple of the Lord whose hand
Sports a fawn of the jungle, and prostrated
On the floor and rose up in joy-- limitless and peerless. (2336)

439. His heart was poised in love and his consciousness
Melted in devotion; he hymned the Lord in whose
Matted hair the Ganga courses, in a bright decad
Of sweet and lucent melody and moved out
Borne by that flood of bliss; the great patron
Then abode in that bountiful city in abiding joy. (2337)

440. He left the town and in love adored at Cemponpalli
Of the Lord whose hand wields a bright and beauteous trident;
He adored the feet of Vilanakar's Lord who rides the Bull,
In true devotion with the devotee-throng, and in His
Presence divine, hymned a musical decad. (2338)

441. The master of the perfect Vedas, having adored
That shrine in song and solemn strain,
Came to Pariyaloor where the supreme Lord who is
Decked with petalled *konrai*, *tumpai* and *atampu*
In His red matted hair, willingly abides,
And adored at the ever-during Veerattam. (2339)

442. Having hailed the Supreme One's Pariyaloor Veerattam
He of Sirapuram, in love reached the foreshore
Of the sea and adored at the many shrines of the Lord
Whose jewels are snakes, and moved onward,
Welcomed everywhere by the divine devotees. (2340)

443. To the delight of the devotees he worshipped
At Tiruvettakkudi and proceeding on the marge
Of the sea, came to the great shrines of the Chola realm--
Rich in fields of fragrant flowers--, and adored
The Lord thither; he of the coral-hued lips who declared
Unto the world that the dogmas of the Samanas
And Saakhyas are fraught with flaws and he who
Showed the way of deliverance, reached Dharmapuram
From whose fort-like walls, streamers wafted aloft. (2341)

444. From Dharmapuram hailed the holy mother
Of Perumpaanar; he was therefore received there
By his kin who hailed his feet and praised him;
Glorious and great Paanar narrated to them
The happenings and apprised them of his beatitude
Of accompanying on his *yaazh* the godly child, when he,
In grace sang his rare decads. (2342)

445. The kin that hearkened to him spake thus:
"As you with ease and rapture capture the music
Of the beautiful decads in your *yaazh* and render it
With fitting charm, their glory pervades the whole world."
When Tirunilakantappaanar heard this,
His heart atremble, he fell at the feet
Of the Prince of Pukali and spake to him thus: (2343)

446. "If you deign to bless me with a divine decad
That will be hailed by all,
Demonstrating palpably the turth, not only to these
But to the whole world
That the aeviternal music of your divine hymns
Will defy rendering by (any) instrument,
It will be my good fortune to reveal unto them
That your music of unique glory
Cannot be rendered by (my) *yaazh*." (2344)

447. The fosterer of the Vedic way moved to the presence
Of the Lord whose mount is the Bull and adored Him;
To demonstrate and thereby establish that
The true nature of the divine decad can neither be
Contained by the vocal music of men on earth
Nor by *yaazh* and that it is not to be measured
By the attempted classifications of music in works
Of this world on the (Gaandharva) Veda, he so sang
The decad beginning with the words: "Maathar madappidi,"
That even the celestials hailed and adored it. (2345)

448. When the Brahmin child of bounteous Pukali sang
Wondrously the decad, "Maathar madappidi"
And concluded it in its haunting tune,
The great Paanar neared him and essayed
To render it, as was his wont, in his *yaazh*;
The music of the divine decad, however,
Far exceeded the valiancy of the tuneful strings
Of his *yaazh*. (2346)

449. Then the instrumentalist Tirunilakantapperumpaanar
Ceased his strumming; trembling in body
And pained in mind, he fell at the feet of the godly child,
Rose up and stood before him; he thought thus:
"Ah, I undertook to render in *yaazh* the music
Of the divine decads sung by the great master!
Was it not owing to my being a practitioner of yaazh?"
With his mind clarified, he decided on the course
Of action to be pursued by him. (2347)

450. "This is on account of the *yaazh* strung with guts."
So, when he lifted it up to dash it to pieces
The godly child whose lips are ever fragrant with the Milk,
The very form of Truth, and who came to be born
By the world's blessedness, preventing his act
Commanded him thus:"O great one, give me this *yaazh*
On which you play in unison with the laws
Propounded by the works on music."
Receiving it from him he spake thus: (2348)

451. "O great one! How is it that you think of destroying
This *yaazh*? Can this instrument encompass
All the glory of the grace of the red-haired Lord who is
Concorporate with His Consort? Yet in keeping with
Our capacity and subject to its limitations, it will spell
Good to play it for men on earth to know of it. (2349)

452. "Can the glory of music that defies thought, be
Bounded by the act (of rendering)? Render with this
Very *yaazh* the music of the Lord's divine decads
As befits it." Then Perumpaanar adoringly
Received the *yaazh* from the Prince of Pukali
And reverentially placed it on his crown. (2350)

453. With his kin Perumpaanar adored the flower-feet
Of the divine child; the lord of Tonipuram conferring
Great and peerless blessings on the servitors, in joy,
Sojourned in that town and then proceeded to worship
The Lord who peeled off the hide of the long-trunked
Elephant, in His many shrines. (2351)

454. Reaching the many great shrines of the Chola realm
Dight with tanks of green-leaved lotuses, he adored Him;
He hailed the many shrines, where the Lord who shares
In His frame His Consort, abides in joy; the chief
Of the Brahmins with the great Paanar whose *yaazh*
Is the abode of music, came to Tirunallaaru
Where is enshrined the Lord whose mount is
The wrathful Bull and whose hands sport
The fawn and the *mazhu*. (2352)

455. The devotees of Nallaaru, in love, received him;
Joyously companied with them he moved on, and adored
The ever-divine tower of the Lord; the Child
Ever conscious of God, circumambulated the shrine
Of spiritual opulence, and prostrated before the Deity. (2353)

456. In great longing which causes love to melt,
His heart melted; his body was bathed
In overflowing love; on his thrilled body the hair
Stood erect; from his eyes cascaded tears which
Seemed to feed (the standing crops) of his hair;
Poised thus, he hymned the decad beginning
With the words: "*Bhogamaartha Poon Mulaiyaal...*" (2354)

457. He soused it such poesy married to music that it would
Harmonise with the accompaniment on *yaazh*;
Then he sang the envoi and so blessed the decad
That it would for endless ages flourish even beyond
The realms of heavens; he adored and hailed
The feet of the Lord who wears the red-eyed snakes
On His chest as jewels, and moved out;
Then he of milk-fragrant lips bade Paanar
To render it on his *yaazh*. (2355)

458. The godly child sang the decad keeping time
With his cymbals; to accompany him
The great Paanar so strung the guts that from them
Would swell tunefully, lucid and ambrosial
Music most harmoniously; then he played on his *yaazh*.
Thrilled was the whole world; the divine heart
Of the Patron of Pukali rejoiced;
In such felicity they sojourned there with the devotees. (2356)

459. He who is the crest-jewel of Saivism adored the Lord
Of ever-during Nallaaru, verily the Remedy
For the malady of embodiment; with His leave
He moved out and adored at the many shrines
Of the Chola realm made rich by the fragrant
And goodly water of the Ponni, and girt with fields.
Then with the company of true *tapaswis* he came
To the hoary town Saatthamangkai; in whose fields
Of paddy the red-lotuses burgeon. (2357)

460. Tirunilanakkar of bountifully rich Saatthamangkai,
Hearing of the arrival of the Saiva Brahmin-child,
Felt greatly blessed; he made the whole town bright;
He had it decked with *toranas*, plantains and arecas;
Pots filled with holy water were kept in rows; incense was
Burnt; lamps were lit; thus he received him; with him
The godly child reached the temple of the Primal Lord. (2358)

461. He came near the shrine Ayavanti of the Lord,
And from the courtyard where Devas offer worship
For their deliverance, made his sacred round
And moved to the presence of the Lord
Who on his matted hair sports the incarnadine
And crepuscular crescent; he prostrated on the floor
And rose up; the scion of the Brahmin clan who
Made his *avatar* owing to the great askesis wrought
By the whole world, folded his roseate hands
Above his head and stood in the divine presence. (2359)

462. Before the Lord whose mount is the Bull, he hymned
The decad of praise; love in him welled up;
His eyes rained tears; his body atremble, he adored
The Lord; he moved out and came to the house
Of the Brahmin--Neelanakkar, the fosterer
Of the everlasting way of the holy ash--, he partook
Of the ambrosial food with devotees
Which Nilanakkar in love arranged for them. (2360)

463. Having partaken of the nectarean food in the great
Mansion of Nilanakkar of ever-during glory,
He stayed there that night with Perumpaanar
Of the melodious and tuneful *yaazh*;
To hail the feet of the Dancer of Ayavanti, he went
With the devotees and adored the feet of the Lord
With Nilanakka Atikal of cherished friendship. (2361)

464. He adorned the flawless Nectar and His beauteous
And verdant Sprig, and hailed them in a rare
And divine decad of Tamil, compact of the import
Of the great and primal Vedas; he hymned
A holy decad of divine music--
Hailed by the devotees, the followers of the way
Of the holy ash--,
And in that, he immortalised the great glories
Of Nilanakkar who was for ever poised
In the pious way of the Vedas. (2362)

465. In swelling love, he of the Milk-fragrant lips
Adored the Lord and moved out; he sojourned there
As desired by his loving friend and devotee--
Nilanakkar; impelled by a love to adore the Lord
Whose jewels are snakes, he visited other shrines
And worshipped there; he then gave leave
To Nilanakkar of single-minded devotion, to depart. (2363)

466. Joyously cherishing his great friendship
The godly child fared forth to many other shrines
And adored the Lord, unknowable to Brahma
And Vishnu; then companied with the devotees
He came to the sea-girt town of Naakaikkaaronam--
The habitat of the learned, and adored
The brow-eyed Lord; he hailed him in garlands
Of melodious Tamil verse and sojourned there;
Then the Lord of Tonipuram, blessed with the grace
Of the Lord, left the town. (2364)

467. Leaving the sea-girt city of Naakai rich in groves
Flanked by the backwaters, he visited the many shrines
Of the Lord in whose crest the many-eddied Ganga flows,
And adored Him; he then came to Keezhvelur whose
Women rival the peafowls in their mien,
And in whose fields burgeon blue lilies, very like
The eyes of women; he adored the feet of the Lord
And adorned Him, in swelling love, with a garland
Of Tamil verse; then he departed from the hoary town. (2365)

468. Hearing of the glorious advent of the godly child
Of ever-increasing wisdom, that came adoring
And hailing the merciful One in all the shrines nearby,
Sirutthondar of Cengkaattangkudi, poised in divinity,
Ran to him, his melting heart rejoicing.
He received him and took him home. (2366)

469. He sojourned at Tirucchengkaattangkudi in the house
Of Sirutthondar; he cherished in love the friendship
Of that servitor who had established his glory in all
The eight directions; he companied with the true devotees
Who spurning all pleasures forsook them all,
And subsisted on alms; he, the singer of Vedic hymns
(In Tamil decads), to adore the Lord who blued
His throat to save the celestials, and who is
Enshrined in Ganapaticcharam, proceeded thither. (2367)

470. Entering the temple, he made his sacred round,
Fell at the feet of the Lord--the Wearer of snakes--,
Rose up, folded his roseate hands above his head
And hailed the Lord enshrined there for the adoration
Of Sirutthondar; he hymned his decad
Of swelling music and moved out reluctantly. (2368)

471. He came out of the shrine and went into the beauteous
Mansion of him, the martial bull that hailed
From the race of *Maamaatthiras* and abode there
With a rejoicing mind; love in him welled up
And impelled him to continue to adore the Lord
Who burnt the triple cities and whose mount is
The great Bull and who is enshrined in Ganapaticcharam;
So, he that wears the sacred thread on his beauteous chest
Sojourned there, in joy, with the devotees. (2369)

472. Then he visited the shrine at Tirumarukal
Whose Lord is ruby-hued and who wears on His long
Matted hair the crescent and the red-eyed snake,
And adored and hailed His ankleted feet.
Love in him melted and tossed his mind;
He adorned the Lord with a great garland of Tamil verse
Wrought of lucent music; the godly child then sojourned there. (2370)

473. During his sojourn, a merchant that passed
Through that town with his beloved, a virgin,
Abode at night in a *matam* beside the shrine
Of the Lord whose bow is the golden Mount Meru,
And when he thither slumbered, a serpent
Of white and bright fangs stung him;
He passed away; alas, the young virgin
Of soft mien sorely languished. (2371)

474. The unwed virgin could not even touch him who was
Stung by the bright serpent; there was none to succour her;
She, a flowery sprig, fell down beside her lion-like lover
And wailed; skilled sorcerers puissant like the strong thunder
And Garuda-- the king of birds--, tried in vain to cure him;
Through the long night till day-break, the lass
Whose thick locks were decked with fragrant wreaths,
Cried and cried in sore distress. (2372)

475. "Forsaking my mother and father and seeking
Refuge in you, I came with you; stung by a serpent
You have quit your life and forsaken me;
Oh, what am I to do? There is none to relieve me
From my distress. O jewel of the mercantile clan
Of ever-during glory! I too will cease to live."
Thus she wailed and languished.
Looking in the direction of the entrance to the temple
With her mind set on Him, she folded her hands
In adoration, and cried; she would do nought else. (2373)

476. "O Nectar that devoured the venom of the ocean
To save the Deva-throng of devotees,
O pure and purifying Lord unknowable
To the tall Vishnu and the Four-faced Brahma,
O One whose jewel is the snake of blue-hued poison!
O Holy Lord who, when Rati prayed to You,
Resurrected Kaaman who was reduced to cinders!
O beauteous Lord of Marukal girt with fragrant
And flowery gardens! Pray, save me! (2374)

477. "O Lord whose roseate feet kicked to death the dark-hued
Death who with his red and cruel eyes and white teeth
Came in wrath, like an exhalation of poison, to snatch
Away the life of the small Brahmin-boy who sought
Refuge in You! O Lord of Marukal who wears in Your
Matted hair the crepuscular crescent! I Pray to You
To do away with the effect of the cruel venom
And lift me up from this pit of dire distress!" (2375)

478. Thus thinking on the grace of the Lord
She of the willowy waist cried and languished;
The prayerful wail of the tender lass reached
The divine and truthful ears of our Lord of Sanbai
Who was coming thither to adore the Lord;
Compassion welled up from his divine heart;
Circled by the great *tapaswis* he came near her
Who languished like a (stricken) swan. (2376)

479. The Brahmin of Sirapuram stood beside her, who
Even in her languishment invoked the grace
Of Lord Siva; he addressed her thus: "Fear not.
Unfold to us the happenings and the cause
Of your distress." Thus told, folding her flower-hands
Above her head and tears cascading from her eyes
She fell at the roseate feet of the protector
Of the Vedas who hailed from Kaazhi, and began
To narrate how they came there and how
They were by misery overtaken: (2377)

480. "Thaaman, the chief of Vaippoor girt
With bountiful gardens, is my father; this one is
His nephew; seven are my father's daughters,
Verily seven young she-elephants; he plighted
His word to this one that he would give his eldest
To him in marriage; but he received much wealth
To his heart's content, from a stranger
And married her to him; even so he gave in marriage
All but myself, to others; I fostered love
For this one who well-nigh perished in languishment;
So, unknown to them, I eloped with this one. (2378)

481. "And this one died, stung by a bright serpent;
I stand here bewildered like one whose ship is
Sunk in the billowy mid-ocean; you have come
To me like my true kin and done away with my misery."
When she spake thus, the Prince of Kaazhi,
Hailed by the learned, moved by mercy, began to invoke
In hymns the Lord of Marukal-girt-with-green-fields,
To bestow on her the boon of cure for the snake-bite (2379)

482. He invoked the Lord of the matted hair-- the Mother
Of all lives, Lord Sankara the Wearer of the crescent
On His crest, the Brahmin, the One resplendent
With the holy ash, the Lord whose mount is the Bull,
The Annihilator of the triple, hostile cities,
The Lord whose beauteous form is hailed by Brahma
On the Lotus and Vishnu that slumbers on the bed
Of Aadi-Sesha--, and beseeched Him thus:
"O Lord of entia! Does the soulful languishing
Of this bejewelled lass become Your grace?" (2380)

483. Cured of swelling venom he stood up; the peerless devotees
That stood encircling, raised a glorious uproar;
Folding their hands above their heads, the couple
Fell at the feet of the grace-abounding child of Kaazhi;
The Prince of Pukali-girt-with-cloud-capped gardens,
Blessed them with the great life of marital felicity
To flourish in love and joy in this fourfold world. (2381)

484. He gave the couple leave to depart; he sojourned
In that town; glorious Sirutthondar who had quelled
The cruel *paasa*, came to Marukal and beseeched him
To visit again Chengkaattangudi; love in him
Welled up more and more; contemplating the grace of Siva,
And circled by the rare *tapaswis* on all sides,
To adore the feet of the Lord who wields
The blazing *mazhu*, he entered the temple. (2382)

485. He entered and prayed before the Lord; to him
That adored the sempiternal form of the Lord
Of Marukal the blue-throated Lord who is concorporate
With His Consort-- the Lord who wears the holy ash
And sports on His ruddy matted hair the billowy Ganga
And the crescent, the Lord of Ganapaticcharam,
The Holder of fire in His hand--, gave darshan;
The divine child witnessed this. (2383)

486. When the beauteous form of the Lord who willingly
Abode at Marukal turned out as the very glorious form
Of the Lord of Ganapaticcharam, melting love began
To swell in him the more; impelled by a merciful feeling
To instruct the men on earth,
With tears cascading from his eyes, he sang a decad
Beginning with the words: "Angkamum Vedamum..." (2384)

487. He hailed the visioned glory and sang the decad
Of interrogatives which revealed His grace;
He adored the celestial Lord that lovingly abides
At Ganapaticcharm sojourning there; then blessed
With the leave of the Lord and with the serviotrs,
He left the limits of the hoary and holy town to adore
Poompukaloor girt with fields rich in lotuses. (2385)

488. Siruthondar of ever-crescent glory accompanied him
In loving friendship; then that servitor, the wearer
Of the honey-laden garland, getting leave from him,
Departed for his town; the godly child fared forth
To the many shrines of the river-crested Lord
And there adored Him; then he came to the outskirts
Of Pukaloor endowed with perfect wealth
And prosperity, on this earth. (2386)

489. Thither came Murukanaar poised in piety, in true
Longing and joy, with the holy servitors of Tiruppukaloor
And duly received the godly child; he who
Intuitively came by all wisdom, entered the town
And reached the temple of the Primal Lord of the Vedas;
He entered into the hill-like tower and made his
Sacred round of the shrine from the beauteous courtyard,
And reached the adytum in single-minded devotion. (2387)

490. He bowed low and prostrated before the Lord, and rose up;
His heart melted; tears cascaded from his flower-eyes;
In swelling love, he adorned the Lord with a rich garland
Of Tamil verse; he hailed Him in sevenfold music
And moved out; with Murukar whose glory fills all the directions,
Leading him reverentially, he reached his holy house. (2388)

491. Enjoying his adoring hospitality he sojourned in that town;
He worshipped at Varthamaaniccharam where is
Enshrined the Lord who bent the mountain into a bow;
In soaring love he hymned his bounteous decad in which
He loftily celebrated Murukar's sublime servitorship
And there abode, daily hailing the feet of the Lord. (2389)

492. During his sojourn in that holy town, the Lord
Of great and puissant language, having hailed
And adored the Lord of the Ant-hill at Aaroor
Girt with beauteous fort-like walls, felt impelled
By a desire to worship the Lord, the Partner of His
Slender-waisted Consort at Tiruppukaloor;
In the company of devotees who were blessed
With the grace of the Lord, he came near that town. (2390)

493. When Tirugnaanasambandhar, the son of the Lord-Rider
Of the Bull, heard of the ennobling and divine
Message of Naavukkarasar's arrival,
The love in his loving heart grew boundlessly;
To receive him in all celerity, with the servitors
He crossed the outskirts of Pukaloor
Girt with tanks of bright lotuses. (2391)

494. When Arasu who having adored at Aaroor
Of the merciful Lord, came before him,
The Lion among the Brahmins hailing from cool Pukali
Bounded by fragrant waters, approached him
With due reverence; each bowed low and adored
The other as it became his loving manner of welcome;
They made mutual and auspicious and truthful
Enquiries of each other and rejoiced. (2392)

495. Ever-truthful Tirugnaanasambandhar
Addressing the Sovereign of Speech said.
"We are blessed with the great beatitude
Of receiving Appar here, in love; in what
Grace-abounding way did you hail serene Aaroor?
Play tell us." Thus questioned, he of endless *tapas*,
Hymned in a garland of bounteous Tamil verse
The opulence of the *Tiruvaatirai* Festival (at Aaroor). (2393)

496. The very moment he heard of the truthful glory
From Arasu, the Prince of Sirapuram who had partaken
Of the Gnosis of Grace, said: "To adore Tiruvaaroor
I am impelled by my heart-felt love; I will thither
Go, adore and then return to join you."
Thus he spake to him who crossed the sea with a stone
For his float, and with his leave, departed. (2394)

497. While the love of the great Monarch of Speech
Followed the chief of hoary Tonipuram, he hied
To beauteous Pukaloor to adore there;
The lord of Pukali with his thought ever-fixed on the Lord,
Came to Virkudi Veerattam, and adored and hailed the feet
Of the Lord whose mount is the Bull; then, circled by myriads
Singing the decad beginning with the words:
"Paatal naan marai..." (2395)

498. The Partaker of ambrosial wisdom beheld on all sides
Gardens rich in flower-bunches, fields dight with channels
Where paddy crops stood enclosing them like fence
And plantations of sugarcanes; he rejoiced and moved on
Singing thus: "We will reach Aaroor girt with miry fields."
In swelling love he hymned in Tamil-- melodious
And splendorous, and came to the outskirts
Of Aaroor girt with the beauteous fort-like walls. (2396)

499. The streamers wafted and seemed to reach
The red-rayed Surya-mandala on high;
He first beheld (even from a distance) the effulgence
Of ever-during Aaroor which blazed like a peerless
Golden city; the godly child of Sanbai, the wearer
Of milk-white stripes of holy ash, sang
Again and again, the melodic decad beginning
With the words: "*Parukkai yaanai...*" and danced for joy;
Thus he came to the limits of the holy city girt
With gardens where the bees and their mates hum in joy. (2397)

500. Down he descended from the palanquin of pearls
Which cast their cool rays everywhere;
It was as if the swelling flood of love overflowed
From his heart and shone bright on earth;
In all reverence he scattered from his roseate hands
Flowers in adoration; he, the master of Tamil,
Hailed the city in *Tiruvirukku-k-Kural* and bowed low
Before the city of Aaroor ruled by his Ruler. (2398)

501. To welcome and bow low before the godly child,
The Partaker of Gnosis, when the servitors came,
Who could ever total behold, the bright
And bejewelled beauty of Aaroor girt
With beauteous fort-like walls, and presided over
By the Lord who wields a trident? (2399)

502. In the cool and great paste of sandalwood
Mixed with civet and musk, fragrant gold-dust
Was poured and the spicy cream was sprinkled
On the bright streets; (dried by the sun) as these irritated
The soles of feet, the Karpaka rained honey-laden blooms
And made them run a demulcent stream. (2400)

503. Beside all alcoves, mansions and towers
Cloth-pennants and creeper-like women
Endowed with beauteous hair, danced;
Bees and golden pots sought the petals of flowers;
Plantains, *toranas* and arecas rose like a forest. (2401)

504. All the foreyards were decked with garlands;
Rows of lamps and blazing cressets were hung
With blue stones set betwixt them;
The sapphire-light that fell on the flower festoons
Of the coral-hued pials would not therefore
Glow pure red but dark-red. (2402)

505. Beside the tanks where flourished flowers,
Broad streets, long pials, junctions of roads
And theatres where bright women decked with ear-pendants
Danced, and all spacious places coveted even by the celestials,
Many an auspicious instrument resounded like thunder. (2403)

506. From the great Tiruvaaroor girt with gardens rich in soft
And melliferous flowers, and glowing with such
Multifoliate splendour, by the grace of its Sovereign-Ruler,
Lord Thiagaraja, servitors and great citizens came
To the outskirts of the city to receive the godly child. (2404)

507. He paid obeisance to the throng of true devotees who
Hailed him; the chief of Sanbai, who is the adept
Of threefold and glorious Tamil, sang there the decad
Which opened thus: "*Antamaai Ulaku Aatiyaam...*"
He concluded it with this prayerful interrogative:
"Will my Father deign to accept me?" (2405)

508. The lord of wisdom who came singing the divine decad
Circled by the true *tapaswis* and hailed by the citizens
Who reverentially strewed on him fragrant gold-dust,
Flowers and puffed rice, reached the entrance
Of the temple of the Lord of gods. (2406)

509. He adored before the entrance for ever decked with *toranas*,
And moved in; beholding the long and manifold expanse
Of the lustrous continuum of the Devaasiriyan
Which holds within itself the glories of all the various types,
He prostrated before it, adored it, and rose up. (2407)

510. He circumambulated the bounteous outer shrine
Of the Lord and in soaring love bowed before
The inner tower with folded hands;
Then he prostrated on the floor, times without number,
Before the Lord who abides at the splendorous Ant-Hill,
Inaccessible to questing Vishnu and Brahma. (2408)

511. He bowed low and fell on earth; he trembled;
He danced, and the hair on his thrilled body
Stood erect; he beheld before him the True Ens
Envisioned in his consciousness, and adored;
With his mind grown calm and with soaring love
He prostrated on the ground. (2409)

512. He began to sing the tuneful and divine decad
In splendorous words of bounteous Tamil
Before the Lord who devoured poison as though
It were nectar; he moved out of the cloud-capped
Shrine and he that had realised the truth
Of the Panchaakshara came to his holy *matam.* (2410)

513. He who willingly abode there adored the roseate feet
Of the Lord whose mount is the red-eyed Bull
At the shrine of AraNeri and was steeped in bliss;
He worshipped the hallowed and lotus-like feet
Of the Lord of the Ant-Hill which blazed in great
Resplendence and thither hailed the Lord
During all the hours of *pooja.* (2411)

514. He hailed the Holy One of the Ant-Hill and hymned
Ever-glorious and melodious decads in swelling music
With a loving mind; companied with the holy devotees
Of goodly *tapas*, he abode in that beautiful city,
Radiating lofty well-being. (2412)

515. He visited and adored bounteous Valivalam,
Kolili and many other shrines where the Primal Lord
Of the hoary Vedas, abides, and hymned and hailed
The Lord in divine decads; then the annihilator
Of woes fared forth to Aaroor to adore the Lord. (2413)

516. He adored the Great One in whose crest the Ganga flows,
At the shrine of the Ant-Hill of ever-growing lustre,
In love that welled up from within;
Tirugnaanasambandhar of endless wisdom, there sojourned
With the servitors whose very life was the holy ash. (2414)

517. While in great well-being he passed a few days there
He longed for the company of our Tirunaavukkarasar;
Impelled by grace to fare forth to Pukaloor
Of soaring glory to adore there, he came
To the outskirts of Tiruvaaroor. (2415)

518. Reaching the outskirts of Aaroor, the outstanding city
On earth, he stood there facing it and addressed
His heart thus: "O flawless heart, fear not;
Do you not know the way of deliverance?
Forget not to adore Lord Siva's Aaroor." Then folding
His roseate hands in adoration he sang the divine
Decad beginning with the words: "Pavanamaai-ch-chodaiyaai..." (2416)

519. The chief of Kauniyas who came to be born
In Kaazhi that its citizens might flourish well,
Adoring Aaroor of the Lord--unknowable to Vishnu,
The wielder of the disc--, departed reluctantly;
He adored at Panaiyoor the Lord who peeled off the hide
Of the strong and rutting tusker,
Hymned a divinely musical decad whose import
Is that of the great Vedas, and sojourned there. (2417)

520. He departed from that holy town in reluctance;
He proceeded onward adoring the Lord-Author
Of the Universe in His many shrines where he
Adorned Him with garlands of bounteous Tamil;
Welcomed everywhere by throngs of true devotees,
And adoring, he came to Pukaloor girt with tanks
Rich in cool and leafy lotuses. (2418)

521. Naavukkarasar and Murukanaar, the glorious
Among men, and also the servitors of the Lord
Whose flag sports the Bull, came to receive
The godly child; they bowed before him,
The elephant-cub of Pukali which is girt with waters
Rich in cool flowers; then all of them came
To the temple of the Lord, the Purifier. (2419)

522. Reaching the temple of the Lord of the celestials
They prostrated on the hallowed floor;
The godly child hymned before the divine presence
Of the Lord a melodic decad in Tamil,
Moved out and came to the bounteous mansion
Of flawless and glorious Murukanaar
And abode there; that unique servitor attended
To them and would not allow aught to mar his hospitality;
Thus the godly child sojourned there joyously. (2420)

523. NeelaNakkaAtikal and Sirutthondar joined them;
The godly child in their company and with the true
And righteous *tapaswis* adored the Lord
In single-minded devotion; he of Kaazhi spent his time
Confabulating with them seeking clearly the true
Greatnesses of divine servitorship poised in lofty truth. (2421)

524. By virtue of the great spiritual stewardship
Vested in him, he hymned the glories of that shrine
In a decad pregnant with the tenets of adoration
And beginning with the words: "Kuri kalantha isai. . ."
In the sacred heart of the godly child whose words are hailed
By even the celestials, true love welled up; so he
Longed to adore at the other shrines of the Lord. (2422)

525. Blessed with the leave of the Lord of Pukaloor
In whose cool tanks the water-fowls chirped,
Naavukkarasar and the godly child began to fare forth
To the other shrines of the Lord; the great patron
Sirutthondar and Neelanakkar left for their
(Respective) bounteous towns; Murukar of loving
Heart stayed in his town with their leave. (2423)

526. Having adored spacious Pukaloor, when they proceeded
Onward, the lord of sea-girt Kaazhi would not
Part from the side of the Sovereign of speech;
The comely pearly palanquin came behind them;
When thus they marched on walking, Tirunaavukkarasar
Of inconceivable glory spake to the godly child thus: (2424)

527. "Be pleased to ride the pearly litter of pure
And godly lustre which the Lord had deigned to give you."
Thus told, the godly child said: "If this be
The gracious will of the Lord whose matted hair
Sports the lustrous crescent, I will join you later
In that shrine which you may be pleased
To reach first with the loving devotees." (2425)

528. When the godly child graciously spake thus, the Prince
Of the *tapaswis* said: "Well, I will do
As you have graciously told me." From that day
During all the days he was with the godly child, this was
The rule he followed; then he reached Tiruvampar first.
In the holy company of *tapaswi*-servitors. (2426)

529. The chief of Sanbai poised in the gracious way
Of the Lord, paid obeisance to the grace-abounding
Palanquin of cool and lustrous pearls, ascended it,
Crossed the great and bounteous Pukaloor,
Proceeded onward with his retinue; ascertaining the place
Reached by the Prince of *tapaswis*
Of ever-during glory, he arrived at the town of Tiruvampar. (2427)

530. Reaching the great town of Ampar he went round
The ruddy gold-bedecked fort-like walls of the town
And came before the presence of the Lord whom
He hailed and praised; strewing fragrant flowers
He performed *pooja*; he hymned Him in a bounteous
Garland of melodious Tamil; then in melting love
He prostrated before the Lord who, of yore,
Devoured poison that the Devas might flourish. (2428)

531. Having adored, he moved out of the Lord's temple
With Tirunaavukkarasar and sojourned in that town
In the company of servitors; the Prince of the Vedas
Who came to be born that the citizens of Kaazhi
Might thrive, adored at all the hours of *pooja*
The Lord who in His matted hair received the celestial river
That fell crashing, and dwelt there adoring. (2429)

532. He hymned the Lord in the peerless decad
Beginning with the words: "Pulku ponniram"
And in many other decads too; reaching the temple
Built by the divinely-endowed King Cengkanaan
He adored the Lord with his truthful and bounteous
Garland in which he sang the glories of the great Chola.
In soaring love he came before the Lord
And hailed Him, poised in true consciousness. (2430)

533. While thus he sojourned there and adorned the Lord
With verse-garlands, he was impelled by a longing
To adore Tirukkadavoor girt with impregnable walls;
With the Monarch of Speech he fared forth, worshipping
Many a shrine; as he neared that great town
Kalayar came forth to receive him. (2431)

534. Reaching the Veerattam, he circumambulated the outer shrine
Of the Lord whose mount is the ever-young Bull,
And adored the golden-ankleted and lotus-like
Feet roseate of the Lord who kicked Death to roll down;
Hailing Him in His presence he felt a beatific
Fulfilment; he hymned the Lord, the Snapper
Of (wordly) attachment in a decad beginning
With the words: "Sadai Udaiyaanum..." (2432)

535. He praised and hailed the Lord, and reluctantly
Moved out;with Naavukkarasar of celebrated glory
He came to the house of the great Kungkuliya-k-Kalayar,
The devotee-friend; with relish he partook
Of the feast arranged by him in boundless love;
He of Sirapuram also adored Tirumayaanam
And sojourned in Kadavoor, poised in splendour. (2433)

536. Having sojourned in that divine town for a few days,
Blessed with the Lord's leave, he desired to adore
In the other shrines of the Lord who peeled off the hide
Of the strong and huge tusker; to this, Kalayar, the great lord
Of Vedic opulence assented; so in joy, the godly child
Reached Tiruvaakkur with that servitor
Who is verily the fruit of great piety. (2434)

537. In that town where dwell Brahmins of great propriety,
He hailed the Lord of ruddy matted hair in His
Self-Existent-Shrine and adored Him with garlands
Of splendorous Tamil; he also hailed the Lord
In His other shrines and in Meeyacchoor, and then
Came to Paampuram where is enshrined the Dancer-Lord
Hailed by the circling throng of Bhoothas. (2435)

538. Having adored the Supreme One at Paampuram
And hymned Him in a goodly decad of music, he hailed
The Lord in whose crest courses the gushing river,
In his other beloved shrines; then crossing fields
Of paddy and bamboo-like sugarcane, he neared
Tiruveezhimizhalai girt with melliferous gardens. (2436)

539. As he was thus proceeding on his way, the great
And glorious Brahmins poised in truth who had earlier
Received Tirunaavukkarasar-- the servitor ruled
By the Lord--, grew glad of their beatific right
To receive the Prince of Vengkuru; there
They assembled to receive him. (2437)

540. Pots filled with holy and fragrant water,
Censers breathing incense, lamps and things
Such like, they held in rows; they strewed
Honey-laden flowers, gold-dust and goodly puffed-rice;
With the chanting of the Vedas that reached the skies
And the resounding of great drums, they duly received
The divine child of the Lord-God. (2438)

541. When thus the Brahmins of Veezhimizhalai well-versed
In the Vedas hailed him, he stepped out of the glorious
Palanquin wrought of pearls, the loveliest among gems,
And paid obeisance to them; he moved into
The town with the Brahmins blessed with redemptive grace. (2439)

542. Then he sang a decad beginning with the words:
"*Araiyaar*" *viri kovanavaadai*" in a tune, at once
Lofty and peerless; then the Kauniya par excellence,
With his flower-hands, folded above his head,
Neared the temple of the Lord who is enshrined
In the lotus-heart poised in true enlightenment. (2440)

543. With the unique Monarch of Speech he that was
To circumambulate the celestial *vimaana*, beholding
That *vimaana*-- the very form of *Viraat-Purusha*--,
Thither brought from Heaven and established
By Vishnu--in whose navel--calix Brahma is seated--,
For his worship, was struck with wonder. (2441)

544. He made the sacred circuit of the temple and moved in;
He came before the presence of the Lord,
The unique Source, that sports on His matted hair
The flood of the celestial river, and prostrated
On the ground; great and immense love
Filled his mind-heart and in swelling music
Overflowed his psalms. (2442)

545. He hailed the Lord and hymned the decad beginning
With the words: "*Sadaiyaar punal utaiyaan*;"
He sang the decad melodiously and with that garland
Of rhythmic Tamil verse he adorned the Lord;
Under the roseate feet of the beauteous One of holy ash,
He was immersed in the flood of bliss;
In that he revelled, ecstatically tossed about. (2443)

546. His great and ever-during love thawed and coursed
As a billowy flood; he hymned before Him;
He danced the dance of bliss in His presence;
He prostrated on the ground; he rose up; with great ardour
He enshrined in his heart the roseate dancing feet,
And reluctantly came out of the great and lofty temple. (2444)

547. Thus blessed he came out; without the fort-like walls
In a great *matam*, the Sovereign of
Splendorous Tamil and other *tapaswis* abode;
He of Sanbai, the crest-jewel of Brahmins
Abode at a *matam* to the north of the beauteous tower
Decked with (chiming) bells. (2445)

548. He willingly abode there; by reason of his great love
To thrive under the hallowed feet of Lord Hara
During all the hours of *pooja* and without fail,
With Vaakeesar of soaring glory he adored and hailed
The Lord; in love he sojourned there to extirpate
Misery wherever it happened to be. (2446)

549. He also adored at Penuperunthurai rich in its
Increasing wealth of waters and also at the nearby
Shrine of Thilathaippathimutram and returned
To Veezhimizhalai girt with soaring and roaring
Waters; adoring sweetly the Lord
He sojourned there willingly. (2447)

550. (Meanwhile) the desire of the dwellers of Pukali
Of lofty mansions to behold the godly child
Tirugnaanasambandhar, grew into a great longing
And mellowed as boundless love, in their hearts;
So they hailed the flower-feet of the Lord
Of the martial Bull enshrined at the Ark
And left Venupuram and reached Veezhimizhalai. (2448)

551. When the Brahmins of Veezhimizhalai heard
That the Brahmins of the beatific life have arrived
Thither from the lofty city of Kaazhi which sinks not
But floats aloft even when the Great Deluge rages
At the end of the Aeon, they but thought of the godly
Child that had consumed true and nectarean wisdom;
So they foregathered and duly received those Brahmins
Well-versed in the Vedas of sevenfold music. (2449)

552. The Brahmins of Sanbai having adored the Lord
(Of Veezhimizhalai) came to the *matam*
Of Gnaanasambandhar in loving friendship;
The cultured dwellers of Kazhumalam fell at the feet
Of the divine child, and wore them as it were,
On their crowns; then they addressed him thus:
"May you be pleased to abide with us in the great
And lofty city of Tonipuram." (2450)

553. When they beseeched him thus, the child of Siva's own
Endless Gnosis, said: "Well very well; let this day
Pass; on the morrow to adore the feet of the Lord
Of the Ark, we will secure the leave of the Lord
Of Veezhimizhalai and then proceed." Thus the godly child
That day, graced the rare Brahmins of Pukali. (2451)

554. The Brahmins of Veezhimizhalai treated the Brahmins
Of Sanbai to an excellent feast; with their minds
Immersed in love, they rejoiced; they adored the Lord
And thus sweetly passed their time; the opulent Lord
Of the Sacred Ark appeared in the dream
Of the godly child whose hands are liberal
As the clouds, and graced him thus. (2452)

555. "Here at Veezhimizhalai-- the true form of the Vedas--,
In the ever-glorious *Vimaana* that descended
From the heaven, We will reveal to you
The very form in which We abide there in the Ark;
May you comprehened it by adoration."
As the Lord blessed him thus and vanished
He that came to be born by the great *tapas*
Of the dwellers of Venupuram, woke up thrilled. (2453)

556. He rose up thus instructed by the Lord; he marvelled;
He folded his hands above his crown; he entered
The temple of the Heaven-descended *Vimaana* where
The Lord who wears the *konrai* flowers, abides
In joy; he beheld the Lord whose hands sports
The fawn-calf, in the very form in which he had
Adored Him in the Ark, and flourished; then he
Hymned a divine decad that celebrated the theophany. (2454)

557. His decad oped thus: "*Maimmaru poongkuzhal...*"
"The divine form that is enshrined in the peerless
And immense Sacred Ark of the Lord with His great Consort
Of ever-glorious breasts, is manifested at Mizhalai
Of glowing beauty in the Heaven-descended *Vimaana*
That confers liberation! What may this be?"
Thus sang he, whose lips are the abode of the Vedas,
The divine decad compact of splendorous truth,
And rejoiced. (2455)

558. He sang the divine decad, verily a wreath
Of burgeoning flowers of beauty,
And concluded it; folding his hands, he fell
Prostrate on the ground and rose up;
He moved out tossed by waves of bliss;
Addressing the great Brahmins of Pukali
Cinctured by cloud-capped gardens, he began
To instruct them of the glory of the grace
That pervaded his heart which is poised in truth. (2456)

559. "We are adoring the triple-eyed Lord enshrined
With the Great Consort in Bhiramaapuram,
In all his shrines; we hail and adore
His splendorous form in all these shrines;
Pleased with this, the Lord has this day, here
Deigned to grant us a *darshan* of His form as in Tonipuram."
Thus he enlightened them and bade them thus:
"You may now leave for the great city of Sirapuram." (2457)

560. Thus bidden by the godly child of the Kauniya clan
They obeyed his gracious mandate;
With their minds clinging to the godly child
They reluctantly parted from his presence;
Adoring the Lord-Dancer of Ambalam in His
Many shrines, on their way, they came back
To Tonipuram and there dwelt poised in their way
Of ever adoring the glorious Lord of the Ark. (2458)

561. After the departure of the Brahmins of Sirapuram
He adored the feet of the opulent Lord
Of Tiruveezhimizhalai; he companied with the holy
Servitors who were for ever firmly poised
In the pious way; he adorned the Lord with great garlands
Of Tamil verse; he flourished in the friendship
Of lofty and sublime Naavukkarasar;
While thus he sojourned there... (2459)

562. It ceased to rain; rivers ran dry; lives on earth
Languished with lack-lustre eyes and without food;
Even *poojas* to the Devas could not be performed;
Great hunger swept the world: witnessing this plight,
The godly child--whose lips are ever fragrant
With the Milk of gnosis, yielded by the breasts
Of Umai whose speech is music--,
And Arasu thought thus: "Will in this world
Sorrow ever assail the devotees whose Palladium
Is the holy ash of the triple-eyed Lord?" (2460)

563. As they adored the roseate feet of the Lord--
Who is space, earth, fire, wind, sun and moon,
Water, flesh, life, consciousness, all the worlds
And the flawless forms beyond the universe--,
And slumbered that night, the Dancer in God's Acre,
The Lord that loves to abide at hoary Mizhalai,
Graced them thus in their dream. (2461)

564. "The evil malady of hunger, an outcome
Of the phenomenal world, shall not afflict you at all;
Yet to relieve the distress of those devotees
Poised in *Sivaneri* and who are with you, We will daily
Place for each of you a gold coin on the *bali-pita*
In the east as well as the west; O you
Of endless glory, when the period of famine
Comes to an end, this too will cease."
Thus the Great One of Tiruveezhimizhalai graced them. (2462)

565. As the Lord that graced him in his dream vanished,
The lion cub among the dwellers of Sanbai,
Woke up and wondered thus: "O the grace of our Lord!"
With the Sovereign of tuneful Tamil as he went round
The beauteous temple of Veezhinaathar decked with fragant
Konrai flowers, and moved in, he beheld
By the grace of the Lord of the Goddess, a coin of gold
On the (eastern) *bali-pita* fronting the Lord's presence. (2463)

566. He adored it in love and took it; folding his hands
He stood there; great joy welled up in him.
By beat of drum the flawless announcement was made:
"Devotees dear to the Deity are welcome to eat daily
Delicious food." The gathered devotees were treated
To ambrosial rice, curries, ghee, milk and curds;
The flawless feasting went on.
As thus the great *tapaswis* twain sojourned
In that holy town, one day... (2464)

567. The godly child noticed that the devotees at the holy *matam*
Of the Sovereign of Speech, were fed in the forenoon;
So he that was blessed by the Lord whose mount is the Bull
Addressing the cooks in his hallowed *matam*, said:
"You will not give room for deeds of evil; will you?
But you do not complete your cooking to feed
The devotees in time; what may the reason be? Tell me." (2465)

568. When thus questioned by the chief of the sacred Brahmins,
The cooks of the holy *matam* spake thus:
"We do not know; if with the coin received
From your Deity when the needed provision is sought
To be bought, the money-changers demand a discount;
They however willingly accept the coin of the great Muni--
Vaakeesar--, at par; this perhaps accounts for the delay." (2466)

569. Tirugnaanasambandhar heard them and mused thus:
"Of the two coins granted to us by Lord Siva,
One suffers a discount and the other none at all;
Well, the reason is obvious; the coin received
By Tirunaavukkarasar, poised in great truth,
Is for the service he renders; I will sing the Great One
To grant me in days to come a coin of similar touch
And without difference." Thus he resolved in his mind. (2467)

570. On the following day he went to the Lord's temple
And sang the decad in which he invoked Him to set
At nought the difference, and grace him; with the coin
Thus blessed, his retinue moved out and presented it
To the money-changers cum merchants;
Beholding it they said: "O great tapaswis! this coin
Is indeed good, very good; we will give you all you need."
They gave them the needed provision; from that day
They fed the devotees sumptuously in the forenoon,
And flourished in devotion. (2468)

571. Those were coins of inestimable value; for getting fed
Innumerable devotees thronged to their *matams*;
To the new comers and to the others, food was served
In joy; it suffered no deficit; thus Lord Siva
Who wears on His crest the crescent and the Ganga,
Graced them; the Prince of Sanbai of excelling glory
And Naavukkarasar provided (for the devotees)
Mountains of nectarean food. (2469)

572. It rained; food-stuff increased; all lives stood
Cured of their distress; now came the time, when
By the grace of Grace, all the world began to glow
In splendour; the godly child hailing the feet
Of the Lord of matted hair, sojourned there
For many a day; then blessed with the Lord's leave
And with the saintly *tapaswi*, the Sovereign of Speech
He fared forth to the shrines where Siva abides in joy,
And adored Him there and eventually arrived
At the hoary town Tiruvaanjiyam in the south. (2470)

573. In ever-during Tiruvaanjiyam he hailed the Lord
Of triple eyes and blue throat, verily a rare gem;
He adored Him in Talayaalangkaadu of rich
And roaring waters and Peruvelur where
The Lord willingly abides, and hymned Him;
He came to peerless and glorious Saatthangkudi
And also to the Lord's Tirukkaraveeram;
He hymned Him; then he hailed Vilamar where is enshrined
The Lord who is inaccessible to the rare Vedas
That for ever ply their quest after Him; impelled
By a desire to adore Tiruvaaroor, he moved into that town. (2471)

574. He adored Tiruvaaroor where the Lord gladly abides,
And moved out; he came to Tirukkaaraayil,
The abode of well-being, and adored and hymned the Lord;
He came to Thevoor girt with well-watered fields
And worshipped the Lord; hailing and hymning
The Lord's Tirunellikkaa he came to Kaicchinnam
Of the Lord of gods and hailed Him;
Reaching Thengkoor and Tirukkollikkaadu of soaring glory,
He adored the Lord there; at Kottur girt
With great walls that were decked with ruddy gold,
He adored the Lord; then to worship the Lord
At divine Venthurai he came thither. (2472)

575. Having adored and hymned the Lord there,
He visited many other shrines and there adored
The Lord inaccessible to Vishnu and Brahma,
And hymned Him; circled by the devotee-throngs
He visited Tandalaineellneri where abide
The learned, and also other shrines and adored
The Lord there; he hailed Tirukkalar
Girt with auric, fort-like walls, and other shrines
Where the Lord that smote the sacrifice of the foes,
Abides, and hailed Him; then he fared forth
And came near Tirumaraikkaadu. (2473)

576. Hearing of the beatific arrival of Vaakeesar that had
By the grace of the Lord, crossed the cruel desert
Of the Samana-fold, and also the chief
Of the Kauniyas of sea-girt Kaazhi,
The dwellers of spacious Tirumaraikkaadu
Possessed of a spiralling greatness, set about decorating
The whole town in festive splendour;
With lovely areca bunches and plantain trees,
Pots filled with water and rows of blazing lamps
They beautified the town; striped drums and other
Auspicious instruments raised polysymphonic airs;
With servitors they glady fared forth to receive them. (2474)

577. In great delight they duly received
Tirunaavukkarasar who arrived there first;
Then when they heard the growing blare
Of the golden trumpets of the godly child
Who was to arrive next, folding their hands
Above their heads, they came before him
And prostrated on the ground, even when they
But sighted his coming at a distance;
The bright Prince of Sanbai descended
From his pearly palanquin, paid obeisance to them
And gladly fared forth with them. (2475)

578. When the godly child and the Sovereign of Speech
Entered the hoary town of Maraikkaadu
Girt with the sea abounding in gems
Of purest ray serene,
Great tapaswis, Brahmins and others
Chanted immeasurably aloud: "Hara, Hara!"
This filled the skies and the eight directions,
And reverberated; it even quelled the noisy din
Of the sea, and passed beyond the ethereal world too. (2476)

579. Praised by the circling servitors and the dwellers
Of the town, they passed through the beauteous streets
And came to the tower fronting the shrine
Near whose sides flags fluttered; bowing low
Thither, they moved in, circumambulated
The sacred court where would throng immortal Devas
And saints, and came straight near unto
The beauteous entrance inlaid with gold and gems;
It was here, of yore, the Vedas performed their *pooja*
And then closed the doors of the entrance. (2477)

580. Since the time the Vedas locked the doors,
No servitor, at once steeped in ever-increasing love
And the Vedas, had come to open the doors.
So from that day, ingress was through an entrance
Provided for this purpose; when the chief
Of the sacred Brahmins of lofty Sanbai heard this
He marvelled; addressing Thirunaavukkarasar, he said: (2478)

581. "O father, open, we should somehow, the doors
Of the entrance that fronts the Great One
Of Vedavanam and adore the Lord; may you
Yourself be pleased to hymn, in truthful
And bounteous Tamil, to unbar the doors."
Thus told, the Monarch of Vedic words, expressed
His assent thus: "If you graciously tell me to do so,
I will do it." Then he began to hymn his decad. (2479)

582. He sang all the ten hymns of the decad; yet
The glorious doors decked with gold
Of the golden threshold, would not open;
Distressed in mind when Vaakeesar invoked
The Lord, heart and soul, in the envoi,
The doors flung open; the din then raised
By the servitors of the Lord-Dancer and the celestials
Filled all the worlds of the universe. (2480)

583. The very moment when the Prince of Pukali
Witnessed the opening of the doors, he hailed
The Soverign of Speech, he too hailed the godly child;
They both experienced a wondrous beatitude;
Then they entered the inner shrine of the Lord-Ruler
Of Tirumaraikkaadu through the direct entrance. (2481)

584. With their roseate hands folded above their heads
They moved in and beheld the Lord, dearer
Than one's own mother; tears cascaded from their eyes; they fell
Prostrate on the ground and experienced a mystical tremendum. (2482)

585. They knew not the bournes of their love, they were
Immersed in the sea of bliss; their very bones
Melted as they beheld the Lord; they prayed fervently;
Again and again they fell on the floor and rose up;
They could not even stand before the Lord; their hailing words
Became incoherent; then in divine decads, they
Hymned the Lord whose matted hair-- lightning-like--,
Flashes, and moved out. (2483)

586. As they stepped out of the entrance, he that
Beyonded the truculence of the evil and sinning
Samanas, addressing the Prince of Pukali, said:
"That the opening and closing of the doors inlaid
With iridescent gems, may become customary,
Be pleased to hymn the closure of the opened doors." (2484)

587. Thus told graciously by Arasu, the godly child
Well-versed in the Vedas, hailed in love the Lord
Whose mount is the victorious Bull, in a decad
Beginning with the word "Caturam"; even as he sang
The first verse of the sweet and dulcet decad
Of Tamil, the wide-open doors closed shut. (2485)

588. Witnessing the closing of the doors, the great one
Of Sanbai and the Ruler of beauteous Tamil
Prostrated on the floor and rose up; the servitors
Raised an uproar; on all sides it showered flowers;
The Prince of Pukali continued to sing
The exemplary Tamil decad and completed it. (2486)

589. From that day, like the truth-incarnate Vedas,
Devotees could straight proceed to the adytum;
In the years to come also, this became the custom;
All this was made possible by the Two whose glory
Is boundless; men, on this sea-girt earth
Adored these Two with folded hands and flourished. (2487)

590. To the loud and glorious chanting of the Vedas and their
Six components that resounded in the spacious skies
And to the resounding of the five celestial *tuntupis*,
The two great ones paid obeisance to each other
And entered their respective *matams*; the beauteous city
Celebrated their glory in great festivity. (2488)

591. What the countless billions of Vedas conjointly wrought,
The two great ones, who came to be born, to do away
With all our flaws, had performed;
The Lord's form is that of *Naada*; He bears
On His matted hair the river;
Whoever is so blessed as to articulate adequately
The glory of the lofty ones that hail
The roseate feet of Siva? (2489)

592. "The Lord, of yore, authored the Vedas;
The servitor (godly child) sings those Vedas
(In Tamil) with at-one-ment;
Ha, he can act like the very grace of the Lord;
Lo, the difference between the true servitor
Of the immense Vedas (godly child)
And me! It is great indeed!" (2490)

593. As thus thinking on the grace of the Lord ,
Of Tirumaraikkaadu when the Soverign of Speech
Ever-poised in the true way of life, slumbered,
The Lord whose throat holds the blue poison
Appeared to him in the Saivite form and said:
"We will be in Vaaimoor; follow Us thither."
This said He hastened away. (2491)

594. The very moment he beheld Him (in his dream),
Folding his hands above his head he hastened
To follow Him; in love he neared Him who
Could not be seen; he searched for Him
In all the eight directions; drawn by a great love
He went after the God of gods who though seemed
Accessible, was truly inaccessible. (2492)

595. As he was thus proceeding, the great one of Sanbai
Exclaimed: "Where indeed has Appar gone?"
(A devotee) answered thus: "Impelled
By soaring love he has left for Tiruvaaimoor."
A doubt assailed the godly child and he thought thus:
"What is it that caused him go thither?"
Then he too hied towards Tiruvaaimoor. (2493)

596. As he reached (the place where Appar was)
The Lord revealed to him His Dance of bliss
With His Consort; (this he witnessed and
Caused Appar also witness); he then sang the decad
Beginning with the words: "*Thalir ila valar*,"
"And adored the Lord with his bowed head;
He moved into Vaaimoor with Arasu; there the two
Of them poised in sweet servitorship worshipped the Lord. (2494)

597. He hailed Lord Siva enshrined in ever-glorious
Tiruvaaimoor in a decad of musical Tamil,
And sojourned there; the two were companied
In ever-increasing love; then they returned
To Tirumaraikkaadu where the Vedas hailed
And adored and beheld the Lord. (2495)

598. The godly son of Sanbai sojourned in opulent
Tirumaraikkaadu, famed on earth, with the Lord
Of the Tamil language; he hailed and adored
The feet of the brow-eyed Lord, hymned
Tuneful decads, and there abode. (2496)

599. Thus they sojourned there; during those days
The Paandya realm, whose ruler had swerved from
The righteous path temporarily as the Samana religion
Thither flourished, was sorely troubled, divorced from
The goodly and ought-to-be-pursued path of virtue. (2497)

600. The ruler of the southern realm by reason
Of his unrighteous deeds in his previous birth(s)
Took to that way of life as the pious way; so it was,
The customs and usages of the ever-during
And truthful Vedic Saivism and its way waned
And a sinful reign held sway. (2498)

601. All the glorious and peerless towns of the Tamil country
Of the Paandya housed Jain temples and *matams*;
Like circling throngs of dense darkness, the Jains
Swarmed everywhere with their bundles
Of peacock-feathers and *Kamandalus* filled with water. (2499)

602. With their pates of plucked hair, holding
Mats--large and small--, with the emblem
Of "*Mukkudai*" inscribed on their bodies,
The Samana-preceptors roamed everywhere;
The citizens adhered to the tenets of Jainism
As propounded in its texts and as comprehended
By them; their minds were not drawn towards
The Saivite way; thus they lived. (2500)

603. In that country Saivism ceased to be but for
The Chola's auspicious daughter Paandimaadevi
Who lived for the redemption of her husband--
The Paandya King who wields a well-strung bow--,
And Kulacchiraiyaar, his minister,
The wearer of the resounding heroic anklet. (2501)

604. For the evil that befell the Tamil country
Of rare and peerless excellence, those two great souls
Grieved immeasurably; they so conducted
Themselves poised in the lofty and truthful
Saivite way, that it would by no means, be known
To the Paandya King bedecked with beauteous anklets. (2502)

605. They that lived thus heard of the sojourn
At Tirumaraikkaadu of the Prince of Pukali
Who was born for the deliverance of the seven worlds
And who illumined the excellent way of Saivism
Of Vedic truth; this news reached them as a result
Of the goodly deeds wrought by the Paandya realm. (2503)

606. The very moment they heard this, the countenances
Of the minister, the wielder of the sword,
And Mangkayarkkarasi, by reason of the joy
That welled up in them, blossomed like the lotus
That burgeoned fresh that day; they were like the ones
Who sought and adored at the feet of the godly child,
Though in truth, they were far, far away from him. (2504)

607. Those two of great devotion, desiring to adore
In person the godly child, deputed their messengers thus:
"May you go and adore at the feet of the lord
Of Pukali girt with gardens of blooming flowers
(And apprise him of our plight)."
Thus they sent them to the great Maraikkaadu
Where the Vedas performed, of yore, great ascesis. (2505)

608. Thus ordered, the wise messengers left the city,
Crossed the limits of the bounteous Tamil country
And passing through well-watered *marudam*,
Forests and rivers, arrived at the outskirts
Of Tirumaraikkaadu of the littoral region
Rich in melliferous, fragrant screw-pines. (2506)

609. Reaching Tirumaraikkaadu they came to the great
And opulent *matam* where abode the godly son
Of the Vedas rare, that hailed from Sirapuram;
In great love they apprised the door-keepers
Of all the happenings that led to their coming there. (2507)

610. The door-keepers went in, adored the godly child
And humbly informed him thus: "By the fiat of the daughter
Of the Chola monarch, the consort of the Paandya king,
And Kulacchiraiyaar, messengers have come
To adore your feet of auric anklets; thus they say,
And are waiting without the *matam*." (2508)

611. When the Ruler of Pukali heard this, peerless love
Welled up in him; his face beamed and he graciously said:
"Call them in." Beholding the smiling and grace-abounding
Visage of the godly child, goodly servitors of *tapas* called them;
The knowledgeable messengers came in and prostrated
At the feet of the godly child, and rose up. (2509)

612. The peerless Ruler of Sanbai addressing them
That stood before him, enquired of the welfare
Of Mangkayarkkarasi of perfumed locks and Kulacchirayaar
Who is poised rock-like, in truth;
They duly answered him and adored his hallowed feet. (2510)

613. "The Paandya realm lies low having lost its integrity
By reason of the Samanas; the king too is immersed
In their delusion; the great queen and the victorious
Kulacchiraiyaar who wields the dreadful and sharp spear,
Have both bidden us thus: "Apprise the Prince of Pukali
Of this plight; adoring you they have plied us
In this errand." Thus they spake. (2511)

614. When thus they humbly beseeched him, all the servitors
Of Lord Siva whose flag sports the Bull,
Entreated the godly child thus: "Be pleased to vanquish
The Samana calumniators who adore not the feet
Of the Lord that rules righteously, and re-estabilish
The Vedic way; be pleased to cause the Paandya wear
The holy ash; graciously resolve to convert
All the deeds and happenings there as those
Of the servitors of Siva." Thus they prayed standing. (2512)

615. The godly child duly graced them;
With Vaakeesar the *muni*, he adored the feet
Of the Lord whose banner sports the Bull, and moved out;
Then under the great and sacred temple-tower
The Prince of Pukali conveyed to the unique Sovereign
Of Speech the message from the great consort
Of the Paandya King and the privileged minister,
Pertaining to the plight of the Paandya country;
When he resolved to fare forth thither . . . (2513)

616. Arasu graciously spake thus: "O child, there is
No limit to the deception of the Samanas; I must tell you
Something more; ill-poised are the planets in the sky;
Evil is imminent. I will not suffer you to depart."
Thus told, the godly child replied: "It is the feet
Of our Lord we hail; evil shall not touch us."
Then the Prince of Pukali, hailing the roseate
And ever-fragrant flower-feet
Of the Supreme One, hymned the "*Veyuru Tholi.*" (2514)

617. When he listened to the divine decad of the godly child
Of Sirapuram, Naavukkarasar, now convinced, agreed
With the godly child; however when he rose up
To leave, (as is his wont), ahead of him, the sacred child
Of Him that burnt the triple cities entreated him
Thus: "O father, be pleased to abide in this, the Chola realm."
Thus spake the godly child, adoring him
With folded hands and prevented his going;
The Lord of words adored him, and abode there reluctantly. (2515)

618. For the splendorous flourishing of Saivism
Which fosters the Vedas, he again moved into the temple
And prostrated at the feet of the Lord of Vedavanam,
Verily the rare Ruby, and rose up; he hymned
And hailed Him; blessed with His leave, he moved out;
He adored Vaakeesar of great *tapas* who was not
Permitted to leave for the Paandya realm; he gave him leave
To abide there; in ever-during and great love
He conversed with him, and then parting from him,
He of Kaazhi, came near the lustrous litter. (2516)

619. While Tirunaavukkarasar abode there, Tirugnaanasambandhar
Moved into the great and glorious palanquin
Inlaid with pearls of purest ray serene; with his heart
Ever rejoicing at the enthronement on his crown
The feet of the Lord whose banner sports the Bull,
He chanted the peerless name of the Lord, namely,
The Panchaakshara; with folded hands he adored
The Lord's holy and splendorous form decked
With the holy ash; the loud chanting of 'Hara'
By the devotees whose hearts are ever swayed
By the Lord's holy name, and which therefore melt
And grow like a roaring sea, filled the entire world. (2517)

620. The swelling throngs of devotees hailed him;
Auspicious instruments resounded in all the four directions;
The Vedas chanted; like rumbling clouds chanks, *patakams*,
Drums, trumpets, *ekkaalams* and cymbals
Roared everywhere; streamers mantled the skies. (2518)

621. Flowers were showered; auspicious benedictions were
Sweetly chanted; pots filled with fragrant and holy
Water were held; so too blazing lamps and censers;
Thresholds were gloriously decked with long *toranas*:
It was thus the servitors received him everywhere, and he
Marched on, adoring the Lord who wears the lustrous
And crepuscular crescent in His crest, in His many shrines. (2519)

622. He adored the feet of the Supreme One enshrined
At Akatthiyaanpalli girt with the sea of lucid billows
And sang the great Tamil Veda; then the chief of Tonipuram
Along with the servitors adored Kodikkuzhakar whose
Shrine is girt with cloud-capped sand-dunes, and marched on. (2520)

623. He adored Kadikkulam where abides willingly the Lord
Who is brow-eyed; he hailed Tiruidumpaavanam.
Ever poised in the thought of the pious,
He also adored the many other shrines in love;
He, singing musical decads, marched on. (2521)

624. He adored the feet of the Lord of the celestials
At Tiruusaatthaanam and hymned a decad
In splendorous Tamil in which he celebrated
Vishnu's worship of the Lord; then he who would
Snap the bond of twyfold deeds of those that come.
To him, fared forth with innumerable devotees,
In love, to the other shrines,
Adored thither, and moved on. (2522)

625. Crossing the backwaters and the littoral region
He proceeded towards the southwest of the Chola realm--
Reclaimed and made rich by the Cauvery--,
And passed through the *maruda* realm of paddy fields
Rich in sheaves of *saali* paddy, groves
Of coconut trees laden with dense bunches
Of coconuts and groves thick with areca trees. (2523)

626. In the fields full of chanks, paddy crops
And sugarcanes throve; fragrant lotuses flourished
In cool tanks that were everywhere; the sounds
Of farmers in groups were heard everywhere;
On all sides were low-lying fields full of flowers.
These he crossed on his way. (2524)

627. Tanks were dyed with the *toyyil-paste* of the bathing
Women; in the outskirts of the towns were situate
The Vedic schools and halls of sacrifice;
Matams were thronged by devotees; all houses were
Places of wedding and celebration;
Dance and song marked the theatres: he crossed
The goodly towns of such bounty and moved on. (2525)

628. He crossed the Chola country; he also crossed
The *mullai* realm where the fragrant *mullai* buds,
In the bushes of the sylvan tracts, sought
The rainy season; he went through the stretches
Of meagre fertility, the habitat of warring hunters,
And arrived at the goodly country in the south,
The Paandya land that for ever seeks glory. (2526)

629. Ran many a river shoring up on either side, heaps
Of flowers; these he crossed; he also passed
Through jungles where the antlered antelopes,
Their mates and calves teemed and leaped; then he came
To Tirukkodungkunram where the Lord who wears
On His matted hair *konrai* flowers, willingly abides. (2527)

630. He adored the Lord that joyously abode at Kodungkunarm--,
The Lord who is verily a splendorous hill
Of ripe coral, the Lord who peeled off the hide
Of the hill-like tusker--, and hymned Him in Tamil;
Then crossing long hills, spreading woods and towns
Richly endowed, he came to the hoary city of Madurai
Whose hill-like walls touch the moon. (2528)

631. As he thus arrived thither, in the eight hills
Of the Samanas, ill-omens and frightful nightmares
Betokening the downfall of the Jains, took place
Again and again; we will now narrate them. (2529)

632. In the shrines of the Jains, in the caves of their *matams*,
Over the leaves of the bright asoka trees
And over the *mantapams* where food is cooked for the Jains
Who eat it from their cupped palms,
Owls, large and small, and other ominous fowls
Fought with each other auguring total ruination. (2530)

633. The stalks of peacock-feathers, and mats, large and small,
Held by the Jains, slipped from their hands;
Their feet toddled; the lids of their left eyes fluttered;
They could not know the reason for the impending doom;
All the Jains stood confounded and utterly bewildered. (2531)

634. The Samana sannyasinis indulged in wrathful affray
Amongst themselves; the Samana monks also, quarrelling
Between themselves, harmed each other;
They forsook patience and other virtues
Ordained by their scriptures and stood rooted
In evil qualities like wrath, bred by their minds. (2532)

635. In all the places where the Samanas abode
Such matchless ill omens grew rampant;
These they narrated to each other, and fared forth;
Evil dreams, sure to materialise, were severally dreamt
By them; to disclose these, they that resided beyond Madurai
Fared forth to Madurai of the Paandya King. (2533)

636. The local citizens and men from other places met;
They also sent word to the King; they were bewildered;
The dirty and naked Samanas gathered and began
To narrate unto each other their dreams. (2534)

637. Some said: "We saw the glorious asoka tree fall
Uprooted on our Lord seated thereunder;
Thereafter the Lord with his *mukkudai* rose up
And hastened away with dangling hands;
The occupants of the town ran forth to witness this;
This we saw." Then they proceeded with their narration. (2535)

638. "Breaking the *kamandala* and tearing the mat
A sannyasini fled away; the Samana pundits coming
Out of their caves rode the donkeys and fled away;
After them ran bejewelled *Iyakkis* howling
And lamenting." Thus they spake struck with grief. (2536)

639. Some said: "We saw the servitors of the brow-eyed Lord
Who dances in the crematorium, arrive at Madurai
Of the Paandya King; we saw the King himself
Getting immersed in fierce fire; also did we
Witness his rising up thence; this indeed is
A wonder." Thus they spake: (2537)

640. "A young bull-calf barged into our Sankam
And went about stamping the place, thereby causing
Great commotion; none could dare check its course;
Scared, and left with no place of refuge,
They climbed the leafless trees and stood thereon." (2538)

641. "O ye sinners! What may the end of this be?
These bad dreams augur ill, and our saints
Shall surely suffer evil."Thus they spake
With certainty; they sorely grieved at heart
And would not even touch their food.
"What could be done?" thought they, that listened
To them, and wallowed in misery. (2539)

642. As thus the Samanas suffered in their plight,
Unto the great consort of the Paandya,
The woman of beauteous lips, verily a young peafowl
Of soft and lovely mien,
And to the truthful minister
Descendants of glorious Saiva lineage--,
Good omens occurred, one after another. (2540)

643. Even as they were graced with great and rare
And goodly omens heralding immeasurable joy
And even as they were experiencing soul-felt bliss,
They heard of the happy tidings of the arrival
Of the godly child-- the partaker of ever-growing
And nectarean gnosis, the one who made his *avatar*
For the deliverance of the whole world--,
Announced joyously by the thrilled messengers. (2541)

644. On them that announced the glad tidings, they lavished
Gifts in abundance; true love, devotion and longing
Soared up in them as a flood; limitless happiness
Possessed them and they were oblivious of themselves;
Such was the felicity which was theirs. (2542)

645. To Kulacchiraiyaar, the wearer of fragrant garlands,
That came near her and adored her feet,
Mangaiyarkkarasiyaar said: "May you proceed
To the divine presence of our lord, the partaker
Of ambrosial wisdom, and welcome him thus:
"By your advent, we are assured of our redemption." (2543)

646. The minister adored her of fragrant locks,
And moved out convinced that it would spell
Salvation for the victorious King; he hastened
Through the streets, rich in mansions decked with gold,
And came to the outskirts of Madurai to receive him--
The Author of the sweet Tamil Vedas. (2544)

647. Meanwhile, she who was like the goddess enthroned
On the Lotus, informed the king thus: "I should the Lord
Of Aalavaai adore." She then fared forth with her
Retinue and special guards to the temple, adored
The Lord and thither stood to welcome the godly child. (2545)

The Godly Child's arrival.

648. Over the beauteous and grace-abounding palanquin
Of pearls, the white and bright and pearly parasol
Of ever-glowing rays, was held aloft;
It looked as though the moon accompanied him adoring;
Ever-growing throngs of servitors of the holy ash
Of ever-increasing lustre, came encircling him.
Thus he came, the partaker of nectarean gnosis
Towards Madurai, causing and diffusing grace. (2546)

649. The chanting of the myriad Vedas in a crescendo
By the tapaswi-Brahmins, drowned the resounding
Of *tuntupis* and other instruments; the auspicious
Polysymphony (of shells, drums and the like)
Filled all the directions; the southerly, (twin-born)
With splendorous Tamil, on all sides, wafted
And thus welcomed and adored him. (2547)

650. The vast army of Sin made up of innumerable Samanas
That had pervaded the Paandya realm,
By reason of the truculent *tapas* enacted by the Samanas
Getting routed, took to its heels; the glorious advent
Of the godly child, was like an invasion of great piety
Wrought not only by the earth but the heaven also. (2548)

651. By reason of the dense dirt that coated the bodies
Of the Samanas and the stain inherent in their
Consciousness, the Paandya realm lay immersed
In unrighteousness; it looked as though
The ever-bright and pure Ganga flowed amain
Into the Paandya country to wash the Samana stain away;
So beautiful was the coming of the godly child. (2549)

652. The Paandya realm girt with fields of blue lilies
Lay prostrate and flawed; to chase away thence
The murk that was the shameless Samanas,
Came there the peerless gemmy Lamp of wisdom's own lustre
That would, by its effulgence, great and vast, pervade
All the worlds, to confer ever-during well-being. (2550)

653. For the fruition of the tapas wrought
By the Paandya realm rich in victorious and ichorous
Tuskers held in leash by ropes fastened round
Their necks, and for the splendorous flourishing
Of the Saivite way, the pearly trumpets that would
Hail his multitudinous and glorious names,
Blared thus: "Behold, he comes, the *Parasamayakolari*!" (2551)

654. As thus the lord of Sanbai and his retinue came
Panoplied in such glory, the sound raised
By the unique and pearl-inlaid *kaalams*
For the deliverance of the world,
Filled ambrosially the ears of Kulacchiraiyaar
Of ineffable glory; even as he heard it,
He fell prostrate on the ground in adoration
And felt immeasurably happy. (2552)

655. Folding his hands above his head in adoration
He hastened towards them; the longing of his heart
Marched swift ahead of him and beheld the sea
Of devotees that accompanied the divine son of the Lord
Whose throat is adorned with poision.
So when he, the chief-minister of the Paandya King
Came before them with all propriety,
He fell prostrate on the ground in worship. (2553)

656. The servitors of great and abiding *tapas*
Came before Kulacchiraiyaar who still lay
Prostrate on the ground and adored him;
When they beheld him who would not rise up
From the ground, they came before the Vedic chief
Of Pukali--where Brahma who is seated on the Lotus
Adored the Lord--, and adored his feet and said:
"Kulacchiraiyaar, the Paandya's minister, is come." (2554)

657. When the Prince of Sirapuram heard their words,
His lotus-face bloomed in joy; down he descended
From his bright-rayed palanquin, hastened to his
Presence and lifted him up with his lotus-hands;
The minister stood before him, adoring;
Then the Patron casting his benign look on him
Whose *tapas* was to be blessed with boons,
Addressed him with sweet words thus: (2555)

658. "Great indeed is the abounding grace of the Lord
Vouchsafed to the divine daughter of the Chola King
And to you poised in piety!" Thus blessed,
The minister of fragrant garlands, prostrated
At his feet, rose up and spake to him who was
Verily the fruit of their great *tapas*,
Of the true situation thus: (2256)

659. "As you have deigned to grace us with your visit,
Our flawless glory of the past and the excellence
Of our future will sure shine in splendour;
Our past, present and future are indeed
Blessed with grace divine;
This country that lies immersed in the evil ways
Of the Samanas and the king of goodly Tamil
Are surely redeemed and they stand loftily poised
In the victorious and lusturous way of the holy ash." (2557)

660. He subioined and said: "The moment
Mangkayarkkarasiyaar heard of your glorious arrival here,
She bade me thus: 'Unto us comes our redemptive life;
Hie thither, bow at his feet and receive him; thus,
Even thus, she graced me.'" So he spake and adored him.
Impelled by the delight of swelling love
He, the king's minister, again hailed and adored him. (2558)

661. When he with choice words of limitless grace and mercy
Blessed him that bowed at his feet hailing him,
The godly child beheld the city of Madurai girt
With lofty walls; he then interrogated the servitor
Of sublime *tapas* thus: "On which side here
Is Tiruvaalavaai where our Lord abides willingly?" (2559)

662. Then the great devotee Kulacchiraiyaar
Came before him, adored at his twin feet
And with his uplifted hand, pointing, spake thus:
"Girt with incense-breathing gardens yon stand
The great and tall towers decked with flags that seem
To measure the skies rich in fulgurant clouds; it is here
The Lord who wears bones for jewels, is sweetly enshrined." (2560)

663. He beheld them when the servitor adoringly pointed to them;
Folding his two flower-hands above his head, he prostrated
On the ground impelled by a great and soaring devotion;
He sang a decad which opened with the name
Of Mangkaiyarkkarasi and declared that here was
Aalavaai, hailed in all the eight directions; in his decad
That came to be celebrated by the whole world, he hailed
The servitorship of the two: Mangkaiyarkkarasi and the minister. (2561)

664. Thus singing the decad and hailing the Lord
And circled by the divine devotees he came to Tiruvaalavaai
Where abides the Lord, inaccessible to questing
Vishnu and Brahma; he adored the tall and sublime
And opulent tower, and with a great longing that pervaded
His heart, he circumambulated the Lord's shrine
And moved in, with the minister. (2562)

665. He had *darshan* of the blue-throated Lord,
The Merciful One who abides in bliss at Aalavaai;
He beheld Him; his eyes had met with their blessing;
Though he bowed before the Lord impelled by love abounding,
His longing remained insatiate; so he prostrated
On the floor again and again and yet again
And then rose up. (2563)

666. He prostrated before the Lord, times without number,
With the eight parts of his body and its five parts
Touching the ground; in swelling love the hair
On his thrilled body stood erect; from his eyes
Of red streaks, tears cascaded; his divine frame glowed;
The lord of Pukali adored the Lord, thus, even thus, standing. (2564)

667. Then he hymned the decad of Tiru-virukku-k-Kural,
The ever-abiding source (of beatitude), beginning
With the words: "Neelamaa midatru Aalavaayaan";
With the divine servitors of righteous and great *tapas*,
Immersed in loving devotion, the godly child
Revelled in joy in the presence of the Lord--
The lofty Chief of the poets of the First Sankam. (2565)

668. He concluded the sweetly musical decad
With his benediction; again in joy he sang
A garland of cool and melodious Tamil verse;
Adoring the feet of the Lord who wears
The white crescent in His crown, he moved
Towards the entrance of the shrine. (2566)

669. The queen of tear-bedewed eyes came before him;
She had already come to the temple, but she stood away
And would not present herself to the godly child
That moved into the temple, borne by love to adore the Lord
In whose matted hair the Ganga flows. (2567)

670. The minister that came beside the godly child
Adored his feet and said: "She whose hands,
Soft as shoots, are kept folded above her dark tresses,
Is the daughter of the Chola King in whose realm
Elephants of immense trunks, flourish." Thus told
In delight great, the godly child hastened to her presence. (2568)

671. The great consort of the Paandya, then duly fell
At the roseate and golden and lotus-like feet
Of Siva's child; the munificent lord of ever-during
Sanbai, lifted her up with his divine hands
That confer sweet grace of great splendour. (2569)

672. The queen of great *tapas* adored the partaker
Of ambrosial gnosis and stood up; she felt convinced
That her cherished wish was as good as fulfilled;
Her eyes of blue-lily were tear-bedewed;
Her coral lips, atremble, articulated thus:
"Oh, the *tapas* of my husband and myself!" (2570)

673. When the queen whose words were sweet as *yaazh*
Spake thus and adored again his feet, the lord
Of Kauniyas whose birth was for the flourishing
Of Srikaazhi, said: "You are truly and firmly
Poised in divine servitorship even in the midst
Of the total domination of alien faith;
Therefore did we come to see you." (2571)

674. When he graced her thus, she again fell at his feet;
The minister then apprised him of the current plight;
The godly child heard him and after duly
Blessing her whose gait was gentle and swan-like,
And giving her leave to depart, he started to move out
Circled by the thronging devotees of truth. (2572)

675. Then came near the godly child the great servants
Of the opulent temple of Tiruvaalavaai;
They adored him and respectfully spake thus:
"Great and boundless indeed is our *tapas*
As you have been pleased to come here to dispel
The murk which is (caused by) the Samanas." (2573)

676. With his merciful lips he addressed benign words
To those divine servants and moved out of the temple
With them, in great love; the minister
With a rejoicing heart pointed to him
The divine *matam*, where hailed by the devotees,
He joyously abode with his retinue. (2574)

677. By the worshipful love and grace of the great consort
Of the Paandya, in fitting devotion and friendliness,
Kulacchiraiyaar treated the godly child to a feast;
Well-pleased, the Prince of Sirapuram abode there;
Now came the hour when the sun sank
In the western main and night invested the land. (2575)

678. The ghoul-like, dark and base Samanas who witnessed
During the day the advent of the godly child
With his flawless and glorious devotees
Into the great city of the Paandya, felt befuddled;
Like darkness greater than the inky night
They foregathered in a (secret) place. (2576)

679. The Samanas that thus gathered there, heard
The swelling melody that spread everywhere
Hymned by the devotee-throngs from the great
And sacred *matam* where abode the godly child.
As the great and soaring harmony streamed
Into their ears, they were unable to stomach it. (2577)

680. Thus they resolved: "Let us report this
Great blasphemy to the king Paandya."
Also did they settle the ruse to be enacted
By them; then they came before the guards
Of the palace and said: "Announce us
To the king of victorious spear." (2578)

681. The guards came before the king, paid obeisance
To him and said: "The Samana *gurus* have come
In a group." The king who was of their faith
Bade them to send them in; they moved out
And so informed them; then they who covered
Their nakedness with mats, entered agitated. (2579)

682. Even as they entered, the king beheld
The excessive misery bred by their broken hearts;
So he questioned them thus: "What may the reason be
For your coming here in your strength?" They answered
Him thus: "Oh it is evil, evil unspeakable!" (2580)

683. "If so, speak out what befell you." Thus in sympathy
Spake the sovereign; then the dark Samanas said:
"O hero that rides the tusker, as we have beheld
In your Madurai, Saiva Brahmins we are afflicted
With *Kandu muttu*." (2581)

684. Hearing this, the king said: "Lo, I am afflicted
With *Kettu Muttu*." Then he laughed derisively
Saying: "O the piety that I have wrought!"
Then with a mind brooding vengeance, he questioned them
Thus: "Wherefore have the servitors of the brow-eyed
Lord, come to this great city? Who are they?" (2582)

685. "He is come from bountiful Pukali of the Chola king
Endowed with (*aatthi*) garland and white parasol;
He hath been blessed with wisdom by the Wielder
Of the Trident; riding the palanquin inlaid
With cool pearls and encircled by his retinue,
This boy is here come to vanquish us in disputation." (2583)

686. Thus they spoke; they also told him of all that they had
Heard, without omission; even as the name
Of the munificent patron of Sanbai girt with
Fragrant and beauteous gardens, filled his ears,
The king grew wroth and burst out thus: (2584)

687. "If indeed the child of the great Vedas hath come here,
Tell me, what is it that will be meet for us to do?"
When they heard the sceptred king speak thus, they whose
Words and deeds were replete with swelling resentment
Spoke out their pre-conceived ruse, thus: (2585)

688. "Let us not entertain in our mind any forcible expulsion
Of the Brahmin who had arrived here; if we can set
Fire to the *matam* where the Brahmin boy abides
By incantation of wondrous *mantras*, he will not tarry
In this goodly city; he will depart." Thus they spoke. (2586)

689. "If this is the thing to be done, then hasten away to do this."
The king so spoke and gave them leave to depart; the king
Who (mistook) falsity for truth, was struck with grief
And in silence he came to his bed damasked with flowers;
Thither came his consort of swelling pulchritude. (2587)

690. The great consort addressed the king grown taciturn:
"O lord who is the life of my life, what has befallen you?
You are bereft of your former joy; your visage has
Wilted; pray, tell me of the sorrow abiding in your bosom." (2588)

691. Addressing his queen the Paandya said:
"O you of long eyes, lily-like! Listen! he of ever-during,
Flawless and glorious Kazhumalam in the land
Of the Cauvery, blessed with the grace of Sankara,
Has come to vanquish our *gurus* in disputation. (2589)

692. "The servitors who wear the white (holy) ash
Have come; having seen them, our *gurus* were
Afflicted with *Kandu muttu* and I with *Kettu muttu*.
O my beloved decked with a garland
Whence the bees suck honey, this is what has
Happened; nothing else." So spake the sovereign. (2590)

693. Mangaiyarkkarasiyaar who heard the king speak thus,
Said: "So this is what which worries you;
If he who is poised in ever-during divinity comes
For the disputation, it will spell salvation for you
If you join the winner; O king! cease to grieve." (2591)

694. She felt delighted; thus she thought:
"Oh, the greatness of his advent, the Prince
Of Tirukkazhumalam!" Then, in joy,
She of flower-bedecked tresses moved out,
And when met by Kulacchiraiyaar,
She narrated to him all these glad tidings. (2592)

695. The king's minister folding his hands above his head,
Spake thus standing: "Surely we have been blessed
With the boon-- the arrival of the godly child--;
Also are we blessed to adore this day
The Lord's devotees; but we know not aught
Of the deception that may be wrought by the Samanas." (2593)

696. The queen too felt scared, and thought thus:
"Those diabolical Samanas are valiant in doing
Only heinous deeds; what is it we can do?"
Then she spake thus: "If they work what is not good
Unto Gnaanasambandhar and if evil results
Therefrom, we too will give up our lives." (2594)

697. This was their state: that indeed was the state
Of the bright, spear-handed Paandya;
What then that day was the state of the Samanas?
They who under the guise of *tapas* do nought
But evil, with their *mantras* essayed to gut
With ruddy fire the sacred *matam* where
Abode the Fosterer of the Saivite way. (2595)

698. Will ever the effect of other *mantras* even come
Anywhere near the direction whereat the chanters
And practitioners of the *Aathi Mantra*,
The *Panchaakshara*, cast their looks?
Finding that their incantations availed not
At the *matam* where abode the wearer(s) of the holy ash,
The base Samanas sorely languished. (2596)

699. They languished the more at the futility of their deed
Of evil; possessed by dread, they thought thus:
"Should the king of the long and bright crown, come
To know of this, he would cease to think of our greatness;
He would also abolish our source of living. (2597)

700. "*Mantras* are of no avail; so the only way for us to pursue
Is this." Thus resolved, they fared forth carrying
With them fire, duly concealed, to the outer side
Of the *matam* where abode the merciful *tapaswis*;
The evil-minded that came thither like darkness,
Then performed their truculent deed. (2598)

701. When the fire that was placed at the outer wall
Of the holy *matam* by the evil sinners, began to glow
They of the retinue put it out by destroying
The burning parts, in great agitation; they inferred
After due deliberation, that it was the handiwork
Of the Samanas; then they moved into the *matam*. (2599)

702. They adored the Karpaka-scion of the Kauniyas
Of Kazhumalam-city and narrated to him the evil
Wrought by the base Samanas; the godly child
Moved by mercy exclaimed: "O sinners!
Should you cause harm to the outer court
Of the holy *matam* in which *tapaswis* slumber? (2600)

703. "Though this be the evil wrought to me, is it fair
To think of harming the Lord's devotees?"
He was first assailed by fear (for the safety
Of the devotees); his next reaction was wrath;
The Adept of threefold Tamil concluded in his mind
Thus: "The king's sceptre has swerved from justice." (2601)

704. According to the law of God and man, this cruel evil
Was to be blamed on the King; so the godly child
Hymned the divine decad beginning with the words:
"*Ceyyane Tiruvaalavaai*", and bade thus:
"May the cruel fire that was set by the Samanas
To the *matam* where abide Saivites,
Slowly move away and seize the king." (2602)

705. The long and beauteous Tirumaangkala-cord of the great
Consort of the Paandya had to be protected;
The love of Kulacchiraiyaar for his king
Had to be respected; the king had to be punished
For his sin; he was also destined to rejoin
The Saivite fold; again, he had the good fortune
To get touched by the hand of the Prince of Pukali
That would bedaub him with the holy ash; so it was
That the godly child bade the fiery ailment
Move slowly (and gradually seize the king). (2603)

706. Then the Prince of Sanbai hymned the Lord--,
The Remedy for the malady of the cycle
Of birth and death--, in his musical and divine
Decad; the heat of the expansive and cruel fire
Moved out and seized the Paandya, and came to be
Known as "the torrid heat of bundled-up fire." (2604)

707. As the night which lent cover to the base and grief-stricken
Samanas that set fire to the holy matam where
Abode the divine son of the ruddy-hued Lord,
Wore away, the sun rose up from the eastern main. (2605)

708. When she who hailed from the solar dynasty and whose locks
Were decked with *kuraa* blooms, and Kulacchiraiyaar
Heard of the evil wrought by the sinners during the night
Pridian, they thought thus: "For having invited the godly child
To the land of these evil ones, it is but proper
That we end our lives." They were bewildered. (2606)

709. The two were shaken to their roots, possessed
By an accrescent dread; they were becalmed when they
Heard that even the outer court of the holy *matam*
Was unharmed; as they contemplated the outcome
Of this evil deed wrought by the base Samanas
Of dark and hardy bodies (2607)

10. They heard from the aides-de-camp
That the King was ailing from a raging fever;
They quaked; the peerless queen at once
Barged into the king's chamber; Kulacchiraiyaar,
Stricken with fear, hastened to the presence
Of the king of beauteous and hill-like shoulders. (2608)

711. The fever that caused the Paandya to tremble,
Raged over his entire frame in fierce heat;
It also smote them that stood outside his chamber;
It rose up scorching them and shrinking their bodies. (2609)

712. In him his consciousness and life too moved aside,
Ready to quit; they that neared him, fled
Far away from him unable to stand the heat;
Even the tender plantain shoots and cooling articles
That were brought near him, very soon dried
And withered and became mere powder. (2610)

713. Even though the doctors treated him in the best
Possible ways as ordained in their treatises, the fever
That raged the more, began to melt his very life;
Losing consciousness, the Paandya lay speechless. (2611)

714. When the Samanas heard of the cruel ailment which afflicted
The Paandya, they heaved deep sighs, and became
Broken-hearted; they mused thus: "Is this the outcome
Of what we did last night?" Concealing this dishonour that had
Befallen them they came to the presence of the king. (2612)

715. When the base Samanas, the breeders of tohu-bohu
Stood circling the Paandya, and witnessed his plight,
They wilted; not knowing the cause for his malady,
When they began to chant their *mantras*, invoking
Their deity, and lifted up their stalks
Of peacock-feathers to touch therewith the king's person,
The stalks and their handles caught fire and blazed
And scattered sparks of flame; even as they marvelled
At the effect of the fever, they became scared. (2613)

716. The dark and unwashed and evil-minded Samanas
Sprinkling water from the Kamandalas that dangled
From their arms, chanted thus: "Aruka, O Lord Aruka!
Protect the king." Thereat the sprinkled water
Only began to boil and acted like ghee poured
Into raging fire; it inflamed the more; thereupon the king
Ordered them thus: "Go away, all of you; let none
Here remain." This said, he grew weak, and fainted. (2614)

717. Struck with fear the great queen of the Paandya
Spake to the minister thus: "Is this the consequence
Of the evil wrought last night by the Samanas
To our Redeemer from Pukali?" (2615)

718. Kulacchiraiyaar, the king's minister, bowed to her
And said: "The evil that these diabolical ones wrought
To the servitors of the Lord-Smiter of the triple citadals,
Grown ripe, has afflicated the king with this cruel ailment;
If these try to cure him, it will but worsen." (2616)

719. The queen and the minister bowed to the king, and said:
"This fever is the outcome of the evil and blasphemy
Done by the Samanas to the munificent Patron from Pukali--
To a guest of Madurai; the cure for this, is
But the grace of the godly child. (2617)

720. "They wash not their bodies' dirt or minds' flaws;
Their deception will but augment this illness;
If only he that has received gnosis from the Lord
Whose matted hair sports the white crescent, deigns to cast
His loving looks on you, not only the evil malady
But the very misery of embodiment will surely end." (2618)

721. When the words of the conferrers of true awareness
Found their way into the ears of the Paandya, and when
With them the hallowed name of Gnaanasambandhar,
Verily a *mantra*, found its way, his languishment
Quit him at once; then he desired to apprise
The shameless Samanas of what he intended to do. (2619)

722. He thought in his mind thus: "It is the deeds
Of these that have caused this illness to afflict me."
Then he addressed them thus: "If the child of the great
Vedas, poised in the ever-during Saivite Niti,
Hither comes, and if by his grace, this illness
Quits me, I will (then) come to know the truth." (2620)

723. Having so spoken (to the Samanas) he addressed
(His queen and also the minister) thus: "I will join
The fold of the victorious one who cures me
Of my malady; if you know the means, invite him."
Thus told they fared forth borne by the flood
Of loving devotion-- the gushing flood
That flows amain smashing the dam. (2621)

724. By reason of the evil caused to the outer court
Of the holy matam, by the sinners whose clothing
Is but mats, he inly wasted; to rid him of his misery,
In longing devotion they desired to hasten and bow
At the holy feet of the godly child--the Master. (2622)

725. For the redressal of the King's misery
They proceeded on his errand; she whose gait was
Swan-like, rode a litter inlaid with beauteous gems,
Encircled by lightning-waisted women-guards;
The spear-handed minister rode before them on a horse;
Thus they reached the *matam* of Sanbai's chief. (2623)

726. They came to the matam; the minister who rode
Before the queen whose eyes were endowed with streaks
Of red, dismounted from his horse, and told
The servants of the matam to announce them
To the godly child of Sirapuram; they awaited
The opportune moment and announced thus: (2624)

727. "The great queen of the Paandya and the devoted
Minister have come again." The Lord of Sanbai then said:
"Show them in." The servants moved out and invited them;
They moved in, borne by love and devotion. (2625)

728. They beheld with delighted eyes the form divine
Of gnosis, the unique support of the Vedas four,
The tender shoot of a crescent that moves, not only
In the heavens but on earth too, the source
And abode of the (sevenfold) music that celebrates
The glories of the Lord of matted and crimson hair,
Bedecked with melliferous flowers of *konrai*. (2626)

729. Even as they beheld him they thought of the violent
Deed of the cruel Samanas, and tears cascaded
From their eyes; folding their flower-hands,
They fell at his lotus-feet, on the ground;
Past happenings pervaded their minds; they heaved
Deep sighs, and stood broken-hearted. (2627)

730. Their words became incoherent; they trembled;
Bewildered, their minds became blank;
They rolled on the floor and grew faint;
They clutched at the lotus-feet (of refuge)
Of the godly child and felt assured of reaching
The shore of the otherwise shoreless sea of misery;
They held fast to the feet, and lay there thus. (2628)

731. The Lord of Pukali where flourish the rare Vedas,
With his divine hands lifted them up that held
Fast to his feet, and consoled them; nathless
Their bewilderment abated not; so he cast
His benign looks on them and said: "O ye
Of divinity! Hath aught of evil assailed you?" (2629)

732. "We felt scared and undone for the truculent deed
Of the cruel Samanas; we were relieved of the dread, finding
That their evil could not touch your divine person;
(However) the evil that the deceitful Samanas did,
Hath afflicted the king with a fever, at once
Violent and boundless." Thus they spake, and bowed to him. (2630)

733. "This fever, the direct outcome of the cruel deed
Wrought by the base Samanas, would not at all abate
By their hocus-pocus; if you are pleased to cure
The king, now lying delirious, and thus vanquish them,
The king's life and our own shall sure stand redeemed."
Thus they spake. (2631)

734. When thus they spake, the Prince of beauteous
And flowery Pukali said: "Fear nothing; this day,
By the fiat of the Lord, I will, to your delight,
Vanquish the senseless Samanas in disputation
In the presence of all, and cause the Paandya wear
THE HOLY ASH. (2632)

735. When the godly child graced them thus, they bowed
Before him and their visages bloomed in joy;
Then they spake thus: "We, your slaves, were
Wallowing in a sea of misery; to retrieve us
Thence, you have come hither-- by reason of the tapas
Wrought by the southern realm--, borne by your palanquin
Of splendorous pearls; great indeed is our boon." (2633)

736. "Creation and destruction: All these are His acts.
I am to behold the Samanas, the sinners,
Speak to them and have an encounter with them;
For the removal of the blemish that will ensue
By my seeing them and speaking with them,
And to vanquish them, I will have to divine
The divine will of the Lord whose banner
Sports the Bull." This said, the Prince of Sanbai
Girt with flowery gardens, moved out. (2634)

737. The munificent lord who made his avatar
For the deliverance of the world, fared forth
With the devotee-throngs whose bodies blazed
With the stripes of holy ash;
With palms joined in worship above his head,
With his face radiating joy, he moved
Into the ever-during temple of Tiruvaalavaai
Of the Lord of matted and crimson hair. (2635)

738. "O Lord whose body glows like flame!
They that should not be seen are to be seen by me,
And I should also enter into disputation with them;
Do I have, my Lord, Your leave to do this?"
Thus the godly child whose lips are ever-fragrant
With the divine milk, and who is the embodiment
Of countless boons, addressed the True Ens,
In a decad of bounteous garland of Tamil verse. (2636)

739. He hailed the Lord-Dancer of the great Crematorium
With a decad beginning with the words:"*Kaattu
Maa Uri*"; he clearly glimpsed the divine will
Of the Lord, the Wearer of honied *konrai* flowers;
Again he began to hymn the decad that does away
With flaws and begins with the words: "*Veda Velvi*"
And sang it to vanquish in disputation
And do away with the shameless Samanas. (2637)

740. "O Lord of glory hailed by the Vedas! O Lord-Siva
Of Aalavaai! You devoured venom and caused it
To turn into nectar! You kicked Death to death
For the sake of Maarkandeya! This day, for me,
Your servitor, the whole world shall be pervaded
With Your sole glory!" Thus he hymned Him. (2638)

741. Blessed first with the grace of the Lord
He bowed before Him, hailed Him and took His leave,
And moved, as joy welled up in him;
Decked with the radiant and sublime beauty of the holy ash,
And circled by loving servitors, he reached
The prime and ever-during and sacred entrance
Of the hoary temple. (2639)

742. To grace her whose locks were decked with flowers
And the minister, when he moved into the palanquin
Wrought with planks of inlaid rubies, the uproar
Raised by the servitors, on all sides, rose up
Boundlessly, and filled all the three worlds. (2640)

743. From many an instrument swelled a polysymphony;
It looked as though the effulgence
Of the holy ash which pervaded everywhere
Turned into a goodly halo of the upborne
And white and pearl-clustered parasol
Of ever-growing lustre, and cast a benign shade;
The *ekkaalas* inlaid with pearls, the trumpets
And the shells blared severally. (2641)

744. When the godly child, a jewel, pleasing to behold,
Rode in the procession, though the belief of the citizens
Was rooted in an alien faith, yet, when they
Beheld him, they said: "For this incarnation of piety
To come to Madurai that the Paandya may seek refuge
In him, what indeed is the manifold *tapas*
He should have wrought in the past?" (2642)

745. The queen of the Paandya rode behind the godly child
In her litter of beauteous gems; the minister
Companied with the great devotee-throngs, walked ahead
Of him; thus proceeding through the great street
Of mansions adorned with gold,
The godly child of Kaazhi entered the palace
Of the ruler of the Paandya realm. (2643)

746. Kulacchiraiyaar came before the King
And announced the arrival of the lord of Sanbai
Girt with beauteous fort-like walls; when he
Heard this, the king was to an extent relieved
Of his distress; he also gained enough strength
To articulate thus: "Secure for him a seat of gold
Wholly wrought with gems, and place it near my head." (2644)

747. When the king also bade the minister to go forth
And receive the godly child, he moved out
Delighted in his mind; the Samanas of the faith
Of Aruka seated under the asoka-tree,
Beholding the Paandya, the wearer of the garland
Woven of margosa leaves, said: "Is this the way
For the king to foster righteously our peerless faith?"
They also spoke further: (2645)

748. "You have chosen to invite him here; you can yet
Tell him and also us to cure you of your ailment;
Even if he happens to cure you, you must agree
To our suggestion that it is we who have wrought
The cure; this is what you must do if you mean
To protect your religion of righteousness." (2646)

749. When the sore-pated Samanas who pursued
Falsity as *tapas*, spoke thus, as the time
To crown him with the fruition of his former *tapas*
Was close at hand, the Paandya said:
"Both groups can treat me, invoking
Their respective deities; I refuse to indulge
In words of deception." (2647)

750. When the king spake thus, the base ones stood
Broken-hearted; then, he who was like unto the shoot
Of *tapas* wrought by the Paandya realm, descended
From his pearly palanquin of gold, and entered
The strong and peerless gateway of the palace. (2648)

751. Kulacchiraiyaar came before him; the king's consort
Stepped out of her litter, and moved in;
The king of Tamil Nadu beheld the Kauniya
Par excellence, who was like the full moon
Compact of all its bright digits that came to the earth
From the sky to chase the dense murk away. (2649)

752. The moment he saw him, the king paid him obeisance
By folding his hands; he fixed his look
On the godly child and pointed to him the comely seat
Decked with cool wreaths and placed near his head;
The Adept of bounteous Tamil sat thereon;
The cruel and truculent Samanas,
Though struck with fear, yet concealed it. (2650)

753. As the Paandya was blessed with the sight
Of the divine person of the godly child
And as he cast deep looks on him, his fever
Abated a little; his ruffled mind grew calm;
He addressed him, the very life of the Brahmins,
Thus: "May I know of your (native) place?" (2651)

754. "It is hoary Kazhumalam of impregnable walls
Girt with watery fields in the Chola realm
Made fecund by the Ponni." Thus spake the godly child,
And in grace hymned in the king's presence
The divine decad that celebrates
Its twelve glorious names. (2652)

755. When the godly child sat enthroned on the golden
And beauteous seat, the dark Samanas that stood
Nearby were filled with envy; concealing the dread
In their minds, and with wrath-inflamed visages that
Caused their eyes to burn, they unleashed their tongues. (2653)

756. Like dark clouds encirling the rising sun
In the morn, the Samanas who held in their hands
Peacock-feathers, surrounded the godly child
And wanting to vanquish him in ways
That suited them, began to bark out sententiously
Their scriptural dogmas with their heads wobbling in tremor. (2654)

757. Thus the godly child spake: "Well, you may
Speak out the final tenets of your faith
Duly and in order." Thus told, the foul-mouthed
And hair-plucking Samanas jumped and leaped,
And in their strength surrounded him;
In great commotion they bawled out;
Witnessing this, the beauteously bejewelled queen,
Unable to endure, shook inly with fear. (2655)

758. Addressing the king, she said: "The godly child
Of sweet grace, is truly a tender boy; countless
Are they that stand yonder; O king, the vertigo
Will sure be cured by our patron; thereafter
If they still deem themselves competent
They can go ahead with the disputation." (2656)

759. The Paandya spake to her thus: "Grieve not." Then he said:
"What other disputation is needed here?
You Samanas and he, the devotee of the Lord
Who is river-crested, may cure me of my fever,
And thus manifest in me the true divinity
Of your respective deities clearly." (2657)

760. The partaker of the nectarean gnosis addressing
The Lakshmi-like queen of goodly tapas, hymned
A divine decad by which he assured her thus:
"O fawn-eyed queen, listen. You need not feel
Scared muckle on my being a (small) boy; I am
No weakling to be cowed by these impious Samanas." (2658)

761. To the godly child who graced (them) through
A decad of hymns, and the Samanas
Who ceased not to bawl, the Paandya spake thus:
"Let this be the wager; this day, you both try
To cure me of my ailment; whoever wins
Is also the winner in the disputaion" (2659)

762. Hearing the words of the king, the Samanas,
Blemished alike in body and soul,
Addressed the scion of the Paandya race thus:
"We will first, by incantation of mantras,
Cure the fever on the left half of your body
By the grace of our God." (2660)

763. The Samanas, the utterly-incompetent ones
To comprehend aught, like darkness, moved
Near the king and attempted to win the wager
By curing the fever in the left half;
But when they brushed the person of the king
With their peacock-feathers, the fever but raged
The more; unable to endure it,
The king cast his look on Sirapuram's chief. (2661)

764. Taking the cue from the Paandya's look
The Prince of Tirukkazhumalam hymned
A divine decad in Tamil, verily the essence
Of the Vedas, by which he declared that
The abiding medicine and *mantra* for the fever
On the right side of the king, was the holy ash
Of the Lord of Aalavaai. (2662)

765. When the godly child bedaubed the holy ash
Of ever-increasing divinity, with his sacred hand
On the person of the king, the peerless fever vanished
And his right half became cool like a pool;
But the fever began to rage the more on his left side;
The heat of the two sides burned concentrated
On the left, and began to soar up, uncontained. (2663)

766. The Samanas who carry Kamandalas in hoops
And whose cloaks are mats, began to tremble;
Their peacock-feather clusters became singed;
As their dirty bodies were smitten by the heat
Of the king's fever, they were burnt black;
They moved far away from the king;
Though they were the adherents of the brainless faith,
They now resembled the wise ones. (2664)

767. When the fever on one side was cured by the Prince
Of Pukali hailed by the many, the wise men
On earth came thither and in wonderment
Stood encircling him; as the heat on the other side
Came to abide at the left half of the king,
The wielder of the spear, it looked as though
That in this world, heat and coolth
Chose to abide in juxtaposition. (2665)

768. The king then spake thus: "What wonder is this?
In one and the same time (and place), cruel Hell is
On one side and blissful deliverance on the other;
On one side reigns venom, and on the other
Sweet nectar; in my single body I experience
The effects of two opposing elements." (2666)

769. "O you Samasnas of vile doings! You have lost;
Get away from me. O you Patron of the Brahmin clan--
Come to redeem me--, be pleased to extirpate
This fever completely." Adoring the godly child
With all his mind, the king who had neared
The path of redemption, beseeched him, thus: (2667)

770. His divine face beamed with compassion;
His divine hand held the holy ash;
He prayed even as the Vedas would pray;
Once again he bedaubed the king's person therewith;
The fever of the king quit him forthwith;
With the ailment on the left half gone,
The Paandya stood completely cured." (2668)

771. The king's consort and Kulacchiraiyaar
Fell at the roseate and lotus-like feet of him,
The queller of evil; their crowns were fixed
On his feet and they said: "We are the recipients
Of glory; indeed we are born this day; the king too
Has attained to the greatness of birthlessness."
Their hearts leaped with joy. (2969)

772. Rid totally of the fever the Paandya felt blessed
With bliss; folding his hands above his head
He said: "I stand redeemed by my reaching the feet
Of Gnaanasambandhar who had come here
To cure me of my cruel malady in the presence
Of the shameless Samanas." (2670)

773. Like the ichorous tusker that in wrath uproots
Its tethering post, the Paandya shook himself
Free of his fetter; his thought stood cured
Of its kink, and he spake the truth.
So, the base ones of dirty bodies finding
All their *mantras* widowed of their wondrous charm,
Cogitated over the ways and means of success. (2671)

774. "We have witnessed the triumph of the words
Of the Saivite child by his curing the Paandya
Of his fever through his sweet and metrical garland
Of verse; therefore we cannot vanquish him
In a disputation which will manifest
The truth; by ordeals through fire and water,
We must essay to gain success." Thus they thought. (2672)

775. Then the godly child spoke to them thus:
"Speak out the truths of your faith."
Thus told the Samanas forsaken by truth, said:
"We challenge you not to a disputation
Of questions and answers; it is but meet
That the truth of the respective faiths be
Demonstrated by ocular proof." (2673)

776. When they spoke thus, the king of the southern realm
Said: "When the raging fever singed and shrank
My body you could not cure it at all; in what way
Can you now challenge?" Thus questioned, the Samanas
Whose mouths were but orifices, came before
And behind the king and spoke out their thought. (2674)

777. When the king said: "In what way can you
Now challenge?" the Samanas taking
The rhetorical question literally, and pursuing
Their former words, said: "If the truth
Of the faith is inscribed on a palm-leaf,
And if it burns not when thrown into the raging fire,
That then proclaims the triumph." (2675)

778. When they spoke thus, even before the king would
Speak anything, the godly child said:
"Nobly spoken! If you affirm that the palm-leaf
Remains unburnt, thus asserting its victory,
And that what is inscribed therein is the truth
Of the faith, well, come to the presence of the king--
Verily a tusker with a trunk unique--,
(Prepared for the ordeal)." (2676)

779. When the Samanas accepted it and foregathered,
Graced by the Prince of Sanbai of peerless
And bounteous glory, the ineffably puissant king said:
"Let fire rage here in this perfect assembly."
Thus he bade the servents. (2677)

780. The servants thus commanded, chopped off firewood,
Piled it up and set fire to it; smoke rose
Like a tuft (of hair) and after a time ceased;
The god of puissant fire blazed in splendour;
The Adept of threefold Tamil came near unto it. (2678)

781. He hailed the scroll of divine decads
Of swelling music through which he had preached thus:
"The Lord-Rider of the red-eyed Bull is the True Ens."
He bowed before it, and affirmed thus:
"Our Lord is the Supreme Ens." Then he lifted it
Onto his crown, and untied it. (2679)

782. With his bounteous hands adorned with the holy ash,
He himself opened the divine scroll that would confer
The sought-after truth, when invoked;
It opened at the leaf containing the decad
That hails the Lord of the four great arms, enshrined
In Tirunallaaru; it began with the words:
"Bhogam aartha poonn Mulaiyaall..." (2680)

783. The chief of the Kauniyas contemplated the divine decad;
He adored the Lord whose throat holds the dark
And cruel venom, and who presides over Nallaaru;
He removed the leaf from the scroll
And held it joyously in his hand. (2681)

784. "He is the Lord of the truthful decad which confers
Weal and well-being." Thus he hailed and thus he declared:
"The name of the Lord who owns and rules me
Is the everlasting True Ens." To avert the burning
Of the leaf in the fire, he hymned the decad
Beginning with the words: "Talirilavalar oli..." (2682)

785. Even as the great assembly of the Paandya bore witness,
He who was born for the deliverance of the world,
Gladly dropped into the fire, the leaf from his hand
That was more roseate than the inner petal of the lotus,
That the minds of the nude Samanas might get singed. (2683)

786. As the decad-inscribed leaf put into the fire
Had the *Ashta moorthi*, the Lord with whom is
Concorporate the Daughter of Himavant, as its import,
It lay poised in the fire unburnt,
Dazzling with a fresh splendour. (2684)

787. The Samanas of bewildered minds also dropped
Into the fire blazing red, the leaf containing
The true maxim of their faith, trembling;
They did this, thinking thus: "Will this survive at all?"
They were struck with sorrow and were broken-hearted. (2685)

788. Though their minds were pervaded with fear
They would not learn aught therefrom; when they
Dropped the leaf into the great raging fire,
It but suffered the fate of the cotton thrown into fire;
Though their hearts were held by fear, they would not
Lose their hold of peacock-feathers. (2686)

789. Finding the leaf dropped by the Partaker of nectarean
Gnosis into the fire fostered in the assembly
Of the glorious Paandya, not getting consumed by fire,
During the appointed time, and finding it blazing
With a greater freshness and splendour, the godly child
Took it out of the fire to the wonderment
Of all that had gathered there. (2687)

790. The recovered leaf was shown to the assembly; then it was
Stringed back to the scroll whence it was removed;
The king marvelled at this; then addressing
The Samanas who held in their hands the clusters
Of peacock-feathers, he exclaimed in wrath:
"Show me the leaf that you consigned to the fire." (2688)

791. When the Samanas neared the fire to retrieve the leaf
Therefrom, they were burnt by the great fire; seeing this,
The king had the fire put out with water;
What could the Samanas behold there, save cinders and coal? (2689)

792. Dismayed and astonished the Samanas kneaded
The ash with their hands and dispersed it
In the wind for winnowing; thereat the king laughed
Derisively and said: "Well, go on with your winnowing,
You that would convert falsity into truth! Get away from here.' (2690)

793. "You lost what time I was cured of the fiery fever
And stood redeemed; while so, if you are now unable
To retrieve the leaf thrown into the fire, O valiant ones!
You haven't perchance lost at all." Thus spake the king. (2691)

794. They could not comprehend the import of the words
Uttered by the king in jest; they held fast
To his words and said: "Twice have we exercised
Ourselves in the contest before now;
We will at least win once if we try thrice;
It is therefore meet that we be permitted
To get at truth once again." (2692)

795. Though lost, they would not give up desire; when
The infirm Samanas spake thus, the king said:
"Of what avail are these words?" Even though
The king would brush them aside, the Prince
Of Sanbai poised in perfect glory and glowing
With the holy ash said: "What other contest do you
Suggest?" Seizing his words they said: (2693)

796. "Everlasting truth must be inscribed on
Palm leaves which must manifest eternal truth;
These must be dropped into the running river;
That leaf which rolls not with the current but stays
Where it was dropped, is the one which contains
The goodly truth." (2694)

797. When thus the Samanas spoke, the Prince of Pukali
Of spiralling glory, graciously said: "We will do even so."
Then came near unto the godly child
Kulacchiraiyaar of the victorious spear and said:
"It should now be settled as to what should
Happen to those who fail in this fresh ordeal also." (2695)

798. The Samanas who heard him, grew exceedingly
Angry against the minister; by reason of their envy,
And of their own accord they themselves declared thus:
"If in this ordeal too we are the losers,
The King himself shall impale us on the cruel stakes." (2696)

799. The King of the Potiyil hill hearing them, said:
"You speak thus, impelled by excessive wrath;
You are oblivious of your own deeds."
Then he said: "Now fare forth to the flooding Vaikai
To consign fittingly therein your leaves
Inscribed with your truthful tenets." (2697)

800. The godly child rose up from his seat of gold
And moved out; he rode his palanquin inlaid
With pearls of purest ray serene;
After the godly patron, the king rode on his horse;
The Samanas who were utterly incompetent
To comprehened the truth, went their way
Borne by befuddlement. (2998)

801. Cured of his fever when the Paandya came out
Of his prosperous palace riding behind the godly child,
Beholding the divine child pass through the ever-rich
Street of hoary and ever-during Madurai
The men and women that thronged thither,
Adored him and spake words as these: (2699)

802. "Behold Gnaanasambandha Naayanaar
Who cured the Paandya of his fever, and us
Of our sorrow" said a few;
"This godly child whose coral-hued and lisping lips
Are fragrant with milk, has come to the great
And glorious southern country that it may
Thrive well" said a few others. (2700)

803. A few said: "Our Samanas were vanquished
By him in the ordeal by fire."
A few others said: "We are now convinced
The holy ash of the Lord of matted hair is the truth."
A few exclaimed thus: "Behold the beauty
Of the advent of the godly child in his comely palanquin
Of gold and pearls of ever-increasing splendour."
A few others said: "Our eyes are truly blessed." (2701)

804. "These Samana preceptors are evil-embodied"
Said a few; "The Lord is surely the God of Aalavaai"
Said a few others; "True enlightenment
Is the knowledge of the hoary triple eyed Lord"
Said a few; "It is the Vedas and the holy ash
That will pervade everywhere" said a few others. (2702)

805. "The Samana *munis* have lost their face"
Said a few; "All cruel deceptions have been
Shattered" said a few others;
"Behold the conversion of the spear-holding
Paandya" said a few; "The night of Jainism
Is ended; truth has dawned" said a few others. (2703)

806. Will ever the losers in the ordeal by fire succeed
In the ordeal by water?" said a few;
"Though their hearts are wrought of steel, can they
Face the godly child?" said a few others;
"Behold the end of those who know but the gross
And not the subtle" said a few;
"The minister has already wrought the stakes honed
Sharp" said a few others. (2704)

807. "They are come to drop the leaves on the Vaikai"
Said a few; "Will the leaf stand still, without
Drifting along the current?" said a few others;
"The one of everlasting gnosis can cause it
To stand still" said a few; "He will come back
Riding in triumph, witnessed by the whole country"
Said a few others. (2705)

808. "Should the Samanas affirm that the losers should
Be impaled?" said a few; "This but becomes the godly child
Poised in lofty grace" said a few others;
"They that have witnessed the removal of the evil
Of the Paandya by the holy ash, will sure hail it;
So let all men hail the Saivite way" said some. (2706)

809. As thus spake the people who gathered on both sides
Of the street, he that came to be born
For the flourishing of the four Vedas-- the godly child
Who came to reveal the goodly way to those
Of the Paandya realm--, rode his palanquin inlaid with gems galore,
Over which was held aloft the white parasol
Of golden handle flashing like lightning. (2707)

810. "He of Tirukkazhumalam born for the growing
Glorification of Tamil, is come!
The holder of the bowl of gold into which the Lord
Of Ambalam poured nectarean gnosis, is come!
He who has already triumphed for the deliverance
Of the world, is come again to claim his victory
At the Vaikai too!" Thus blared the many
Beauteous trumpets in all the eight directions. (2708)

811. Beauteous drums and many other instruments
Were resounded; the king and his consort came together
Behind the godly child; the Samanas of evil way came
By a different direction;; thus it was the Prince of Pukali
Arrived at the bank of the ever-during Vaikai. (2709)

812. Even as the minds of the wives were drawn amain
To their respective and glorious husbands at the time
Of the rainy season, the river Vaikai flowed roaring
With its rows of waves towards the sea full of water. (2710)

813. As they came near the place where the river flowed amain
The king said: "May the godly child resplendent
With the holy ash and like unto the full moon,
And you of different forms, set your respective leaves
On the river as agreed." The Samanas then came
Forward to do it first, thinking that they that had
Lost earlier might not lose later." (2711)

814. The shallow Samanas who were of true substance
Bereft, like chaff amidst grain, and who would
Affirm falsehood as truth, inscribed the words:
"*Asti Naasti*" on a leaf,notwithstanding
Their witnessing the fast-flowing current
And greedily dropped into it the leaf
Which rolled fast toward the sea. (2712)

815. The Samanas who were utterly lacking in clarity
Ran along the bank of the river as if they would
Stop the progress of the leaf; the leaf that contained
The perishing dogma escaped them and had already
Passed beyond the distance of a hundred bows' length
They could no longer behold it. (2713)

816. The leaf that passed out of sight, and ran toward
The sea, left the Samanas as it were, adrift
At mid-river; so the Samanas moved away to a great distance,
A few of them scattered away;
A few others stood perplexed; however afraid
Of the king's fiat, they came back to him. (2714)

817. The Samanas who had nothing else to do
Were struck with fear auguring imminent danger;
They quaked; resolved that their end had come
They came near the king concealing as it were
The fear that pervaded their wounded hearts,
And said; "Let our opponent drop the leaf
And then you can notice the result." (2715)

818. When the unclean Samanas spoke thus bewildered,
The king who had (re)joined the flawless faith,
Forsook them clean, and cast his looks
On the splendourous godly child to divine his intent divine;
It was then the divine child hymned the psalms
That would cause the perishing of alien faiths. (2716)

819. As the Paandya of the south was blessed with the touch
Of the chief of Sirapuram who adorned him
With the holy ash of the Lord who wears the golden konrai,
He was freed of his former, cruel karma;
As his deeds-- good and bad--, were alike done away with
And as he was poised like the central pin of a scale
When the pans weighed equal, he came
By the valiancy to comprehend the First One. (2717)

820. 'The way of the world is the Vedic way
And the eternal way of delilverance is the Saivite way.'
Though the Samanas prone to evil knew not these,
The Paandya-- hailed by many--, came to know of these. (2718)

821. The Patron of Kaazhi girt with gardens
Of blooming and suaveolent flowers,
Whose lips articulated words of primal wisdom,
Hymned (the decad of deliverance)[1]-- by comprehending
Which, many might be blessed with Salvation--,
And caused it to be inscribed.
Then, stretching his beauteous hand, he dropped
The ever-during, divine leaf into the river. (2719)

(Now follows the Exposition of the Tiruppaasuram)

(a) Vaazhka Anthanar Vaanavar Aaninam:

822. He sang: "May the Brahmins, the Devas and the race
Of kine flourish well!" The effect of this truthful
And blessed saying is the aeviternal establishment
Of the prime way of hierurgies, right from sacrifices--
Where metrical mantras are chanted--,
And of adoration, *archana* and the like
So that the world may thrive in joy. (2720)

(b) Veezhka thann punal, Ventanum ongkuka:

823. He blessed the downpour-- the goodly result of sacrifices;
Eke is it part and parcel of the quotidian *archana*;
The benediction to the ruling king, is for his fostering
And promoting the *archana* and other hierurgies. (2721)

(c) Aazhka teeyatu; ellaam Aran naamame soozhka:

824. He hymned: "May evil perish!" This means: "Let alien faiths
(Divorced from the Vedas and the Aagamas) perish!"
The blessing that says: "May Hara's name engird all"
Is for the flourishing of the hoary lives, by the chanting
Of the sacred Panchaakshara. (2722)

(d) Vaiyakamum tuyar teerkave:

825. The effect of the blessing: "May the world be rid of misery!"
Is to rid, here and hereafter, the misery of lives abiding on earth.
Thus, even thus, did Gnaanasambandhar
Articulate his prime benediction. (2723)

(e) Ariya Kaatchiyaraai:

826. He sang: "He is seldom to be visioned." For, He is not known,
Since the seer is unendowed with the true vision;
He is indeed seen by them who behold him with the eye of Love;
Thus he spake of His great and goodly marks of identity. (2724)

(f) Aayinum Periyaar:

827. The saying: "Yet is He great" means that besides
This state, He truly is the form of all entia--
From the five elements, the multitudinous lives, the orbs
And planets; He is immanent and transcendent). (2725)

(g) Aar arivaar Avar petriye:

828. The dictum: "Who can ever know of His nature?" affirms that
He who is of that sempiternal and great stature, is not be
Attained by anyone's knowledge; thus stands the holy praise
Of the ever-loving Patron of Sanbai. (2726)

(h) Venta saambal virai yenap poosiye:

829. He sang: "The fragrant paste of burnt ash!"
For, save His everlasting light, all objects of light
Get reduced to ash (at the time of Resolution), and He wears
This ash as sandal-paste; he affirmed this, His beauty. (2727)

(i) Thanthaiyaarotu thaayilar:

830. "He has no father nor mother!" Thus he sang;
For, after resolving in the end all that He had evolved,
He absorbs them into Himself (His Sakti) and re-evolves.
Thus did he declare that our Lord is birthless. (2728)

(j) Thammaiye sinthiyaa ezhuvaar vinai teerpparaal:

831. He hymned: "He will do away with the Karma of those
That think on Him wholly, solely and exclusively."
For Siva whose form is true and pure effulgence, extirpates
The false and cruel murk-- the breeder of twyfold deeds--,
Of them that contemplate Him only. (2729)

(k) Enthaiyaar Avar evvakaiyaar Kolo?

832. He hymned: "What may the nature of our Father be?"
For, the truth is what though the dicta be, attributing
Primacy to others, Siva alone is the hoary Primal Lord
(Who resolves them). It is He who is the core and content of all dicta.
Thus spake he, in grace, the Prince of cool Poontharaai. (2730)

(l) Aatpaalavarkku arulum vannamum:

833. He hymned: "If you seek to know of the majesty of His grace
That He manifoldly metes out to His devotees,
Then cease questioning; it is indeed infinite.
For, words contain not His glory, and here is
No room whatever for investigatory analysis. (2731)

(m) Kotpaalanavum vinaiyum Kurukaamai:

834. As such is the state and stature of His nature,
Attaining His feet, if men listen to the voice of His grace,
Their *Aanava-mala* and *Moola-karma* will end, for sure;
Thus spake the Prince of Sanbai. (2732)

(n) Yethukkalaalum etuttha mozhiyaalum:

835. He hymned: "Even ever-during examples avail not..."
For, He is unexampled; neither illustrations
Nor elucidating exempla, nor the like of these
Can measure the nature of Sankara. (2733)

(o) Sudar vittulan engkal sothi:

836. He hymned: "In His manifestation He is radiance!"
For, He is beheld as fire in outer form, and to them
That are poised in Love, He is the Flame that rises from within;
This indeed is the truth gained by them
Who behold Him aided by His light. (2734)

(p) Maa thukkam neengkal uruveer:

837. He hymned: "Ye that desire to get rid of great misery
Cling to Him with all your *manam*!"
For, if in love, you enshrine the Primal Light in your heart
And envision Him as taught by the Paraclete, uninterruptedly,
And live thus poised, the fetter that fosters separateness,
Will end; so too the cycle of birth and death. (2735)

(q) Saathukkal mikkeer iraiye vantu saarminkale:

838. He hymned: "Ye that abound in saintliness, hasten to join Him"
For, what indeed, are your desires and aspirations,
Save those that are linked to the pure and purifying One?
So join Him." Thus spake the Prince of Sanbai-- our Ruler. (2736)

(r) Aadum yenavum:

839. "Are the three acts sung in the poem beginning with the word:
"Aadum," for His eternal self-glorification or for the annulment
Of the misery of others?" Thus you ask seeking an answer.
"These testify to His mercy for mankind."
Thus sang the lofty one. (2737)

(s) Kati serntha pothu:

840. In the well-considered hymn that begins with the words:
"Kati serntha," he affirms that killing him that spoilt the Siva-pooja
Confers deliverance; the godly son said that he had heard
The great ones speak much in praise of the deed of Chandeesa. (2738)

(t) Veda Mutalvan mutalaaka:

841. The direct meaning of the hymn which begins with the words:
"Veda Mutalvan" is that the Supreme Ens is the Lord who
Dances away the misery of the beings on earth; He is to be hailed
As such, even as the Vedas affirm; the eighteen puranas
Bear testimony to this. Thus spake he, in grace, who knew
Everything without learning, by sheer intuitive wisdom. (2739)

(u) Paaraazhi Vattam:

842. The import of the hymn beginning with the words: "Paaraazhi
Vattam," is this; Vishnu became the protector of the world
As he was blessed with that glory by the supreme Lord
Who gifted to him the Disc. Thus spake he whose lips
Articulate the Vedas. (2740)

(v) Maalaayavanum Maraivalla Naanmukanum:

843. In the hymn beginning with the words: "Maalaayavanum,"
The Prince of Venkuru declared the lofty loving kindness
Of the Lord who ate the fiery venom that singed Vishnu,
Brahma of never-failing Vedas and their train
Of immortals, and thus saved them from death. (2741)

(w) Atranri anthann:

844. In the hymn beginning with the words: "Atranri anthann,"
The Partaker of divine gnosis declared thus:
"In the great city of Koodal, the Paandya who is the fosterer
Of the Tamil Sankam, is blessed with clarity; if the scroll
Dropped into the flood to end the contest of the base
And ill-clarified Samanas, should run against the current,
Then true wisdom is but Love of Siva." (2742)

(x) Nallaarkall Pukali:

845. I have not explicated the truthful decad sung by the lord
Of Sanbai girt with fragrant gardens, commensurate
With its consummate glory; I have but hailed it in love,
As it became me-- a small one--, in a lowly way, and as
My circumscribed knowledge stood enlightened by his divine feet. (2743)

846. The scroll dropped by the divine hand of the godly child
Of abiding opulence, like unto the minds of great tapaswis
That run against the flow of the river of birth,
Ran against the current of the Vaikai's gushing flood,
Demonstrating to all the dwellers of this great world
That this indeed was the truth. (2744)

847. In the leaf it was inscribed that our Lord Siva is all;
As it was therein indited earlier that the king should flourish,
By the grace of Grace, and straight like the just sceptre
Of the well-renowned Anapaaya Chola in whose bosom
The lotus-enthroned goddess abides, the Paandya was
Cured of his stoop and he stood erect and upright. (2745)

848. As the leaf ran cleaving the current, the Devas
Uttered benedictions and showered flowers
Which covered the earth; the King of swaying tuskers
Stood struck with wonder; the Samanas whose end
Was near, shook with fear; downcast were their heads. (2746)

849. To chase and retrieve the leaf that ran upstream
Kulacchiraiyaar who could always set the king's reign
Straight, mounted a steed whose speed was that
Of the wind itself; then the godly child invoked
The Lord whose banner sports the Bull,
By a decad, to cause the leaf to stop. (2747)

850. As the godly child sang the decad of Tiruvedakam
Beginning with the words: "Vanniyum matthamum"
Kulacchiraiyaar who rode on the horse
Over the river-bank, came to the place where the leaf
Stood still; he entered the river that was beside
The temple of the brow-eyed Lord who dances
In the grand crematorium, reached the mid-river
And recovered the leaf. (2748)

851. He bore the leaf on his crown and with boundless
And increasing joy, came to the bank
Of the billowy river; he hailed the feet of the Lord
Who wields Mount Meru as His bow and who abides
There in joy; then returning to Madurai, he came
Before him who was fed with nectarean gnosis
By Himavant's Daughter. (2749)

852. He adored the flower-feet of the godly child; the leaf
That he bore on his head, was now held by his hand,
This, the king and others beheld; when he duly showed it
That all might behold it, the servitors
Of total renunciation loud chanted: "Hara! Hara!" (2750)

853. When the King beheld the leaf, he addressed the minister
Thus: "It is they, the Samanas who challenged
The godly child that had lost; they had also sinned
Against him; so punish them by impalement on the stakes." (2751)

854. Though the pure one of wisdom from Pukali heard
The King, and though he bore no ill-will towards them,
Yet he did not intervene to avert the king's behest,
As the Samanas for their base act wrought to the *matam*
Where abide and dwell Saivites, deserved it. (2752)

855. The minister of rectitude had, as all men witnessed,
Rows and rows of sharp and long stakes whose nodes were
Smoothed out, planted firmly; the Samanas who deliberately
Set fire to the *matam* where the one full of loving kindness--
The Partaker of gnosis--, abode,
In their entire strength of eight thousand-- the residents
Of the eight huge hills--, impaled themselves. (2753)

856. All the vanquished Samanas impaled themselves;
Those columns (of stakes) witnessed by all, came
Into being as the leaf of the Samanas
Rolled away with the river and was lost;
Those columns were indeed the ones whence flags wafted
Affirming the truth that there is no God but Siva;
Those were, in truth, the triumphal columns
Testifying to the glory of the godly child. (2754)

857. The Prince of Sirapuram blessed the Paandya
With the holy ash; he adored the godly child
And daubed on his person the holy ash as ordained,
And stood in splendour; as the King adorned himself
With the holy ash, the dwellers of Madurai
Who stood thronging there bedaubed themselves
With the pure holy ash. (2755)

858. As the King stood redeemed, adorned with the holy ash,
Everywhere *niti* came to be the Vedic niti;
The spreading effulgence of the white holy ash
Made the earth holy, purifying all the directions;
The murk that was Jainism, passed away. (2756)

859. The godly child not only gave life to the Paandya
But revealed the true way also to him;
He chased away the flawed Samana faith and redeemed
All the world; as Tirugnaanasambandhar's truthful way
Began to thrive in lofty glory, the divine way
Of the Lord who wears a garland of honied *konrai* blooms,
Came to be firmly established, then and there. (2757)

860. The Brahmins performed the Vedic sacrifices;
The celestials blessed the earth with rain;
The King stood poised in the lofty and righteous way;
Though life on earth throve in boundless joy,
Yet the lives on earth were even then blessed with deliverance
From the cycle of birth and death which revolves
Like the unbroken succession of oceanic waves,
By reason of the fact that the name of the Lord
Who kicked Death to death, came to be chanted. (2758)

861. "I will adore the roseate lotus-feet of the Lord who is
Enshrined at Aalavaai with His Consort Angkayarkkanni."
Thus resolved, the Prince of Pukali rose up, and rode
His palanquin of swelling lustre;
Mangkayarkarasiyaar and her consort,
Hailing him came after him. (2759)

862. Serviteurs of ineffable glory joyously hailed the feet
Of the holy and godly child, and accompanied him;
The dwellers of the Paandya realm came by the fruit
Of their vision, when they beheld him-- the Patron
Of spirituality who came to be born for the redemption
Of the whole earth. (2760)

863. When the temple of the Lord of Aalavaai was sighted
He whose lips are ever-fragrant with milk,
Duly adored it; before the entrance of the temple
Where for ever abides the Lord, adored
By Vishnu and Brahma, and before the presence
Of great tapaswis who stood thither, he got down
From his palanquin, and moved in. (2761)

864. The Paandya, the daughter of our Chola
And the minister of the righteous way,
Hailing the roseate and golden feet of lotus
Of Gnaanasambandhar accompanied him; the lord of Sanbai
Circumambulated the temple of the Holy One, and moved in. (2762)

865. His folded hands rose above his head; tears of joy
Bathed his entire person; he bowed before the Primal Lord
Of the Vedas and hailed Him thus: "O Lord, You indeed
Are the True One who were pleased to bless me,
Your servant thus: 'Fear not.'" Then he hymned
The decad beginning with the words: "*Veedalaalavaai...*" (2763)

866. "I have no other thought or desire; my sole duty
Is to contemplate for ever the gracious dance
You enact for the deliverance of mankind
At the all-pervasive Tiruambalam hailed by the Vedas."
Thus the Prince of Pukali hymned his divine decad. (2764)

867. The Paandya prostrated on the floor, before the Lord,
Rose up and prayed thus: "O Lord enshrined in Tiruvaalavaai!
Bewildered by the spell cast by the Samanas
I could not know You; to cure me of my ailment
And redeem me, O Lord you blessed me
With the godly child whose form is that of sweet grace." (2765)

868. The godly child of glory adored the feet of the Lord--
Whose throat glows with the dark hue of the cloud--,
Along with the devotees, and was blessed with His
Rare grace; he hailed Him again and moved out reluctantly.
Then he came to the beauteous *matam* and moved in. (2766)

869. The Paandya of ever-during glory and the daughter
Of the Chola came near the godly child and adored him;
Then they supervised the *matam* with a view
To set things straight; this done, back to their palace
They came; in spiralling joy to adore the Lord, the godly child
Willingly abode there and hymned His Lord. (2767)

870. He celebrated the Lord's grace bestowed on
Tiruneelakanta YaazhpPaanar in his decad
Tiruviyamakam and spent his time happily
Confabulating with him; circled by the devotees
Of clarity and poised in true servitorship
The godly child that came to be born to chase
The murk of the world away, there abode in joy. (2768)

871. The dwellers of the Paandya's Madurai and they
That dwelt elsewhere razed to the ground the *matams*
And shrines of the Samanas and had them sanctified
With glowing purity; they were blessed with auspiciousness. (2769)

872. The consort of the Paandya, and Kulacchiraiyaar
Daily hailed and adored the feet of Gnaanasambandhar;
The Prince of glorious Sanbai adored
The feet of the Lord of Aalavaai in love that would
Thaw the flesh; thus as he, in great delight abode there... (2770)

873. Sivapaadahrudayar who was residing at beauteous Pukali
Thought on his son-- begotten through *tapas*,
Verily the crest-jewel of *Vaidhikam*,
The grand life of the great tapaswis and the celestial treasure--,
Graced by the Lord whose hallowed throat is
Tinctured with the hue of the venom. (2771)

874. "I will hear the happenings from him who proceeded
To vanquish, in disputation, the shameless Samanas
Who sinned against glorious Tirunaavukkarasar,
And to redeem the Paandya country by the propagation
Of the way of the holy ash." Thus resolved,
He desired to depart from his city. (2772)

875. He adored the feet of the Lord enshrined in the Ark
With His Consort whose waist is slender like a *tudi*;
He left Sanbai and marched on hailing and worshipping
At all shrines of the Lord, on his way, and reached
The fecund country of the Paandya--
The wielder of the sharp spear. (2773)

876. The glorious Brahmin sojourned in some of the holy places
On his way and eventually reached the beauteous Madurai,
The capital of the Paandya who wore a garland of fresh
Margosa flowers, fragrant and honey-laden;
He adored at the roseate and flower-bedecked feet
Of the peerless Lord of Tiruvaalavaai in great ardour. (2774)

877. When after worship, he moved out and questioned
Those nearby about the godly child, they said:
"Here indeed is the *matam*, verily a red-lotus resorted
To by the devotee-throngs of the holy ash; it is here
The Lion of Kaazhi, the opener of our eyes, resides." (2775)

878. Hearing them speak thus, he came to the divine matam;
They that beheld the father of the godly child, fell
At his feet; when the peerlessly glorious divine child
Was gladly apprised of his arrival, saying:
"When did you come?", he came before him in grace. (2776)

879. Sivapaadahrudayar neared him adoring;
The godly child hailed his father who was poised
In the way of *tapas*; as the godly child beheld
His father, his thoughts hovered over the divine feet
Of the Lord of the Ark-shrine who had done
Away with the fetters causing transmigration. (2777)

880. The godly child folded his flowery hands
Before the great tapaswi, his father, and said:
"O rare *tapaswi*! Even when I was but a child that knew
Not aught, the great Lord of the Ark, enshrined
Beautifully with His great Consort, had graced me
With deliverance." It is thus he hymned his thoughts
In a divine decad on Pukali of fitting glory. (2778)

881. The Adept of Tamil, the wearer of a cool and fragrant
Garland of red-lotuses, hymned in grace
The divine decad beginning with the words
"*Mannilnalla vannam*"; by reason of the great gladness
That welled up in him and the love coursing full within,
His eyes rained tears; even thus he sang
Enquiring his father of the Merciful One. (2779)

882. He completed the divine decad; in great love
He had his father treated to sumptuous victuals;
Thus the days passed on; he then longed to adore
The Lord whose bow is a hill, at His other shrines
With serviteurs of true and burgeoning love. (2780)

883. He adored the Merciful One who, seated under
The Banyan Tree taught the Four, the Dharma;
He hailed the Lord who graced the builders of Poesy
With the true Grammar of *Aka-p-porul.*
He duly worshipped Him at the hour ordained
And with His leave fared forth; with the Paandya
Established in the glorious way, and his consort. (2781)

884. When they came to the outskirts of Madurai
Rich in melliferous gardens, the Paandya,
His consort and the minister rained tears
Of love that thawed their flesh; they stood
Bewildered when they thought of the divine child's parting;
Anon they fell into an inconscient swoon; witnessing this,
The divine child of gnosis graciously said:
"May you accompany me during these days
Of my pilgrimage to the holy shrines of the Lord."
Thus blessed, they followed him, and ere long,
They arrived at the Lord's Tirupparangkunram. (2782)

885. He adored and hailed the river-crested Lord; then he came
To beauteous Aappanoor and there hymned and hailed Him.
He also adored in many a shrine the Lord
That glows resplendent with the holy ash, and hymned Him
In ever-during and divine decads; the opulent lord
Of Sirapuram girt with miry fields, then in love,
Came to Tirupputthoor where abides the Lord
Whose banner sports the red-eyed Bull, and adored Him;
He was pleased to sojourn there. (2783)

886. Having worshipped and taken leave of the Supreme One
Of Tiru-p-Putthoor, the Lord who smote
With His bow the triple hostile mountainous cities,
He came to Poovanam of the Holy One-- decked with snakes
That abide in ant-hills--, and hailed
And hymned the Lord there; then he came
To Kaanapper hailed by the learned, and there adored
And hymned the Lord, in Tamil; he then adored
The Lord at Suzhiyal and came to Courtaalam
And there hailed the Lord and also
The Kurumpalaa, and then came to Nelveli
Where abides the Lord who smote Death. (2784)

887. Having adored and taken leave of the Pious One
Of Nelveli, he fared forth adoring the Lord
At His many shrines; there he sojourned and hymned
The Lord; the godly child who daily hailed the Lord
In the holy company of servitors, arrived
At Tiruviraamecchuram where Rama of lovely
And long arms-- the wielder of the puissant bow--,
Consecrated the shrine of the Lord to rid himself
Of the exceedingly great sin of killing Ravana of Lanka
Who having destroyed the Devas, revelled in joy. (2785)

888. Reaching the temple worshipped by the red-eyed Vishnu,
He prostrated on the ground before it, and rose up;
Followed by the Paandya, Mangkayarkkarasi
And the minister poised in the truthful way, he moved
Into the temple of long and beauteous threshold,
In swelling love, and completed his circumambulation;
Then he moved into the adytum; hailed by the king
The godly child standing and folding
His lotus-like hands in adoration, hymned the Lord. (2786)

889. Having adored and hymned Lord Siva at *Setu*
Unto whom the red-eyed Vishnu performed *pooja*,
He moved out of the shrine; he sweetly sojourned
In that town, in love; the flawlessly glorious
And great consort of the Paandya, and Kulacchiraiyaar
Who was poised in the truthful way, did away
With all types of want which beset the serviteurs
Of the brow-eyed Lord, and thus protected them
And hailed the Lord; the godly child daily hailed
The Lord and worshipped Him and sojourned
At that cool and refreshing littoral town. (2787)

890. Even as he sojourned there willingly, he hymned
And hailed the Lord-Rider of the red-eyed Bull,
Willingly abiding at the everlasting shrine
Of Tirukonamalai in Srilanka--
On all sides girt with the resounding sea--;
His thought set deeply on the roseate feet of the Lord
Of Tirukkedeecchuram of Maathottam-- the tops
Of whose mansions touch the moon--, the godly child
Who, of yore, received from the Lord
The inexhaustible *kizhi*, paid obeisance to Him
And hymned Him; it was thus he sojourned there
In the company of holy devotees. (2788)

891. Having adored the shrine, he desired to fare forth
Northward; so he moved into the shrine of the Lord
Whose beauteous hand holds the fire, and adored Him;
Blessed with His leave, he proceeded onward
Adoring the Lord, in His many shrines;
Crossing the limits of places washed by the sea-waves,
He came to the ineffably glorious Tiruvaadaanai
And adorned the Lord with his garlands of Tamil verse;
He that partook of the nectarean gnosis for the deliverance
Of the world then arrived at peerless Punavaayil where abides
For ever, Lord Siva whom he hailed and adored. (2789)

892. Having adored many a shrine in the Paandya realm
Where abides, in joy, the triple eyed Lord, and having made
The people follow everywhere the way of the Vedas
Which lucidly proclaim the rules, and having blessed
Everyone with lofty deliverance through the white and bright
Holy ash, the godly child who came to be born
At the city of Kaazhi for the weal of its dwellers,
Circled by the serviteurs of the triple eyed Lord,
And hailed by the Paandya of the lunar race, arrived
At Manamerkudi, the home-town of the minister. (2790)

893. As he willingly abode in that town, he adored
The Merciful One in His nearby shrines and returned
Companied with the holy devotees; the Paandya,
Mangkayarkkarasi and Kulacchiraiyaar, the holder
Of the sharp spear, hailed the resounding, ankleted
Feet of the godly child and carried out his hests;
The godly child hailing the hallowed feet
Of the crescent-crested Lord abode there in joy. (2791)

894. The godly child desired to return to the country
Of the swelling river Ponni; coming to know
Of the resolution of Mangkayarkkarasi, the Paandya
And his minister to accompany him, unable to part company
From his divine feet, the divine child addressed
Them thus: "If you agree to abide by my word, I bid you
Stay in your country fostering the way of Saivism." (2792)

895. He consoled them with fitting words when they sorely
Languished, unable to bear his separation;
They dared not disobey him and consented to his
Leaving for the Chola-country; they fell at his feet
To get leave for their departure, and stood adoring
Him-- the one born for the deliverance of the world--;
Their minds would not part from him;
The godly child adored the Lord who devoured
The dreadful venom of the sea, and was to proceed
Toward the Chola country. (2793)

896. He moved into the country made rich by the Ponni;
He adored at every shrine the Lord whose jewels
Are serpents, with the peerless serviteurs and was
Worshipfully received by the local devotees;
He adored the Lord of Tirukkalar girt
With impregnable fort-like walls; then he came
To Paataaleeccharam of the blue-throated Lord,
And hymned Him; he fared forth adoring the shrines
He had hailed earlier; thus the wearer
Of the triple sacred thread came to Mullivaaikkarai. (2794)

897. There ran the river, deserted as it were by men,
In fury rolling down and carrying in its current
Sandal-wood, eagle-wood and teak-wood--
The produce of mountains--, and also hill-like
Heaps of flowers buzzed by bees.
As no pole that could be used to ferry a boat
Across the river could be wielded in the raging flood,
Abandoning their boats the dwellers
Of the region(ferrymen) had gone away;
The godly child, the practitioner of the Vedas,
Standing on the river-bank, witnessed this. (2795)

898. The shrine of the Lord of gods--Kollampoothoor--,
Appeared on the other side of the river;
He beheld it and his mind already alighted there
To adore the Lord; the tethered boats stood
Abandoned by the boatmen; so the godly child caused
The servitors of the triple-eyed Lord
Embark a boat and untie the fettering rope;
With his very tongue for the ferrying pole,
Standing on the boat he hymned the divine decad
Beginning with the word: "Kottam." (2796)

899. As the grace of the Lord who devoured the venom
To save the gods, plied the boat, it moved across
And reached the other bank where the Lord
Of ruddy, golden and matted hair, of Kollampoothoor
Is enshrined; to adore Him
The partaker of nectarean gnosis and the divine
Serviteurs disembarked; then in delight great
The godly child came before the divine entrance
Of the temple where abides in joy the Lord that wears
Fresh and fragrant *konrai* flowers. (2797)

900. He adored the tall, thresholded-tower and moved in
With the devotee-throng; he circumambulated
The resplendent shrine, came before the river-crested
Lord, adored Him and humbly praised Him thus:
"O *Staánu*! By plying the boat in the river
You blessed us, O Lord of grace! O Wearer of serpents
As jewels! O triple eyed Holy One who wears
The freshly-peeled hide of the tusker!" (2798)

901. He moved out of the temple and sojourned
In that town; he then desired with all his heart
To worship the Lord of the divine decad,
The inscribed leaf of which when thrown into the fire
Before the Paandya during the great contest
With the Samanas of base faith, burned not, (but coruscated);
So taking leave of the Lord after a fervent worship,
He fared forth adoring again at the shrines
Where he had hailed the Lord earlier;
Companied with the holy devotees he reached
Nallaaru hailed in all the four directions,
And came to the temple of Naadudai Naayakar. (2799)

902. Circled by the holy servitors of lasting renown
He stepped out of his pearly palanquin,
Adored the glorious entrance-tower and moved in;
He circumambulated the ever-during shrine
Of the crescent-crested Lord in joy that welled up
In him; he moved in, folding his flower hands,
Adored the Lord of munificence, and hymned
Him in a decad beginning with the words:
"*Paataka melladi*". Thus he hailed the Lord,
As tears cascaded from his eyes. (2800)

903. He praised the Lord thus: "In the contest
With the Samanas before the Paandya, you caused
The leaf that I dropped into the fire to shine
With fresh resplendence! You are my soul's aid
And it is You who abide at Aalavaai!
O my Father-Mother!" Then he hymned a garland
Of Tamil verse and moved out of the temple;
He sojourned there with the serviteurs who were
Poised in devotion sweet; then desiring to adore
The many shrines, the Patron of Sanbai adored
The Lord of Nallaaru and was blessed with His leave. (2801)

904. He came to Tirutthelicchery of abiding renown
And adored Lord Siva and marched on;
When he came near unto Bhothi Mangkai
Of Saakyas who knew not the righteous way,
The Saivites who came to know of his arrival
Raised a polyphonic symphony like unto the oceanic roar,
With conches, *taarais* and other instruments galore.
Unique *kaalams* and *cinnams* blared, and to the world
Announced his advent thus:
"Behold him, the *Parasamaya Kolari*!" (2802)

905. The harebrained Saakyas thereupon foregathered.
When the Prince of Pukali arrived
At the outskirts of their town, by reason
Of the loud resounding caused by the serviteurs
And the soaring flourish of the divine trumpets,
Possessed by envy, they grew bewildered; then,
They made an angry report to their very learned leader
Buddha Nandi and other Buddhists. (2803)

906. Their cruel report on the one hand and the swelling flourish
Of *cinnams* that proclaimed the arrival of the godly child
On the other, simultaneously smote his ears
As though hot and sharp and smelted iron
Flowed thereinto; Buddha Nandi of flawed
And hateful heart, rose up in wrath, and circled
By the crowd of Buddhists, came before the servitors
And roared in wrath, thus: "Tis only after vanquishing me
In disputation, you can blare your triumphant instruments." (2804)

907. As thus Buddha Nandi companied with his throng,
Averted the flourish of the truly triumphant instruments
Heralding the arrival of the holy one
Of peerless wisdom, the angered devotees cast looks
Of contempt on him; convinced that if these
Be not punished, but merely endured, they would all the more
Revel in their evil, they came before the Ruby enthroned
In the palanquin inlaid with rows of pearls, duly paid
Obeisance to him and narrated the true happenings. (2805)

908. "Becoming indeed is this intervention; we will
Expose truly the pseudo-religion,
And the certitude that is said to be behind
Their faith, contrary to truth." When thus
The Prince of Pukali spake, the devotee and
Amanuensis of his divine decads, by reason
Of the mandate of the Son ruled by the Lord,
Burst out thus with the uncontainable utterance:
"May the head of Buddha Nandi roll down
Slashed by thunder winged with lightning." (2806)

909. When the command of the Lord whose banner
Sports the Bull was thus pronounced,
Like the great thunder, the peerlessly puissant
Mantric weapon--impossible to forfend--,
Which annihilates all troubles that beset the way
Of Saivism, by reason of the truth-laden
Pronouncement of the divine serviteur,
Rent asunder the head from the body of Buddha Nandi,
The hair-splitting logomachist that came thither;
Witnessing this the Buddhist crowds, struck with fear,
Ran helter-skelter and quailed. (2807)

910. The serviteurs of Siva who witnessed the plight
Of the Buddhists and also the head and the trunk
Of Buddha Nandi severed by the mantric weapon
Of words, came before the godly child-- the conferrer
Of triumph--, and humbly narrated
The happenings; thereupon he said: "The Lord
Has ruled even thus to quell the opposing obstruction;
So, may you all chant, "Hara, Hara!"
Thus bidden they chanted the Lord's name
And the chanting filled the sky. (2808)

911. The Buddhists who ran away scared, stood wondering;
Once again they gathered; bewildered, they thought thus:
"Was it an act of deception? Or was it
The result of the truth of their Saivism?"
They said: "Not by flawless mantric disputation,
But by disputation through words, you should
Argue with us to establish the Truth."
Then with Caari Buddha, valiant in the way
Of their faith to lead them, they came again
To pursue the disputation. (2809)

912. When apprised of this, the heroic Lion of Sanbai
Thought that it was but good; he moved out fast, rejoicing,
And stepped out of his white and pearly palanquin;
He ascended the *mantapam* in a choultry, and there
Sat majestically amidst the glorious Saivites;
Then he said; "Call the Buddhists." The servitors
That stood before him, when thus bidden,
Went forth to call them. (2810)

913. They that moved out, came before the Buddhist-crowd
And said: "To proclaim the truth of your faith
In the disputation, our ever-victorious and young
Elephant-calf who is the Lord of Sanbai, the master
Of the Vedas and the sovereign of threefold Tamil,
Gladly invites you; may you come in all celerity."
Thus told, with the Buddhists who knew not
The righteous way (up till then) Caari Buddha
Hastened to the choultry *mantapam*. (2811)

914. When he neared the godly child with his circling
Buddhist-adherents, the peerless devotee
(Sambandha Saranaalayar) who had the head
Of Buddha Nandi pulverised, as he obstructed
The universal sway of the divine *cinnam*, hailed the feet
Of Pukali's prince of spiralling glory and addressed
Caari Buddha thus: "May you speak of your God
And your faith." Thus told, he began
His argumentation. (2812)

915. In Buddhism which posits the principle of *Kshana-banga*,
He gets born and dies, in all the *karpas* (for the deliverance
Of mankind), eventually transcends the cycle of transmigration
And remains poised in the beatitude of release.
Practising *daana*, *tapas* and *yoga* he comes by
Inseparable and everlasting wisdom, and attains
The flawless and blissful *Gandha-Moksha*;
For the deliverance of innumerable men and women,
From the cycle of birth and death, he, of yore, preached
The Dharma; it is indeed he whom we adore as the deity. (2813)

916. When Caari Buddha thus spoke, the devotee
Of great *tapas* and lofty magnificence, said:
"Well, what may the nature of the Moksha be that your God
Is said to have attained?" Then Caari Buddha
Well-versed in the *Pitakas* said: "The annihilation
Of the five *gandhas-- rupa, vetana,*
Samagngnaa, samkaara and *gnaana*--, is Moksha. (2814)

917. Listening to his words, the devotee iterated his words
And said: "Deeming him to be present in the consecrated
Vihara where his great idol is installed,
Ritual worship and festivals are held for his acceptance;
If your God that bore all the five *gandhas*
Had them clean annihilated, who is it
That receives and accepts these? pray, tell me."
Thus questiond he began to answer as follows: (2815)

918. "With the annihilation of the *pancha-gandha* body
Bred by twofold deed, our god is poised in Moksha;
(So, temple, form, festival and pooja are proper)"
He said; then the devotee said: "Rid of the perceiving
Faculties like the eye and other organs
Your god stands bereft of perception."
Caari Buddha thereupon said: "Even as one that
Scandalises and kicks a slumberer who sleeps
Bereft of sin, is visited with the consequences
Of the sins one commits, they that hail our god
Who is bereft of sense perception and who is poised
In Moksha, will be rewarded." (2816)

919. The devotee that listened to his words then, said:
"Your god who is supposed to be the recipient
Of adoration will be indifferent to likes and dislikes
(As he is without the faculty to con them;) so
He canst not accept your adoration."
Then Caari Buddha subjoined: "Even as the sin of murder
Will attach to him that in wrath kills a slumberer
That sleeps dead to likes and dislikes,
Our worship too will be linked to our god." (2817)

920. The devotee met his argument thus: "As you refer
To a slumberer who sleeps bereft of the sense
Of likes and dislikes, you imply that your god too
Like him, has perceptive instruments and (embodied) life;
If it were so, he is not bereft of *pancha-gandha*
And is consequentially not poised in everlasting Moksha;
If perception by *pancha-gandha* is lost, his Moksha
Confers on him no bliss at all." (2818)

921. Stymied by the words of the devotee, Caari Buddha
Stood stricken with sorrow as his dictum
To the effect that his god was poised in Moksha
Became falsified; the devotee of the godly child
Who was like unto the nectar churned out of the sea
Of wisdom, addressing him, said: "You said
Your god attained Moksha with the perishing
Of *gandhas*; this is false; you said that before
Attaining Moksha he came by an omniscience
And preached the Dharma; how could he have simultaneously
Comprehended all things? If you can rightly counter this,
Our objection, we are willing to accept it." (2819)

922. "Knowledge is of two types, general and special;
Knowing all to be trees in a wood is of the former category;
Identification of each and every tree comes
From special knowledge; this is so in respect of all things;
All the felled trees may be set fire to in a heap;
Or, each felled tree can be set fire to individually;
In any event fierce fire burns them all; even so
Our ancient one could teach (us) wisdom collectively
Or individually." Thus he spoke. (2820)

923. To Caari Buddha that argued thus, the devotee
Replied even thus: "You likened the act of fire
To that of consciousness; know that whereas consciousness
Is without form, fire has a form; if your god
Can know not only time present but time past and future too,
And that too simultaneously, know that the fire raised
In time present (cited by you as an exemplum),
Can neither burn in time past nor future. (2821)

924. "So the omniscience of your god is hollow
Like his Moksha; the works in this connection too are
Like that." Thus he replied in the way acceptable to him.
As he had nothing further to argue, he failed
In the disputation; having vanquished him, the devotee
Fell at the flower-feet of the Prince of Pukali;
The Buddhists too having lost faith
In their faith. fell at his feet. (2822)

925. Thus the devotee competently explicated
That the truths of the Buddhists solely grounded
On Buddhi, are not true; addressing the dull ones
The godly child, the expounder of the deathless
And glorious Vedas, Aagamas and the innumerable
Scriptures that stem therefrom, said: "Barring
Saivism there is nought else." The Buddhists
That became clarified in their mind-heart
Neared the sacred Brahmin-child of Sanbai
And adored his roseate feet. (2823)

926. As the benign look of the Prince of Kaazhi
Rained grace on them, cured clean of nescience
They fell down prostrate before him and rose up
As Saivites; celestial flowers rained everywhere;
He graced them with the knowledge that the immobile
And the mobile are both Saivam.
Then the Prince of Sanbai desiring to adore at
The shrines of Siva, fared forth and came
To the outskirts of Tirukkadavoor. (2824)

927. Well-received by the serviteurs of the town
The godly child went into the town; he hailed
The Lord's feet decked with resounding anklets,
The Lord who kicked Death that came to claim
The lives of men, to death; as he sojourned there
One day he asked the servitors thus: "In what town
Does Vaakisar-- the great saint--, abide at present?" (2825)

928. The devotees adored his feet, stood up
And told him that Arasu ruled by the Lord, abode
At Tiruppoonthurutthi girt with the river Cauvery
Of swelling water; they also told him
Of his adoration, service and devotion to the Lord
And of his spiritually resplendent sojourn there. (2826)

929. When he heard the serviteurs speak thus,
A peerlessly great desire to behold Arasu
Owned by the Lord, welled up in him; he adored
The ankleted feet of the blue-throated Lord
And was blessed with His gracious leave;
Then the ineffably glorious and divine child
Of Pukali marched onward. (2827)

930. He travelled on the southern bank of the Cauvery
Of immense flood, abutting spacious and great
Gardens where burgeoned flowers of fragrance;
On his way he adored gladly at the shrines
Where the brow-eyed Lord abides in joy;
The Prince of Sanbai moved onward with them,
The loving serviteurs, to meet Tirunaavukkarasar. (2828)

931. Vaakisar heard of the great tidings that he,
The crest-jewel of the Brahmins, was nearing
Poonthurutthi; he thought thus: "It is indeed
The fruit of the *tapas* wrought by us in our
Previous births that enable us now to receive
And adore him that truly owns us." Forthwith
His countenance bloomed in joy; so too his heart. (2829)

932. Fired by a great desire he resolved thus: "Before him
Will I go and pay obeisance." Then adoring the hallowed feet
Of the river-crested Lord, he moved out of the town
And came towards him-- the Annihilator of alien faiths--,
And the ripe devotees of great *tapas*. (2830)

933. When they heard the clarion call of the divine *cinnams*,
From all the four directions, in great love,
Devotees came and thronged round the godly child;
Without being seen by him, Arasu fell on the ground
And adored him; his heart melted and his mind, in love,
Soared aloft; it was thus he melted into the devotee-throng. (2831)

934. With the palanquin-bearers, Vaakeesar bore
The beauteous and pearly litter of the Prince
Of munificent Pukali and moved on in great delight;
Then, something (strange and) different occurred
In Tirugnaanasambandhar's *buddhi*; so he spake thus: (2832)

935. "Where indeed is Appar now?" When he spake thus,
The ineffably glorious Tirunaavukkarasar said:
"As I had wrought incomparable *tapas*, I am now
Blessed with the beatitude of bearing
Your feet; behold, I stand redeemed." (2833)

936. Hearing the words of Appar, stricken with fear,
Down he descended, saying: "Is this the way that you
Should grace me?" The godly child adored him.
Then he whose tongue for ever articulates pious words
Said: "What else will become the glory
Of Tirugnaanasambandhar?" This said, Appar adored the child. (2834)

937. Beholding this, the serviteurs that stood thronging thick,
Fell prostrate on the ground and rose up;
They folded their hands above their heads, and felt
Blessed and filled with delight; with one voice
They said: "Blessed to adore these two, we stand
Delivered from the sunken state of our embodiment."
They raised an uproar which tore the welkin. (2835)

938. Tirugnaanasambandhar in spiralling love embraced
Tirunaavukkarasar who adored the fragrant
Flower-feet of the godly child, and walked with him;
It was thus the godly child reached Tiru-p-poonthurutthi
Where abides in joy the Lord in whose crest courses
The billowy Ganga. (2836)

939. The godly child who moved on, in the company
Of holy devotees, first adored the tower of the temple
Where is enshrined the Lord whose mount is the Bull;
He moved into the temple with the serviteurs who were
For ever free from troubles, adoring the Lord;
He circumambulated the shrine in bone-melting love,
Came before the presence of the Lord, hailed Him,
Paid obeisance to Him and adored Him. (2837)

940. Having humbly hailed Lord Poyyili, he moved out;
Surrounded by the flawless and glorious devotees
Of the Lord of ruddy matted hair, at the entrance
Of the temple, the two that came to be born
For the redemption of the world (came out
Of the temple) and gladly abode in that town. (2838)

941. The unique Sovereign of Speech enquired the Prince
Of munificent Pukali of his visit to and return
From the Paandya country; the godly child
Who is the Lord of Tamil poesy and whose holy lips
Contain the ineffable Vedas of wisdom,
Narrated to him all the happenings. (2839)

942. He that, of yore, reached ashore with a stone for his float,
Adoring the feet of the martial Bull of the Kauniyas
Of Kaazhi, said: "For the great crop of blessed servitorship
To floruish loftily, you indeed are its circling
And protective fence." This said, he again adored him. (2840)

943. The godly child too adored him; he then narrated to him
Of the true and great loftiness of the Paandya Queen
Whose fame was immense like a flood, and the servitorship
Of Kulacchiraiyaar, and abode there in delight great. (2841)

944. Of his gift of everlasting life and the holy ash to the Paandya,
Of his loving kindness to her-- a swan on red lotus--, and the minister,
And of his establishment of the pure and perfect and Vedic way
Ever-glorious Vaakeesar heard; his mind revelled in joy. (2842)

945. The great Sovereign of Speech told the wearer
Of the sacred thread of his pilgrimage to Tondai- Nadu,
His visit to Ekaamparam in ever-glorious Kaanchi
Where abides the Opulent One and of his adoration
Of His ankleted feet; when the godly child heard of these,
He desired to proceed thither to adore the Lord. (2843)

946. The godly child adored the Lord and abode in joy
At the sacred *matam* of Arasu; one day as thus
He sojourned there hailing the crescent-crested Lord
With his heart inseparable from His feet... (2844)

947. Vaakisar, the great saint, felt greatly impelled
By a desire to adore the ankleted feet of the Lord
Whose waist-cord is a snake and who abides in joy
In everlasting Tiruvaalavaai; the godly child was possessed
By a great longing to proceed to Pukali. (2845)

948. He moved into the shrine of the Holy One
Of Poonthurutthi, adored Him, took leave of Him and moved
Out of temple; then with the loving consent
Of Tirunaavukkarasar, the glorious and godly child
Fared forth with innumerable devotees. (2846)

949. He crossed the river Ponni and (first) came to ever-during
Tiruneitthaanam and (then) to Tiruvaiyaru,
Both situate on its northern bank and there adored
The Lord; he adorned Him with hymnal garlands
Of Tamil verse and celebrated His glory;
Then he came to Tiruppazhanam of the Lord-Dancer. (2847)

950. He adored the Lord whose mount is the red-eyed Bull
At Tiruppazhanam and in soaring love adored at
All other shrines also where he had hailed the Lord earlier;
He sojourned there and then he that was graced
To partake of the breast-milk of the daughter
Of Himavant the unique, eventually reached
The outskirts of the city of Sanbai. (2848)

951. Hearing of the coming of the godly child who
Did away with the evil of Jainism in the Paandya realm
And caused its citizens to wear the holy ash,
The Brahmins well-versed in the great Vedas, who were aching
For a long time to adore him, rose up in great ardour
And came forward to receive him, chanting the Vedas. (2849)

952. When thus the Brahmins came to receive him, the Prince
Of Pukali descended from his palanquin of pearls serene,
And walked towards them; as the temple of the Lord
Of the divine Ark, appeared before him, folding his hands
Which were like fresh, blooming flpwers, and adoring the Lord
He came to the beauteous tower of the shrine that, of yore.
Floated above the great Deluge at the end of the worlds. (2850)

953. He prostrated on the ground with the eight parts of his body
Touching the earth; then he moved in; with his hands
Folded in adoration above his head and in spiralling
Devotion he circumambulated the shrine; he bowed
Before the divine presence and hailed it; he adored
And hailed it; he adored the long and vast and sacred Ark
By the grace of the Lord and ascended the hill;
Thither he adored the flower-feet
Of the Lord concorporate with His Consort. (2851)

954. The hair on his thrilled body stood erect;
His eyes-- blessed with darshan--, were delighted;
Bliss flooded in his sacred bosom and overflowed;
He thus hailed and adored the Lord; then he hymned
Joyously the decad of Tiruviyamakam beginning
With the words: "*Utrumai Servathu*," and sang His praise thus:
"In the assembly of the Paandya, He graced me with victory;
He caused the palm-leaf to swim against the current;
Gracious indeed are the acts of the Lord-God." (2852)

955. At its close he sealed the divine decad with his blessing;
He hailed the eternal Lord of the Ark enshrined
With His Consort of beautiful, *Kacchu*-covered breasts;
He folded his hands in adoration and moved out, blessed
With divine grace in full and sweet measure;
Having adored the divine shrine wrought with beauty,
He came to the entrance-tower and adored it. (2853)

956. Thither came his Father and adored and joined him;
The godly chid, verily the Lion of Sanbai
Adoring the divine entrance girt with the hoary walls
Moved out into the street where, on either side,
Women with blooming flowers on their hair, hailed him
In loving devotion, with auspicious words; he graced them
That greeted him in love, and came
Before the threshold of his holy house. (2854)

957. Tirugnaanasambandhar who thus came to Pukali
Girt with gardens of melliferous flowers,
Gave gracious leave to Tiruneelakanta, the great Paanar,
And his wife, to depart for their abode; as he moved
Into his house, rows of women whose hair was
Dark like the black sand, stepped forward to receive him
Holding in their hands lighted lamps. (2855)

958. His mother that hailed from the clan of great and rare
Brahmins, came before him and adored his feet;
He thereupon set his mind on the feet of the Mother
Enshrined in the great and vast and holy Ark,
And adored Her; in abiding joy he abode there
And hailed the feet of the Lord, hymning Him
In many a divine decad of sweet and swelling melody. (2856)

959. He duly hailed the Lord that holds in His throat
The great blue venom, during all the hours of worship;
He abode there many days in the company
Of holy devotees; then, there arose in his heart
A divine desire to adore the beauteous form of Ekampar
Who grew lithe when His Consort embraced Him close. (2857)

960. He graciously spake to his devotees thus:
"We will proceed to Tondai-Nadu and adore the Lord
In all His shrines where He abides in joy."
He was blessed with the leave of Tonipuram's Lord--
Unknowable even to gods--, at the propitious hour;
As he, circled by the devotees was about to fare forth
He spake thus to his father who rose up to accompany him: (2858)

961. "O father, do not accompany us; be pleased to abide
Here to foster the sacrificial fire and hail the Lord
Whose matted hair is coral-hued." He then gave
Leave to the great and true devotees who desired
To abide there, to so abide, and proceeded
Onward, adoring the peerless Lord in His shrines
On his way, in melting love. (2859)

962. He adored and hailed the Divine Dance at the hoary city
Of Tillai of immense wealth; he hymned
The Lord's shrine at Tirutthinainakar where he was
Received by innumerable devotees; he reached
Tirumaanikuzhi in the company of the holy serviteurs
Of enduring renown, and hailed the Lord there;
Then he came to Tiruppaathirippuliyoor of the Lord
Whose matted hair is long and dense. (2860)

963. He adored the feet of the Lord Protector of the great
Kanni-Maavanam and hymned a decad in which he unfolded
How the Lord was pleased to grace (Mangana) muni
Cursed to become a hare with bent feet;
He came to Tiruvadukoor girt with long
Stretches of gardens, and there adored the Lord;
Then he came to Tiruvakkarai of the Lord of plaited hair. (2861)

964. He adored the Lord of Tiruvakkarai and sojourned there;
Thence he came to Irumpaimaakaalam where abides
The Lord whose hue is like the ruddy sky, adored the Lord
And anon returned; then cheerfully received by great throngs
Of devotees at the outskirts, he came toward the Lord's shrine
Of Atikai Veerattam of glorious and manifold wealth,
Adoring Him as he moved on. (2862)

965. To him who was hastening to reach Veerattam
Where is enshrined the Primal Lord, the Lord revealed
His sacred dance attended by the singing Bhoothas;
The Brahmin-child well versed in the Vedas bowed
In obeisance; in truthful consciousness and melting love
He hymned a flawless and musical decad beginning
With the words: "Kuntai-k-kurall Bhootham." (2863)

966. He sang and hailed the Lord in psalms of music;
He adored Him; companied with the devotees there
He sojourned; then taking leave of Him after adoring
The pure One, the holy Brahmin-child that hailed
From Sirapuram arrived at Tiruvaamaatthoor
Where the merciful One whose crest holds the serpent
And the flood, willingly abides. (2864)

967. Reaching the shrine in love and joy, he hailed the feet
Of the Lord of Tiruvaamaatthoor that wears
The beauteous and golden blooms of *konrai*
And *vanni;* he hymned the truthful and tuneful decad
Beginning with the words: "*Kunra vaar silai,*"
And adored Him, poised in sweet devotion;
Then he came to the city of Tirukkovaloor. (2865)

968. Bowing at the resounding, ankleted feet of the Lord
Of Koval Veerattam, he proceeded to Araianinalloor
Whose Lord joyously gets Himself bathed in *pancha-kavya*;
He that hails the Lord in chaste Tamil, then in grace,
Made manifest the loving loftiness of the servitors
That magnify and hail the glory of the Lord. (2866)

969. Having hymned his eternally glorious decad
On the Lord, the godly child circumambulated the hill
Of Tiruvaraianinalloor where the Lord who is concorporate
With his Consort of beauteous, *kacchu*-covered breasts, abides;
Thence when the serviteurs pointed out to him
Tiruvannaamalai girt with gardens over which clouds
Sail, and which is daily adored by the great devotees
Of this earth and the Devas too, he beheld it. (2867)

970. From there, to him Tiruvannaamalai looked like
The very form of the God of gods; with his eyes
He drank in the beatific form and with his hands
He adored it; impelled by a great and melting love
Hy hymned the decad which began thus:
"*Unnaamulai Umaiyaall*" Then with the devotees
He arrived at Tiruvannaamalai whose Lord
Wears on His crest the lucid flood. (2868)

971. As he neared the city he prostrated on the ground
And adored the Lord, rose up in soaring joy, crowned
With the lotus-feet of the Lord who for ever abides
Willingly in that hill; he stood thrilled in every pore
Of his body; from his eyes cascaded tears of joy. (2869)

972. As he hailed the ankleted feet of the Primal Lord
And joyously sojourned there, he hailed the Lord
Of Bhoothas with a divine decad beginning with the words:
"Poovaar malar." In joy he continued his sojourn
In that holy hill; then he desired to worship the Lord--
The Singer of Vedic hymns--, in His other shrines. (2870)

973. By the grace of the Lord who shares His Consort
In His frame, he hailed the Lord, and was blessed
With His leave to depart; he proceeded northward,
And on his way adored at the many shrines of the Lord
Whose mount is the red-eyed Bull; the lord of Pukali
Crossed beautiful hills and forests and arrived
At the cresent-crested Lords's Tiruvotthoor in Tondai-Nadu. (2871)

974. At Tiruvotthoor the Lord, of yore, instructed
The Devas and munis in the Vedas:
When the Adept of Tamil from flawless Sanbai
Neared the town the serviteurs in great delight
Decked the town with plantains and *toranas*;
They set rows of blazing lamps everywhere;
They kept pots filled with holy and fragrant water;
Scattering flowers and puffed rice and gold-dust
They went forth to greet and hail him. (2872)

975. The Prince of Sanbai stepped out of his litter
Of serene pearls; circled by the devoted servitors
He circumambulated the beauteous and immense walls
Which girding the Lord's temple tower soared
Into the sky; impelled by a pious desire, he fell
Down prostrate on the ground, rose up and then
Moved into the shrine. (2873)

976. He came before the divine presence of the Lord---
The Wearer of the tusker's hide, the Consort
Of Uma and the import of the Vedas--, and adored Him,
As it was given to him to adore the feet of the Lord
Inaccessible to Vishnu and Brahma; his eyes rained
Tears of joy and his hands folded in adoration. (2874)

977. He adored the Lord, fell prostrate before Him
And rose up hailing Him; he hymned Him in garlands
Of verse, and blessed with the grace of Him who is
Omneity, moved out; he sojourned in that town
Adoring the First One during all the hours
Of worship; (while so) a servitor came before him
And weeping, told him of an encounter with the Samanas. (2875)

978. "All the palmyra trees reared by me--a servitor
Of the Lord who sports the fire on His hand--,
Grow tall piercing the clouds; however all of them
Are of the male specie and yield no fruit at all;
Beholding this the Samanas pejoratively question me
Thus: "Is there a way at all for your trees
To yield fruit?" They jeer at me and put me to shame;
I pray that you be pleased to put an end
To their mockery and derision." Thus he spake. (2876)

979. Conning the true nature of his servitorship, the godly child
Took pity on him; he moved in all celerity
To the Lord's temple impelled by a great desire
And fell at the feet of the Lord who wears
In His crest the snake and the moon which abide there
In amity; he invoked the Lord's mercy and hymned
Gracefully and tunefully a divine decad. (2877)

980. The lofty and sublime stanza that concluded
The decad, contained these truthful words:
"By the grace of the Lord, the male palmyra trees
Will yield bunches of tender-fruit."
So the male trees that stood thick turned into
Female palmyras and stood laden with bunches
Of tender fruit; beholders stood struck with wonder. (2878)

981. With that last stanza of benediction he concluded
The decad; thus he straightway fulfilled the wish
Of the devotee who, by the grace of God, witnessed
The metamorphosis of the male palmyras into fruit-bearing
Female trees; the godly child abode in joy
In that town, adored by that rejoicing devotee. (2879)

982. Witnessing the marvellous act of the godly child who
Did away with the evil of Jainism in the Paandya realm,
The Samanas, struck with wonder, quit that town;
Some of them that held in their hands the water-jars,
Saying: "Of what avail are these?" smote them to pieces.
They affirmed: "The supreme Lord is He whose body
Is of the golden hue, whose hair is matted and whose
Banner sports the Bull." Thus they hailed Lord Siva. (2880)

983. As the palmyra trees came to be re-born
By the benedictory words of the godly child,
Rid of their fettering *paasa* and consequentially
Of all future embodiment, they at the end
Of their ordained life as palmyras attained
To the beatitude of Sivam; if this be so, can
The true state of the grace of the *munificent*
And divine child be contained within bounds? (2881)

984. Adoring there the Lord of the celestials,
And blessed with His leave, he moved out;
On his way he adored the Lord endowed
With the dancing serpent and the swelling Ganga
In His crest, in His many shrines; he came
To Maakaral girt with fields and there adored
The Lord who is concorporate with His Consort,
And who willingly abides there; then he came
Near unto Kurangkanilmuttam girt with waters
Full of fragrant flowers. (2882)

985. Having reached Kurangkanilmuttam of the Primal Lord
He hailed and adored the Lord there; then hailed
And encircled by servitors poised in piety
The Kauniya par excellence that hailed
From peerless Sanbai for the flourishing of the Vedas
And the way of Saivism, reached the outskirts of Kaanchi
Girt with fort-like walls, where abides everlastingly
The Lord who shares in His form His Consort. (2883)

986. The dwellers of the greatly renowned Kaanchi
And servitors poised in truth, by reason
Of the advent of the Prince of Sanbai near unto Kaanchi
Grew glad; in joy they decked the streets of the city
With a forest of areca bunches, plantain trees
And beauteous *toranas*. (2884)

987. In the streets where streamers wafted in rows
Beside the pials, in the pandals decorated
With fragrant flower-garlands, men and women
Gathered, holding pots filled with fragrant water
And flawless lamps of gold burning bright; devotees who
By their piety brighten the earth, also thronged there. (2885)

988. Garlanded women danced; loving servitors sang;
With these sounds, the music of chanted Vedas mingled
And rose up; in delightful uproar and in great love
The dwellers of Kaanchi fared forth and came
Beyond the hoary fort-like walls and adored the servitor- throng. (2886)

989. When the devotees came before the Prince of Sanbai,
He descended from his palanquin and paid obeisance to them,
Poised in servitorship; witnessing this, the devotees
That cause the increase of devotion, hailed him
With the words "Hara, Hara!" This divine sound pervaded
The world; they also fell prostrate before him, rose up
And raised a joyous uproar that smote the sky. (2887)

990. The Prince of ever-glorious Sanbai moved into the tall
And sky-high walled entrance of the city
With the devotees who blazed with the beauty
Of the holy ash; they were filled with devotion;
The rows of devotees that had gathered there in love,
To have his darshan, folded their hands
Above their heads in adoration. (2888)

991. From the spacious streets uprose the joyous din
Of the thronging devotees; carp-eyed women
And men of devotion rained on either side
Of the streets, flowers mixed with gold dust,
And hailed him with apt auspicious words. (2889)

992. Thus, to the rejoicing of all, the godly child moved on, bowing
At all the shrines of the Lord whose crown is wrought
Of matted and plaited hair; eventually he came before
The royal temple of Him who was pleased with the aeviternal pooja
Of the divine Daughter of the Monarch of mountains. (2890)

993. Beholding the temple-entrance of Lord Kampa Vaanar,
He folded his hands above his head in adoration;
He bowed before the temple-tower that rose up into the sky;
He moved in and circumambulated the beauteous court
With the devotees; then the godly child that came to be born
For the deliverance of the world, prayed fervently to the Lord. (2891)

994. The Prince of Kauniyas came before Lord Kampar
Whose divine body grew lithe when the liana-like
Daughter of the Monarch of mountains embraced
Him close; when he adored Him, tears cascaded
From his eyes and the hair on his thrilled body
Stood erect; impelled by a great love that welled up
In his mind, he fell prostrate before the Lord. (2892)

995. He prostrated before Him, again and again, and rose up;
His lotus-hands folded in worship; his visage
Burgeoned bright; with his lustrous lips, for the redemption
Of the world, he sang the decad that oped with the word:
"*Maraiyaan*;" in melting love that would even melt his bones
He tunefully sang the decad set to *Aadi thaalam*. (2893)

996. He sang; he bowed before Him; he danced in love
The dance of bliss; his mind melted; he folded his hands
Above his head; thus, even thus was he,
The divine child of the Lord who is unknown to the Two
That quested after Him as a boar and as a swan. (2894)

997. His lips rained sevenfold music; by reason of the love
Bred in his mind, his eyes rained tears profusely;
The godly child of great Pukali--tossed about
By the flood of inly melting love
And imbibed with consciousness trye--,
Hailed Him that grew lithe when Uma embraced Him,
And came out. (2895)

998. Coming out of the shrine he came to the *matam*
Arranged for his stay, in the holy company
Of devotees; the godly child who was the recipient
Of gnosis--rare to come by--, dispensed it
To the world for its deliverance; adoring the Lord
With a love that knows no forgetfulness, he gladly
Abode at the *matam*; then he came to Kamakkottam
Of immense spiritual wealth, and adored it
Where abides Uma fostering all dharma. (2896)

999. At the feet of the resplendent Lord enshrined
In Tiruvekampam, he adored without fail during all
The hours of pooja, in melting love; he adorned
The Lord with garlands of beauteous *Tiruviyamakam*,
Ever-glorious *Tiruvirukku-k-kural* and other
Divine decads of ever-crescent music. (2897)

1000. He came to the shrine of Kacchi-Neri-k-Kaaraikkaadu
Dight with ever-during gardens and hymned the twin
Flower-feet of the Lord who wears the wreath
Of a crescent on His crest; he hailed the Lord
At Kacchi Anekatangkaavatham where the Lord-Dancer
Abides in love; he passed his days hailing and adoring
The many divine shrines that were nearyby. (2898)

1001. Companied joyously with the devotees, he went
Beyond Kaanchi hailed by men in all eight
Directions, and adored the Lord whose throat
Was tinged black when he devoured, of yore,
The venom, at Metrali and other shrines
And returned to Kaanchi which he adored
In spiralling love, abiding there in joy. (2899)

1002. He that thus abode adoring the Merciful One
In joy, took His leave, travelled
On the southern bank of the ineffably glorious
River Paali, and adored the blue-throated Lord
At Tirumaalperu in great delight; he adorned
The Lord that destroyed the triple hostile cities
With garlands of Tamil verse. (2900)

1003. Blessed with the gracious leave of the Lord
Of Tirumaalperu, he came to Tiruvallam
And there adored the Lord who could not be seen
By the dark-hued Vishnu that quested after Him
In the form of a boar; the Lord blessed him
As the ever-young Bull to bear Him.
He adorned his Lord with an immense garland of verse. (2901)

1004. He hailed the feet of the Lord unknowable
To Vishnu, in His many shrines in that region
And marched on; he worshipped at the Lord's shrines
North of the swelling river Paali, and arrived
At Ilampaiyankottoor, adorned the Lord there,
And hymned Him, the Rider of the Bull, in divine decads. (2902)

1005. Companied with divine devotees he came to Tiruvirkolam
And adorned the Lord; he hailed Him
In a verse-garland of incarnate truth, celebrating
His victory-- the burning of the triple hostile cities;
Then the master of blessed Pukali came to Takkolam
And adored the Lord that abides in joy at Tiruvooral. (2903)

1006. He adored and hailed the Lord again and again;
With flawless and splendorous and melodious
Verse-garlands of Tamil he adorned the Lord who,
Gratified with the worship of the flawless tapaswi
Samvantana, the younger brother of the celestial guru,
Abode there; then blessed with the leave of the Creator of all
The Adept of Tamil marched on. (2904)

1007. In abiding love he hailed the many shrines
Of the Lord who wields the mountain as His great bow;
Then companied with the glorious and divine
Devotees, the Patron of Poontharaai--rich in beauteous
And golden mansions--, neared Pazhayanoor Tiruvaalangkaadu. (2905)

1008. "In her life on earth, witnessed straight by all the men
Of the world and praised by the dwellers
Of the seven worlds, the Mother of Kaaraikkaal
That rules us, measured her way with her head
To this Tiruvaalangkaadu." Thus thinking,
And afraid to tread and enter His Lord's hoary town,
The Crest-jewel of the dwellers of Sanbai
Proceeded to a bountiful place near that town
Where abide holy ones who swerve not from the righteous way
And there spent the night in slumber. (2906)

1009. At midnight the Lord of Aalavanam appeared in his dream
And said: "Did you forget to hail us in hymns?"
Then the Prince of Pukali who was born to dispel
The darkness of the world, adored even in that state
And woke up at midnight and again hailed the mercy
Of the Lord who devoured the venom of the sea, and hymned
A decad in love that melted his very frame. (2907)

1010. In the decad beginning with the words: "*Tunja Varuvaarum*"
Which he sang tunefully in keeping with the chanting
Of the resounding Veda, he celebrated the history
Of the flawless and just way by which the Velaalas
Of Pazhayanoor stood by their plighted word;
In the concluding stanza, he sang: "This indeed is
The grace of the Lord who peeled off the hide of the dark
Tusker." He hailed His glory; thus the godly child
Born for the deliverance of the world, sang in fitting melody
His decad in the hoary, musical mode of *panjuram*. (2908)

1011. Thus he adored the Lord in an ever-during decad;
When the servitors came unto him when the long night
Ended and the day broke, he narrated to them
How the Lord of Tiruvaalangkaadu blessed him
At midnight; he once again gladly sang the decad
And hailed the Lord; he adored that holy town where
Abide the glorious ones, and came toward Tiruppaasoor. (2909)

1012. Received by the dwellers of that bountiful town, he entered
Tiruppaasoor; he joyously circumambulated the shrine
Of the Holy One whose left half is the daughter of the Monarch
Of mountains-- the Holy one that there abides
In a bamboo--; he bowed and prostrated before Him
And rose up; the hair on his thrilled body stood
Erect; he hymned Him whose form is grace and mercy
In a musical decad which oped thus: "*Cintai itaiyaar.*" (2910)

1013. Having melodised an ever-during decad and thus hailed
The Lord, he adored Him and sojourned there; he worshipped
At the nearby shrines beginning with Venpaakkam whose Lord
Wears the *pigngnakam*; his thought then hovered
On the hunter, the first among devotees-- Kannappa Naayanaar--,
Who with his mouthful of water performed the abultions
Of the Lord, impelled by his ever-growing devotion.
So, in great love he proceeded towards the lustrous hill
Of Kaalatthi, to hail it. (2911)

1014. In great love and companied with the devotees, he crossed
The country enriched by the soft flow of the river Paali;
He reached the hardy and dense tracks of hills
And jungles, and came to cloud-capped Tirukkaarikarai
Where abides the triple-eyed Lord of gods of lustrous frame,
Holding a trident and a skull in his hands;
The Prince of Sanbai then moved into the shrine,
Hailed and adored the Lord and gladly sojourned
In that town with the serviteurs of the Holy Ash. (2912)

10.5. Having hailed the Lord's Tirukkaarikarai he marched
Onward; from the sides of the innumerable mountains
Many rows of waterfalls flowed down rolling into their spray
Gems and gold; these lofty mountains looked as if
They would, endowed with wings, fly aloft to battle
Against Indra-- the celestial king of heroic
And resounding anklet--, who, of yore,
Sheared their wings with his thunderbolt.
The godly child passed through such mountainous tracks. (2913)

1016. The throngs of tapaswi-serviteurs marched onward;
The beauteous *cinnams* inlaid with pearls raised
Innumerable ripples of sound; when thus the lord
Of Sanbai who was like unto a sea of holy ash,
Marched on, the flawless and divine *cinnams* blared
Again and again in ever-increasing sound, announcing
Thus: "Behold the coming of Tirugnaanasambandhan!"
When their ears were filled with this sound, the beasts
(Rid of their evil nature) gathered near them
With their thoughts solely bent on well-being. (2914)

1017. The Prince of Sanbai crossed many a forest---
Where Kannappar by whose birth the clan
Of hunters came to be hailed the world over,
Trod on neat's leather and hunted of yore,
In long stretches of jungles the trees of which
Hid the heavens with their tops--,
Thick underwoods and numberless shrines
Frequented by the Devas for their adoration,
And reached the divine hill of Tirukkaalatthi. (2915)

1018. The divine devotees of Tirukkaalatthi whose Lord
Wields as bow the ruddy and golden mountain,
Thronged there as the divine child that had partaken
Of the nectarean gnosis-- the breast milk
Of the liana-like Daughter of Himavant--,
Arrived thither; so too the saints of dense matted hair,
Kaapalikas, Saivites of different schools,
Foresters, lofty and sublime tapaswis and dwellers
Of that region arrived and gathered there
Gladly to receive the godly child. (2916)

1019. The splendour of the holy ash pervading all
The directions, when they moved onward, convinced them
That Siva-loka had come to be established on earth.
The Master of the Vedas stepped out of his lustrous
Litter wrought of pearls, and paid obeisance to them;
Thereupon the great and unswerving servitor-throngs
Hailed and adored him and chanted: "Hara, Hara!"
This sound filled the sky; then the Adept of Tamil
Of ubiquitous renown asked them: "Which indeed is
The hallowed hill of Tirukkaalatthi in this range of hills?" (2917)

1020. Then the great tapaswis that came to greet him,
Bowed before him and spake humbly thus:
"O Life of the Vedas! O Crest-jewel of Saivism!
The hill before you is the holy hill where
Kaalan the serpent and an elephant
In hostile rivalry adored of yore, the Lord
That abides here in His majesty; this indeed
Is the hill of Kaalatthi of endless renown!"
Thus told, he fell prostrate on the ground,
Rose up and folded his hands in adoration;
As great delight welled up in him, singing
The decad which begins with the words:
"*Vaanavarkal taanavarkal*" patterned
In *Tiruviraakam*, he proceeded onward. (2918)

1021. In the sweet decad of perfect mode and melody
That he sang, he celebrated the divine servitorship
Of Tirukkannappar; circled by the hailing throng
Of great tapaswi-devotees, he came to the bank
Of the river Ponmukhali and adored it; then on all sides
Surrounded by the rare tapaswis, the child ruled
By the Lord, came to the foot of the hill where is
Enshrined the Lord-- the spiritual panacea--, unknown
To Vishnu and Brahma, and prostrated on the ground. (2919)

1022. He rose up and ascended the great mountain-steps
Adoring the holy hill; he felt blessed; before
The entrance decked with bells where Devas thronged,
He paid obeisance; he moved in, circumambulated
The shrine, came before the presence of the Lord,
Folded his hands above his head, fell prostrate
On the floor and rose up; he beheld (the idol of)
Kannappar-- the lord of hunters, the incarnation
Of Truth--, there standing as an exemplum
Of the beatitude gained by the adoration
Of the Lord, and fell at his feet. (2920)

1023. As he beheld simultaneously in one and the same place
In his mind-heart the clear form of true Love
And the Holy Lord of ruddy matted hair where
Courses the Ganga--the Lord with an eye of fire
In His forehead--, enshrined in that love,
His loving devotion which grew more and more
Began to pervade quick like a flood that flows
Amain downward; the partaker of nectarean gnosis
That was fed to him from a cup of ruddy gold
By the liana-like Daughter of Himavant--the King
Of auric mountain--again and yet again
Fell prostrate on the floor in ecstatic adoration. (2921)

1024. From his lotus-eyes cascaded tears; he stood there
And sang a divine decad that for ever fosters
The Lord's glory; the great love and joy that abode
In him, as it were, tethered him there; so he stood
There poised in the beatitude of adoration
For a long time; then he moved out to the foot
Of the hill of Kaalatthi where abides the Lord
Unknowable to Vishnu and Brahma, and adored Him;
Then he proceeded to the holy *matam* which the servitors
Pointed out to him and there the Prince of Pukali stayed, in joy. (2922)

1025. The Prince and Patron of Sanbai girt with gardens
Rich in flowers, during all the hours of pooja,
Hymned and adored the Lord-- who is not to be
Comprehended by any one, the Lord who owns all
The seven worlds, the Lord who is the God of countless Devas,
The Lord who is the Honey of Piety--, enshrined
In Tirukkaalatthi; he hailed His beauty and drank in
His majesty and thus throve in the town
Of splendid, spiritual culture. (2923)

1026. As Tamil held no sway over the regions to the north
And the west of that realm, he would not go
Thither; even as he hymned the Lord in all His shrines
(In Tamil Naadu) that he visited, he hailed
And hymned from there the Lord of Kailaas
Enshrined with His Consort in the north, adored
By the ethereal lords; he also hailed and hymned
In a divine decad Tirukketaaram girt with tanks of red lotuses. (2924)

1027. He gladly hymned of Gokarnam where abides in joy.
The Lord who kicked Death to death; he sang
The glory of spiritually lovely Tirupparuppatham;
He hailed in a decad Indraneela Paruppatham
Whose Lord is the Rider of the Bull; he also composed
Several garlands in verse, celebrating the famous shrines
Of the Lord; thus the great one of Pukali in great joy
Abode at that town companied with the servitors
That glowed resplendent with the holy ash. (2925)

1028. He adored the Lord abiding at Tirukkaalatthi
Hailed as the Kailaas of the South; he was impelled
By a desire to adore the Lord of Tiruvotriyoor
Situate near the beach of the billowy sea;
The Adept of Tamil dulcet, blessed with the Lord's leave
Hymned melodiously a decad in which he declared
Thus: "*Entaiyaar inaiyati en manattha.*"
In this decad he hailed Ponmukhali which flowed, rolling
In its current gold and pearl; thus singing he moved on. (2926)

1029. He that was born for the flourishing of the Vedas,
Surrounded by holy servitors of everlasting glory,
Crossed hills, forests and towns where he had
Adored before; he also crossed other towns and shrines
Hailing and adoring the Lord; eventually the opulent one
That had partaken of ambrosial gnosis, arrived
At the crescent-crested Lord's shrine
Of Tiruverkaadu on the northern bank of the river Paali
That flowed rolling in its current many a gem
And gold, eaglewood and sandalwood and other trees. (2927)

1030. He entered the beauteous temple of Tiruverkaadu
Where abides the Lord of ruddy splendour, and hailed
And hymned Him; then he came to Valithaayam
And adored its Lord who destroyed the triple cities
Of the demon-foes and hymned Him in a decad;
When he moved onward to adore the Lord-Rider
Of the beautiful Bull in His Otriyoor, and arrived
At its outskirts, devotees blessed with everlasting life
And dwellers of that great town, came forth to greet him. (2928)

1031. As the great throng of serviteurs came adoring him
He paid them obeisance in return, and stepped out
Of his litter; then he sang the decad beginning
With the word: "*Vitaiyavan*"; he came to the ever-during
Tower of the temple where the blue-throated Lord
Willingly abides, and prostrated before it;
He concluded the decad and sealed it with
His benediction; he moved into the shrine
Of the God of gods, circumambulated it,
Came before the Holy One and there prayed
And prostrated on the floor in adoration. (2929)

1032. His loving devotion for the Lord of matted hair---
Verily braids of gold--, soared up; the hair
On his thrilled body stood erect; tears cascaded
From his eyes; he adorned the Lord
With a divine garland of verse, and moved out
After hailing and adoring Him;
Companied with the devotees, the partaker of gnosis,
The deliverer of the world, abode
In love in the city of Otriyoor. (2930)

1033. Thus the godly child abode there.
We will now narrate an event as it happened to the scion
Of the ever-during and glorious mercantile clan
Of the celebrated Tirumayilaapuri. (2931)

1034. His was immeasurably great wealth; he plied
Many a rare bark on the billowy sea to earn manifold wealth;
His merchantmen returned with heaps of riches
With which his house was filled. (2932)

1035. Having truly known of his self, driven by the desire
To serve Sankara truly, he that was Sivanesar, throve
In increasing love, holding on to the True Ens ever free
Of falsity; in inly excellence was his *manam* poised. (2933)

1036. His *manam* thawed without break, as it was always
Linked to the service of the servitors (of Lord Siva)
Of long and braided and matted hair; his was
The righteously irate disposition that was after the extirpation
Of false faiths unattached to God; thus he throve. (2934)

1037. As he thus lived, from flawless and glorious servitors
He heard of the partaking of ambrosial gnosis
By the rare Brahmin child, the lord of the Kauniyas,
And of his quelling of the cruel Jainism and Buddhism,
For the redemption of the fourfold world, and felt delighted. (2935)

1038. By reason of his boundless love and unbroken devotion
For the roseate and salvific feet of the lord of Sirapuram
Abounding in spiritual opulence, he contemplated
Night and day, the nature of the godly child's grace;
He would praise his gracious acts or would listen
To such praise from the devotees: these constituted his vocation. (2936)

1039. Though he flourished more splendorously than Kubera
With his interminable wealth excelling Kubera's,
And though he shone in this world with glorious loftiness
His childless domestic life was joyless; he was bewildered. (2937)

1040. He wrought rare askesis; he performed limitless pooja
To the devotees of Siva; by such hierurgies
Of excellence, his wife of dark hair and lotus-like belly,
Gave birth to a lovely liana, Lakshmi-like. (2938)

1041. At her birth on an auspicious day, the hour too
Was good laden with weal; the great merchant, surrounded
By his vast and multifoliate kin, took with him
Wealth limitless, and in the street where trade flourished,
To the delectation of all, he poured it all and felt happy. (2939)

1042. In love he did all the poojas-- great and endless--,
To the servitors of the river-crested Lord; he gifted
To the Brahmins all that they desired. "This is indeed
A beatitude." Thus he thought and was steeped
In joyance great. (2940)

1043. He duly inaugurated the hierurgies attending
The birth of a child and flawlessly performed
The casting of horoscope and other rites on the days
Ordained, in consonance with the Vedic rules,
During the ten-day period,
In loving and glorious and festal splendour. (2941)

1044. Observing the beauteous characteristics immanent
In the limbs of the child-- a lovely doll, born to gladden all--,
They christened her 'Poompaavai' as like the goddess
On Lotus, she took birth on earth; they gave that name
That it might shine with lofty glory, in this world. (2942)

1045. In that beauteous town, they performed every month
The divinely glorious and auspicious rites for the growing
Well-being of the babe; the child mantled in radiance
Was now one summer old, and began to toddle with her little feet. (2943)

1046. Like a little lightning that sprouts and sways,
Like a soft-leaved spray of an auric liana,
Like the lustre and glow of rubies-- a legion, she grew,
In form a lovely cygnet, to be seven summers old. (2944)

1047. She-- a bud of beauty and an ornate lamp of lustre--,
Played with tender girls that frisked in jubilee;
With *kazhal, ammaanai* and ball, she sported indoors
With her mates warbling soft, like prattling parakeets. (2945)

1048. She built toy-houses of sand joining the company
Of tender girls decked with jewels of gold;
She played the game of cooking small rice and toothsome
Dishes, and banqueting; she played on the swing
Decked with lustrous gems and she also
Indulged in the gladsome games of '*vantal*'
And thus flourished. (2946)

1049. Her Father was immensely pleased and his heart
Revelled in joy when he discovered the truth
That there was, in the entire world, none to match
Her excellence who was like unto a tender branch
Of fragrant shoots; then he announced thus:
"He that weds her gets all my limitless wealth." (2947)

1050. During this time, he heard of the visit
Of the holy child, the partaker of pure gnosis,
To the Paandya realm under the Samanas' domination,
Of his victory over the base Samanas in disputation,
Of his curing the Paandya's distressing fever, (2948)

1051. Of his triumph over the Samanas in the ordeal
By water, having already put them to fright
By his victory in the ordeal by fire,
Of the Samanas getting impaled on their own accord
On the long and pike-like and sharp stakes,
Of his loving and gracious dispensation
Of the holy ash to the Paandya and thus
Fostering the way of the Lord whose bow is the hill, (2949)

1052. And all such happenings from persons who had
Known them in person and who coming thither reported
Them to him; he lavishly bestowed on them
Great wealth and gifts of vestments; folding
His hands above his head and facing the direction
Of the godly patron of ever-during Poontharaai
He prostrated on the ground and rose up. (2950)

1053. To the hearing of his great kith and kin, he affirmed
Thus: "Unto the godly child, the Ruler of Kaazhi
Where abide the learned, I-- his serviteur--,
Hereby dedicate my daughter Poompaavai,
All my wealth and my own self absolutely." (2951)

1054. Thus he declared in great and boundless joy;
"It is the opulent one of Pukali rich in Brahmins,
That owns her of budding breasts, and whose teeth are
Like white *mullai*, my endless and teeming wealth."
Thinking thus he rejoiced in his mind-heart. (2952)

1055. As he thus flourished, one day, accompanied and hailed
By girls of long hair, the divine girl Poompaavai
Fared forth to gather cool flowers in the park
Beside the tank of milk-white water, in the *Kanni-maatam*;
The bangled beauty, with her fingers,
Tender like the shoots, plucked budding flowers. (2953)

1056. "Maybe out of loving devotion the servitor had
Gifted her to him; however that would not
Mesh with the wish of the Prince of Pukali
Girt with golden waters." As if, so convinced, Fate itself
Came thither in the guise of a young fanged serpent. (2954)

1057. The snake of thorn-like sharp fangs lay concealed
In the bower of jasmine and *mullai* creepers;
When she of fawn-like and lustrous eyes,
Fragrant forehead, densely and curly locks,
And lips like *Kovvai* fruit, was plucking the fresh
And blooming flowers, it bit her on her
Bud-like finger flexed for plucking flowers. (2955)

1058. Its four fangs intrenched into the bone injecting
Thereinto the venom; it then reared aloft its hood
And danced and then slithered away
To a different place and vanished; as the dark
Cruel poison coursed into her and spiralled up,
She became like a soft garland singed by flame;
The bright one decked with jewels, fainted (2956)

1059. And was about to fall down on the ground;
Her friends, fearstruck,
Held her and bore her to the mansion
Set apart for her; the merchant Sivanesar, undone
In word, mind and deed, and in growing sorrow
Stood bewildered with his countless kin, and cried. (2957)

1060. Many great ones-- experts in poison-cure--,
Gathered thither to cure her of the cruel poison;
They severally indulged in the continual and remedial
Treatment by puissant *mantra*, *dhyana*, *bhaavaka* and *mutti*. (2958)

1061. They also administered to her countless drugs;
However the cruel venom unchecked soared up
Its seven-tiered course and abode visibly in the head
Of the liana-like girl of long and broad eyes;
The venom was beyond the pale of manifold treatment. (2959)

1062. As the many symptoms of life ebbed away
The adepts in Garuda-Vidhya declared that she was
Fated to pass away; then her kith and kin,
Verily a sea, fell on her and sorely lamented. (2960)

1063. Sivanesar of sorely distressed mind, after a time,
Grew clarified; as there was nothing else for him to do,
He announced by beat of drum, thus:
"In this wide world whosoever he be, should he cure her
Of the venom, I will give away to him
All these heaps of endless riches." (2961)

1064. For a period of three days following the proclamation
By beat of drum, from all quarters of the globe
And from royal courts, many, well-versed
In boundless learning, flocked thither and tried
Their flawless ways; as they could not effect
Any cure, they went away. (2962)

1065. Witnessing this, Sivanesar of ever-during glory
Stood bewildered; yet it soon became clear to him
That he should burn her body, and after the pyre
Smouldered away, gather the bones and the ashes,
And preserve them until the advent of the lord
Of Kazhumalam girt with cloud-capped gardens. (2963)

1066. "As we have dedicated her to the godly child
We are not to be grieved by this incident."
Thus he resolved and was relieved of his misery;
After burning her body, he gathered the bones
And the ashes in a broad urn. (2964)

1067. He had the urn kept in the protected *Kanni-maatam*
Where she formerly abode; it was decked with jewels
Of gold and pearls and also with soft vestments.
On a fragrant quilt stuffed with the down of swan
And cotton, and under a decorated canopy, it was installed. (2965)

1068. Ritualistic ablutions and decking with garlands
And sandal-paste were done unto it daily
And without fail; cooked rice mixed with milk was
Offered to it; lamps burned during daytime also;
These and other auspicious acts were done daily
In a fitting manner, at which people wondered. (2966)

1069. While so, the serviteurs of that place, in loving words
Informed the greatly glorious and munificent merchant
Of the arrival of the Prince of Sanbai at Tiruvotriyur,
Of his adoration of the Lord in the company
Of the holy devotees and of his sojourn there. (2967)

1070. To them that informed him thus, he gave away
Garments, gold and coins; he grew
Ineffably happy; upto Tiruvotriyoor of the Lord who is
Crescent-crested he had an extensive pandal erected
To walk thereunder, and had the whole length
Of it decked with canopy and arras. (2968)

1071. He had *makara-toranas*, beautiful bunches of areca-nuts
And severed banana-trees, peerless streamers
And garlands arranged in beauteous rows
And thus had the whole city with its long streets
Beautified with auspicious decorations;
It looked as though, the flawless, ethereal city itself
Had come down to the earth. (2969)

1072. Having thus decorated the city and having given
Due orders to the servants, who would, by all means,
Carry them out flawlessly, he rose up, resolved thus:
"To Otriyoor will I fare forth, first to adore
The golden feet of the Adept of the threefold Tamil
And wear them on my crown." Then with the great devotees
Of that city, he marched on. (2970)

1073. While so, the lord of Pukali-- the Master of
The rare Vedas--, having adored and taken leave
Of the Lord of Otriyoor, left that great town;
Surrounded by holy serviteurs he proceeded
Towards Mayilaapuri whose beach is rich in salt-pans. (2971)

1074. The great merchant of peerless munificence
And the devotees, beholding at a great distance
The tapaswi-throng radiant with the holy ash,
Impelled by unending joy prostrated
On the ground saying, "The holy son
Of the river-crested Lord is come!" (2972)

1075. The Prince of Kaazhi descended from his
Lustrous and beauteous litter;
He paid obeisance to the countless devotees,
And in grace came before them.
Listening to the narration by the great
And blessed tapaswis, of the servitorship
Of the merchant, he reached the divine city
Of Mayilaapuri situate on the sea-beach. (2973)

1076. The godly child embosomed the happenings
Pertaining to the serviteur; for the fulfilment
Of the wish of Sivanesar who rejoiced in his mind,
He cast on him gladly and graciously, the very great
And merciful look which quelled Jainism and Buddhism
Which were at once false and alien. (2974)

1077. He reached Kapaaleeccharam of the Lord
Of long matted hair where courses the Ganga;
He adored its immense, tall, lustrous and beauteous tower,
Circumambulated the shrine of the Lord concorporate
With His Consort, and with his hands folded above
His head, he came before the presence of the Lord. (2975)

1078. In loving devotion which is his second nature
He adored the Lord of gods-- the Nectar
Of Tirukkapaaleeccharam, the Partner of Uma--;
Impelled by love, in all celerity, he prostrated
Before Him and with his sacred lips, ever poised
In Truth, Tirugnaanasambandhar hailed the Lord. (2976)

1079. He hailed the Lord and worshipped Him
With the ever-constant thought of getting blessed
With His true grace; the hair on his thrilled body
Resplendent with the holy ash, stood erect;
He moved out of the temple of the Lord who kicked
Death to death; resolved to confer sweet
And redemptive grace on the merchant (2977)

1080. He addressed him thus: "O you of goodly
And integrated consciousness! As men on earth
Witness, may you fetch the urn filled, of yore,
With the remains of your daughter who was born
To you by reason of your rare askesis,
To the outer entrance of the fort-like wall
Of the great temple of the Lord that dances
In the Great Crematorium. (2978)

1081. In great and boundless joy he prostrated on the ground;
He hied to his house and entered the nearby
Kanni-maatam bounded by fragrant gardens,
And removed the urn burnt bones and ashes, containing (2979)

1082. Placed it in a veiled palanquin inlaid with manifold
Gems, and caused it to be borne ahead of him,
Surrounded by maidens; thus he came, even thus he came,
To the Lord-Dancer's Kapaaleeccharam and removed
The veil of the litter in front of the tall tower. (2980)

1083. Poised in the devotion for the Lord's feet, he placed
The urn that contained the bones of his daughter
Outside the temple facing the Lord's *sannidhi*
And made his adoration; the godly child of Pukali.
Rich in swelling waters, resolved to demonstrate
Unto men on earth the truth of salvific grace. (2981)

1084. Even as the dwellers of the great city of Mayilai
Rich in lofty mansions, men from other regions.
And the adherents of ungrateful and alien faiths
Congregated thither to witness the happening,
And even as the Devas and others thronged thick
In the skyey expanse, the godly child, (2982)

1085. Surrounded by the holy throng of devotees
Came to the entrance-tower of the Lord of gods,
Cast gracious looks on the earthen urn
Containing the bones of her whose perfumed locks
Were (once) buzzed by bees,
And invoked the glorious mercy of his Lord. (2983)

1086. He knew that in this world, when the bones
Of the dead were linked to the holy way,
It ushers in well-being; for this the bones
Constituted the nexus; casting his look of grace
On the urn that contained the remains
Of Poompaavai, he called out her name (2984)

1087. And declared thus: "The fruit of human embodiment
On earth is for feeding with nectarean victuals
The servitors of the crescent- crested Lord
And to behold in delight great
The splendour of the Merciful One's grand festivals:
If these constitute the Truth, then rise
And present yourself before the men and women on earth." (2985)

1088. He hailed the Lord of ever-during and long
Matted hair, and hymned the decad, beginning
With the words "*Mattu itta*"; as the nectarean word
Of divine truth "Pothiyo" occurring in the decad
Began to course into the bones in the urn,
The deceased form of life began to grow anew gradually. (2986)

1089. While so, before he would complete his decad,
The forsaken breath of life returned, and the limbs
Grew perfect; then the Partaker of gnosis sang
The Samana-song before she would rise.
Resurrected from the dead. (2987)

1090. "The Samanas that lack clarity and the Sakyas
Will condemn this, my act." As he sang thus,
The roseate and bangled hands of the bejewelled
Beauty appeared; the urn broke and Poompaavai
Rose thence; she was like unto Lakshmi rising
From the unpetalling Lotus. (2988)

1091. She regained her form when he sang the first hymn;
When he sang the eight hymns that succeeded the first,
She grew to be a twelve-year old lass;
When he sang the hymn on the cruel Samanas,
He beheld her materialising from the broken urn;
The godly child, verily a renouncer of all desires,
Thereafter completed the decad. (2989)

1092. They that looked at the divine beauty that rose
To life and stood there, said: "Behold this!"
And were struck with wonder; the servitors
That stood surrounding, loud chanted: "Hara, Hara!"
This lofty sound pervaded the earth and coursed
Its way to the heavenly realms. (2990)

1093. The Devas and Munis that congregated in the sky
Beholding the glory of the divine grace,
Showered fragrant flowers; all the others
Of the earth affirmed: "This act of wondrous
Beauty attests indeed the mercy of our Lord."
Then they folded their hands above their heads,
Adored the Lord and prostrated on the ground. (2991)

1094. Those of the alien faith that stood there
Were struck with great wonder; they felt,
As if they were routed and dishonoured.
"Where else can this happen? How came this
To be wrought?" They mused thus and assailed by doubt,
They quaked, tottered and fell down. (2992)

1095. None could behold total, the beauty of the virgin
With their eyes; unto them that beheld her, it was
The beauteous load of her dense and dark tresses
That first constituted their vision;
It looked as though that over the red-lotus
Of her visage dark swarms of black beetles
Had settled in serried order. (2993)

1096. Her comely forehead near which dangle her tresses
Plaited densely with cool blooms where lie cradled
Beauteous chafers, is a radiant wonder of iris
There set by a cloud to shower beauty
On the flowery liana-like Poompaavai. (2994)

1097. Siva who, of yore, burnt the triple cities
With His unique eye on His forehead, stared
Kaama to ashes and later revived him in grace;
Kaama, the Lord of Love, wields a bow when he
Fares forth to battle; he also has a spare bow
To stand him in good stead;
The brows of the virgin, soft like creepers, were
Truly like unto the twin bows of Kaama. (2995)

1098. The two eyes of her whose body is ablaze
With the lustre of fresh-cut ruby, are truly
Two long and dazzling *kayal*-fish tinctured
Dark and red, that leap without let,
In the cool pool of moon-rays beaming
From her countenance, verily a moon. (2996)

1099. Her lower abdomen is like unto a growing cobric hood.
The propinquity of the lustrous beauty of her nose
And coral hued lips, will suggest to the beholders
Who seek to comprehend their comeliness
The attempted descent of a chameleon-- cunning
In changing hues--, on witnessing the ruby radiance
Of Indragopa. (2997)

1100. She is brightly bejewelled; her mien is like unto
A young and lovely peafowl's; her ears are decked
With pendants wrought in the form of *makaras*;
Her dangling ears so bedecked look like a pair
Of the ineffably glorious and triumphant pennants
Of Kaama-- the god of Love. (2998)

1101. Her neck is adorned with rows of radiant pearls
Above which bloomed the flawless *Padmanidi*, her face;
The neck below is verily the great *Sankanidi;*
These bespeak the glorious grace of the blue-necked Lord. (2999)

1102. The hands of the dark and long and carp-eyed Poompaavai
Are like unto the dangling garlands--
Their upper parts woven with soft and flaming
Kaantal flowers and their lower with *vetchi* blooms;
Viewed from a different perspective they look as though
The splendour of her frame overflows on either side. (3000)

1103. It looked as though, that as the lord of the Kauniyas
Cast his gracious and nectarean look to do away
With the black thanatophidian venom,
Her young breasts filled with that nectar, swelled
And grew serene; they were like unto twin jars
Of nectar sealed and screwed tight with flower-buds. (3001)

1104. The soft hairy stretch that ran above her girdled waist
Looked like the net of threads
And the arrow laid there by Kaama who laying
Concealed in her navel, tried to trap the two
Chakravaaka birds --her breasts. (3002)

1105. It looked as if that Aadisesha scared of the act
Of a kin of his that stung her, turned himself
Into a pulchritudinous '*alkul*' decked
With *Kaanchi*, the jewel set with eight rows of rubies,
And reared aloft his hood; such was the forelap
Of Poompaavai decked with jewels of ruddy gold--
An ambrosial damozel among damsels,
Of soft tresses adorned with blown flowers. (3003)

1106. The beauteous thigh of her whose mien was like
The peafowl's, excelled the shapely trunk of the young
She-elephant and was soft, smooth and tender
Like the banana-stem; her soft and rubineous knee-caps
Glowed like splendorous balls wrought of gold. (3004)

1107. The shank of her from whose soft hair
Fragrant flowers burgeoned, was like the quiver
Of Kaama, and was of great beauty; her heels excelled
The glory of the scale's pans wrought of ruddy gold; these
Blazed with a magnificence defying brush and canvas. (3005)

1108. Her comely feet revealed the beauty flashed
By the coral-hued bunches of auric *Karpaka* flowers
Linked with diamonds; she stood a wonder of splendour
Adorning beauty itself, and the like of her was not to be
Met with on earth or heaven or all the other worlds. (3006)

1109. Brahma of countless age created Tilotthama
And beheld her beauty with the eyes in his four visages;
The Prince of Pukali, a holy lad, sixteen years old,
Beheld with a thousand eyes Poompaavai--
A far, far superior beauty--,
As the very flood of the blue-throated Lord's mercy. (3007)

1110. When the father beheld his daughter of such mien
And beauty appear before him, he straight prostrated
On the ground with his head resting on the feet
Of the Prince of Pukali-dight-with-golden mansions. (3008)

1111. Swan-like Poompaavai, more beauteous than Lakshmi,
Bowed before the Lord that wears in His waist
The five-headed serpent, (at the temple-entrance)
And hailed by the world, adored the lord of Sanbai
And stood there. (3009)

1112. The Prince of Kaazhi girt with cloud-capped gardens
Spake to glorious Sivanesar thus: "May you take
Your daughter of resplendent beauty to your
World-famous mansion of lofty greatness." (3010)

1113. Then the merchant, the recipient of soaring grace
Adored the lotus-feet of the godly child and said:
"May you be pleased to wed this, verily a doll--,
The daughter rare of your servitor--, and thus grace us." (3011)

1114. Thereupon the munificent lord of Sanbai spake to him
Thus: "Your daughter died of snake-bite;
By the grace of the Lord of dense matted hair
I have caused her to get reborn; so compliance
With your request is not possible." (3012)

1115. Hearing him the merchant and his kin
Stood bewildered; they fell at the feet of the godly
Child and cried; to pacify their great distress
He that was an incarnation of the Holy Truth
Graced them with the import of the Vedic injunctions. (3013)

1116. Sivanesar and his glorious and great kin that heared
The lucid exposition of righteous conduct, gave up
Their desire; fast like a down-flowing current
The godly child moved into the temple of the Supreme One. (3014)

1117. The pious and righteous merchant mused thus:
"I will not suffer to wed Poompaavai to any one else."
He took her to the sky-high Kanni-maatam;
She, the wearer of the garland, where chafers abide
Embedded in its flowers, reached Sivam (in due time.). (3015)

1118. The Lord of wisdom that moved into the temple
Tirukkapaaleeccharam where abides the Lord
Of the celestials, hailed the great mercy
Of the Lord-Protector of all lives inclusive of Brahma,
Hymned Him and prostrated before Him many a time. (3016)

1119. Having thus adored the Lord, he moved out
Companied with the devotees; he sojourned
In the flawless town of Tirumayilai; then he
That wept the world into deliverance, desiring
To adore the Lord, the Creator and Fosterer
Of all the worlds, in all His shrines
Of pre-eminence, departed from that town. (3017)

1120. The devotees of that place took leave of him;
With sweet words he graced Sivanesar, dispelled
His distress and gave him leave to depart.
Adoring the many shrines of the Lord-Dancer on his way,
He neared Tiruvaanmiyur to adore the Lord there. (3018)

1121. The devotees that abode at Tiruvaanmiyur, to receive
The godly child in great splendour, had the streets
Adorned with rows of auspicious festoons
And other decorations, and came near his presence;
The godly child stepped out of his palanquin, paid
Obeisance to them that adored him and reached
The tall and beauteous tower of the temple
Of the Lord who blesses lives with loving grace. (3019)

1122. He adored the tall tower and moved into the spacious
Courtyard; he circumambulated the shrine; he fell
At the roseate feet of the Lord whose ruddy matted hair
Glows with *Kokkiraku*, the crescent and the cool Ganga. (3020)

1123. He prostrated before the Lord again and again;
He stood before His presence in blessed joy;
In great and fitting love he adorned the Lord--
The Remedy for the malady of transmigration--,
With a musical decad, verily a garland of verse
In the form of *Vinaavurai*, and felt immensely happy. (3021)

1124. Tears of joy bedewed his eyes and flowed down;
The hair on his thrilled body stood erect; thus
He moved out of the shrine; the lord of Sirapuram
Sweetly sojourned in Tiruvaanmiyur situate
On the roaring wave-swept shore. (3022)

1125. The godly child that sojourned there, hailed
The Lord of the worlds in many a decad
Of swelling melody, and left the town; on his way
He adored in love, in many shrines, the Lord
Who wears in his crown the Ganga, and reached
Vitaicchuram of the Lord whose banner sports
The red-eyed Bull. (3023)

1126. Well-received by the servitor-throng that abode
At Tiruvitaicchuram whose Lord wears the crescent
In His crest, he marched on and arrived at the great
And tall tower; he adored it, moved in,
Circumambulated the godly shrine, and came
Before the presence of the Lord. (3024)

1127. Even as he beheld the Lord's presence, he folded
His hands above his head impelled by love,
Prostrated on the ground and adored Him in great joy;
The hair on his thrilled body stood erect
And up he rose and marvelled at the glorious
And divine form of the Lord of the Devas. (3025)

1128. He adorned the Lord with a divine decad, verily
A garland of rare Tamil verse, and hailed Him thus:
"Oh the glory and beauty of the form of the Lord
That abides at Idaicchuram in the hillscape!"
His pure mind melted in love; he concluded his decad
With his benediction; he that is a boon unto the great
World, stood poised in a peerlessly great beatitude. (3026)

1129. Filled with the bliss of Siva, he stood there
For a long time in intense adoration;
Then he moved out and sojourned in that town;
Blessed with the leave of the Lord, the Partner of Uma,
And companied with great seviteurs he marched on;
Hymning a decad set to the *Senthurutthi-p-pann*
He arrived at Tirukkazhukkunru in whose
Hillscape chafers wing in joy. (3027)

1130. As he reached the town, servitors came forth
To greet him; he descended from his beauteous
And golden palanquin and walked with them;
He circumambulated the holy hill bounded
By gardens rich in fragrant flowers.
And in abounding love bowed before the Lord
Whose matted hair flashes fulgurant. (3028)

1131. He prostrated before the Lord, verily a non-pareil
Hill of ruddy gold enthroned on the hill--
Tirukkazhukkunru--, impelled by an immensely
Loving devotion; up he rose, and poised in
Unswerving divinity he hymned a divine decad
In which he affirmed thus:
"The shrine beloved of the Lord is Kaazhukkunru."
His mind-heart was filled with bliss. (3029)

1132. He sojourned there in love; then with the innumerable
Devotees he departed thence blessed with the gracious
Leave of the Lord whose matted hair flashes like
Lightning; he reached Acchirupaakkam ruled by the Lord
Whose chest is bedecked with garlands of bone-beads. (3030)

1133. He adorned the Primal Lord and hymned a flawless
And melodious decad in which he affirmed thus:
"The Lord is the (eternal) Ruler!"
Then he worshipped the Lord companied with the *munis*
Of great *tapas*; he felt happy and he whose deeds
Do away with evil, sojourned there in joy. (3031)

1134. Adoring the other shrines where the Lord whose flag
Sports the Bull, willingly abides,
And well received in all such places by the serviteurs
Resplendent with the holy ash,
He crossed many rivers and jungles and arrived
At Tiruvarasili of the Lord in whose extensive
Matted hair, the river courses its way. (3032)

1135. He adored at Arasili the majestic and merciful Lord
And hymned His praise; adoring Tiru-p-Puravaar
Panangkaattoor and many other shrines where abides
The Lord who wears the fragrant garlands
Of Konrai, he came to the outskirts
Of holy Tillai girt with the billowy sea. (3033)

1136. Hearing of the arrival of the Lord of boundless wisdom,
The Tillai-Brahmins and sacred serviteurs foregathered
And proceeded to receive him in all splendour;
When they bowed before him and hailed him
He descended from his beauteous litter
And paid them obeisance in great love, and joined them. (3034)

1137. He adored the sacred bourne of the holy city, moved on,
Came to the resplendent northern tower which seemed
To touch the sky, and adored it; then he moved in
In melting love, and reached the great and sacred
Street rich in mansions where the Vedas
Are chanted in ever-growing glory. (3035)

1138. He adored the sacred street where for ever abounds well-being,
By prostrating on it; he rose up, folded his roseate
Flower-hands over his head and proceeded
To the temple-entrance thronged by great *tapaswis;*
He prostrated on the floor in lowly adoration;
He rose up, moved in, circumambulated the great
And glorious shrine and adored the Perambalam. (3036)

1139. He adored and he grew exceedingly happy;
He prostrated on the floor at the *Tiruvanukkan*
Tiruvaayil where adored Vishnu and Brahma
And where throng thick the Siva-Bhoothas;
He rose up; with delighted eyes he adored
The great and grand dance of the unique Dancer
Who is beyond all *gunas*,
The dance that is witnessed by His peerless Consort. (3037)

1140. He prostrated on the floor before the sacred flight
Of steps called *Tirukkalitruppadiyaar*
Inseparable from the minds of the devotees,
And rose up, his face lit up by an immense
And soaring love; he was tossed by the flood
Of bliss in which were immersed all the worlds;
He knew not the shores of the sea of bliss
In which he was so divinely immersed. (3038)

1141. Such was his realised bliss in which he revelled;
During the hours of the closure of the shrine
He would circumambulate the sempiternal
Tirucchitrambalam; then he would move out
To the street dight with mansions decked with gold;
During the hours of pooja, he would hymn
Bountiful and melodic decads; thus he adored
The Lord and sojourned there. (3039)

1142. The glorious and flawless Siva Paada Hrudayar
And the earthly celestials--the great tapaswis--,
Of ever-divine Pukali, hearing of the sojourn
Of the goldly child--the source of Tamil--,
At Perumpatrappuliyoor, hailed by great Vishnu--
Abounding in great wealth--, and Brahma, came there. (3040)

1143. The godly child beheld them and graced them; with them
And with the Brahmins of Tillai of lofty glory
And in exceeding love, to adore the ankleted feet
Of his Lord, he came to Tirucchitrambalam of the Lord
Whose matted hair is decked with honey-fragrant
Konrai flowers, and there worshipped. (3041)

1144. The Brahmins of the southern Pukali
And the Tillai-Brahmins hailed the feet of the Lord--
The Fosterer of Bhakti's way--;
Blessed with the leave of the Lord of auric, matted
Hair, they moved out and fared forth to adore
The Lord joyously enshrined in the Ark. (3042)

1145. The godly child companied with the godly *tapaswis*
Adored the hallowed bourne of Tillai where the Lord
Enacts His dance, and marched on; he adored the other
Shrines of the Lord, whose flag sports the Bull;
Then he left for Kazhumalam, hailed by the learned. (3043)

1146. He crossed several towns, and when hoary Poontharaai
Of uberty-- the sacred city with twelve names--, appeared
At a great distance, he stepped out of his holy,
Beauteous and pearly palanquin, and adored it; then
He hymned a divine decad on that city abounding in wealth. (3044)

1147. His decad of sempiternal melody opened thus:
"*Vandaar kuzhal Arivai...*" In that garland
Of sweet verse, he made this melodic affirmation:
"The bright mansions of Venupuram look as though
They bear the heavens." He marched on and came
To the outskirts of Puravam rich in the scent
Of *punnai* flowers, and endowed with fertile fields. (3045)

1148. As he came near the outskirts of that ever-blessed city,
He adored it with flowers in which
Striped chafers lay cradled, with goodly lamps
And with the fragrant smoke of frankincense;
He sang a divine decad of sevenfold music
And in the concluding line of each stanza
He appealed thus: "Come ye all to the city of Kaazhi!"
Thus singing, he moved into the hoary and walled city. (3046)

1149. His love for the feet of Lord Siva enshrined
In the sky-high Sacred Ark swelled; with his thought
Poised in such devotion he reached the tall
Entrance-tower and prostrated before it; he rose up,
Moved in, went round the great and bright shrine,
And bowed before Brahmapureeswarar. (3047)

1150. He adored Him, and was with His divine grace
Wholly blessed; then he ascended the flight
Of steps leading to the Ark-shrine, and reaching it,
Hailed the Ancient One enshrined there
With His Consort, the Daughter of auric Himavant;
With his hands folded above his head, he fell
Prostrate on the floor in adoration and revelled
In the bliss of worship; he felt blessed
With everlasting life; his mind was steeped in joy. (3048)

1151. He sang many a divine decad in praise of the Lord
And stood bathed by the tears that cascaded
From his eyes; blessed with the abounding grace
Of the Lord whose jewels are snakes, he moved out;
Then with the devotees, the great one of Sirapuram
Reached his hallowed mansion. (3049)

1152. He moved into the mansion and graced the greeting
Brahmins; he duly and mercifully blessed his great kin
That hailed his feet; with the devotees of His Lord
That ruled him, he abode, poised in bliss
That grew day by day; as he thus flourished... (3950)

1153. To adore the feet of the lord of Kaazhi
And thus come by abiding happiness, with swelling love
That exceeded the very ocean, Tirumurukar, blessed
Tiruneelanakkar and other serviteurs with their great kin
Arrived thither, having adored the Lord of the Ark. (3051)

1154. The Prince of Sanbai received them with a rejoicing mind;
He sweetly abode with the serviteurs of endless glory;
He hailed the Lord enthroned in the Ark with His Consort
Of supreme beauty in many a decad
Of splendorous Tamil of perfect prosody. (3052)

1155. Days rolled on in great joy; the great tapaswi-father
Of the godly child and his great kin of Brahmins
Met and concluded thus: "The *parva* for the marriage
Of the lord of ever-growing and divine wisdom is come."
To apprise him of this, they came unto him. (3053)

1156. Desiring to have the godly child established
In the way of the Vedas . • befitting the life on earth
They beseeched him thus: "To come by the right
To perform the Vedic sacrifices with all their
Attendant rites, may you be pleased to wed a virgin." (3054)

1157. He who was like unto the shoot of great *tapas*
Listened to their words; he desired to snap
The great fetter that was his large kin; he would
Not consent to their request as he had already come
By the Grace of the Lord whose banner sports the Bull;
He spake to them thus: "What you say is good,
But it befits me not." (3055)

1158. Then with folded hands the rare Brahmins importuned
Him thus: "You have indeed established
The Vedic way in this wide world; so in keeping
With its tradition and to perform the sixfold duty
Of a Brahmin, you should be pleased to give
Assent for the wedding which is of the Vedic way." (3056)

1159. For the flourishing of the Brahminical conduct
Poised in the Vedic truth of the Brahmins,
The godly child graced his kin with his consent;
Then they hailed the blue-throated Lord whose
Divine matted hair is decked with the crescent,
The swelling Ganga and the snake, and rejoiced. (3057)

1160. The truthful Brahmins and the father felt blessed
With the lofty and beatific life when
Tirugnaanasambandhar expressed his willingness
For his espousal; they thought it was but the grace
Of Grace; melting in devotion they felt delighted. (3058)

1161. They fittingly concluded thus: "Nampaandaar Nambi
Of the Lord's Perumananalloor hails from a matching clan
Of flawless Brahmins; great is his magnificence;
The lord of Kaazhi can surely marry his daughter." (3059)

1162. To the delight of his great kin,
And servitors and Brahmins who longed to cherish
The great and beatific and ever glorious marriage
Of Tirugnaanasambandhar, his father seeking her hand
For his son, proceeded to Perumananalloor
Rich in trees and cool fields. (3060)

1163. Hearing of his arrival with the exceedingly great
Servitors and Brahmins, to Tirunalloorpperumanam whose
Glory fills all the eight directions, Nampaandaar Nambi
Of fitting glory, fell at the hallowed feet of the Lord
Whose matted hair is like the crimson sky, and rose up. (3061)

1164. With a heart pervaded by a peerless joy that soared
Aloft, he had rows of pots filled with fragrant
And holy water as well as lamps arranged in due order
Besides having the entire street fittingly adorned;
With his great kin of ineffable ardour he fared forth,
Adored them and greeted them thus:
"Now I stand blessed, wholly and absolutely." (3062)

1165. He received them, took them to his beauteous mansion,
Spoke to them in sweet and loving words and treated them
To a great feast in all splendour; then the Brahmins
Of Sanbai and the great *tapaswis* of ripe consciousness
Who were greater than even Brahma, began to apprise
Him of the purpose of their visit, thus: (3063)

1166. "For the partaker of the nectarean wisdom, seeking
The hand of your flawlessly glorious daughter--
Poised in the piety of goodly tapas--, in marriage,
We came here." Thus told, with a delight vast as the sky
He said: "You have surely conferred on me a boon--
Your advent--, in sheer grace." (3064)

1167. He subjoined and said: "By reason of your great tapas,
Unto him that the Goddess, the Mother of all the worlds,
Gave the nectarean wisdom mixed with Her breast-milk,
We gladly consent to give our daughter, verily a shoot
Of our righteous clan, for our redemption." Thus spake he
And gladly gave them leave to depart. (3065)

1168. Having received his glad consent, they came back
To Kazhumalam girt with cloud-capped flower-gardens;
They apprised the glorious and godly child of the assent
Of Nampaandaar Nambi and plied themselves in the work
Pertaining to the world-illumining wedding. (3066)

1169. Men well-versed in auspicious astrology fixed the holy day
And the glorious *hora* for the wedding; they sent
Wedding invitations in all splendour; on the ordained
Auspicious day, they sowed seed-grains in *paalikais*. (3067)

1170. In all the resplendent streets of Tiruppukali
Of abounding riches, they fittingly placed rows of pots
Filled with holy water, and lamps;
They planted *makara toranas*; they dangled everywhere
Garlands of pearls whence issued boundless lustre;
Thus they decked and beautified the city
Which shone with a greater splendour. (3068)

1171. When the rare tapaswis, Brahmins and others
Of peerless greatness came with the wedding invitation,
Blessed thereby with redemption, Nampaandaar Nambi
Of flawless glory received them in fitting glory;
Then he who by reason of his great tapas was blessed
To wed his daughter to the godly child, began
To make all arrangements for the wedding. (3069)

1172. The great kin gathered at Sirkaazhi;
On the auspicious day which was seven days
Before the beatific wedding day, to the resounding
Of many beauteous and auspicious drums
And other types of instruments, they filled
The gold-inlaid *paalikais* with the grain-seeds. (3070)

1173. They decorated, at once beautifully and peerlessly,
The sky-high and storeyed mansions,
Mantapams abounding in riches, and houses
Endowed with high thresholds; pictures
Of rich beauty and enchanting to behold, attesting
Artistic excellence were painted and exhibited
In many places; they also auspiciously decked
The bright and gem-set entrances of thresholds. (3071)

1174. They filled the long streets with rows
Of long *toranas*; they hung on the sides, garlands
Of fresh creepers and flowers and also garlands
Set with manifold gems; they coated the bright pials
With splendorous gold-dust; they also reared pandals
Bedecked with lovely and auspicious and glorious pearls. (3072)

1175. On all the days after the day they had filled
The *paalikais* with seeds and which preceded
The wedding, in all the streets, the courtyards
Of storeyed mansions and the spacious foreyards
Of houses, rows of gemmy lamps that burned night
And day, golden pots filled with holy and fragrant
Water, bright and densely woven garlands
And censers whence wafted fragrance,
Were kept in serried order. (3073)

1176. Truthful and divine serviteurs, Brahmins and others
Who heard everywhere of the auspicious acts done
For the wedding, greatly rejoiced and came
To Pukali abounding in divinity, in great throngs,
Every day; to all of them that so gathered there
Great and honourable hospitality was extended. (3074)

1177. From all the streets, great and auspicious instruments
Resounded; the soaring chanting of the four Vedas
Drowned the very roar of the sea; with the splendorous
Smoke breathed by the burning pieces of eagle-wood of abiding
Fragrance blended the divine fragrance wafted
From the sacrificial pits where oblations burned red. (3075)

1178. From all the eight directions people came thronging
Carrying with them the produce and other riches
From their realms; the many storehouses and warehouses
Shone with manifold splendour; heaps of riches
Glowed like hills; ceaseless noise proceeded
From the feeding-places. (3076)

1179. The manifold and Vedically ordained work of the Brahmins
Connected with the great wedding-rites grew apace;
The pots filled with flowers and holy water
By the *tapaswi*-Brahmins-- great as Brahma--,
Glowed with a pietic splendour. (3077)

1180. Many groups plied their hands in the preparation
Of sandal-paste mixed with saffron; many others
Were busy compounding fresh and fragrant
Mixtures of aromatic things for smoking incense.
Women were engaged in pounding exceedingly
Fragrant gold-dust; in all places people wove garlands
Of flowers and varied wreaths and chaplets. (3078)

1181. The houses in the hoary city where Brahmins dwelt,
Were full of such activities of great propriety;
All its streets attested the connubial magnificence;
Inconceivably great propriety throve there;
So, it looked as though that all this was wrought
By Kubera himself at the behest of Lord Siva. (3079)

1182. In Pukali full of peerless bounty, on the day
Preceding the wedding day, throngs of Brahmins
And divine devotees resplendent with the holy ash,
Gathered to adorn the peerless one--the godly child--,
With the divinely blessed *raksha* of the river-crested Lord. (3080)

1183. For the prospering of the truthful rules enunciated
By the Vedas and for the thriving of the pious ways
Of the sea-girt world, serviteurs of loving devotion,
Brahmins, beauteous women and men took out the *raksha*
Wrought of threads of gold, in a procession. (3081)

1184. After the procession, they entered the hallowed house
And came before the divine presence of the godly child
Who sat there splendorously in a *mantapam*
Decked with ninefold gems, under a flawlessly
Beautiful canopy, having performed
The Vedic ritual of *Samavartana*. (3082)

1185. On a place of ruddy gold where *samba* paddy was
Spread white, the pot of fragrant and holy water
Decked with long and fragrant garlands was installed;
Peepal leaves and kusa grass were placed on its top;
In the courtyard bright-rayed lamps blazed. (3083)

1186. An auspicious polysymphony blended with the Vedic
Chant of the goodly and great munis, and filled
The place; coming before the godfy bridegroom--
The very form of piety--, decked with lovely
And fragrant flowers, sandal paste, jewels
And beauteous vestments, and throned on a seat
Damasked with flowers, (3084)

1187. In swelling love and devotion, the Brahmins
Who were well versed in the flawless scriptures,
Rites and rituals, and who were like unto Brahma
Seated on the Lotus,
Adorned the divine hand of him--
Who would annul the fettering bond of twyfold deeds
Breeding on earth the cycle of birth and deeth--,
With the raksha. (3085)

1188. The *chintas* and visages of them that beheld it,
Of those that flocked thither to witness the wedding
And of the serviteurs who were bent upon doing
Away with the strong and cruel fetter of Karma,
Burgeoned in joy; rejoicing, the Vedic clans
Rose up, and roared for joy. (3086)

1189. That night, in accordance with the Vedic rules
The godly child showered wealth on all; when it dawned,
Very like unto the day of avatar (sixteen years ago)
Of Tirugnaanasambandhar to chase away
The strong and distressing darkness of alien faiths,
The sun rose up scattering the murk away. (3087)

1190. Knowing it to be the holy day, the divine and auspicious
Wedding day of the lord of Sanbai girt with gardens
Where chafers of pretty wings hymned in joy,
All the directions had their ablutions, and thus
Cleansing themselves of the stain of murk, had them
Decked with the glowing rays of the ruddy sun. (3088)

1191. As the people from all the eight directions thronged there
Carrying with them the bountiftul produce
And riches of their regions, it looked as though
That at the wedding of the peerless godly son,
The good earth yielded all her endless produce. (3089)

1192. "Tirugnaanasambandhar is truly our beatific life."
Thus thinking, the sea with its white and great
And resounding waves, and with its whorled shells
Swelled the more and roared, matching the uproar
Of the participants of the divine and all-auspicious
Wedding, when they rose up in a procession,
And moved to the house of the bride. (3090)

1193. Like the seven seas joining together and rising up,
The wedding party was to proceed, brightening all
The worlds. "I should hasten to join them to get
Blessed." Thus thinking, in the *vetikais*, when
The unswerving Brahmins tended the fire, the flame,
Even ere they would commence their offering
Of oblations, began to spiral up and twirl to the right. (3091)

1194. Bearing on its person the holy ash of beauteous
And soft pollen, and wearing the garlands
Of *rudraaksha* beads, formed of the rows of chafers
That in dense throngs wheeled their flight, the wind--
Perfume-laden--, rose up and joined the wedding procession
Of the servitors of pure and holy *chinta*, and gently moved. (3092)

1195. When all the people from the eight directions arrived
At Pukali and joined the immense and beauteous
Wedding-procession, the sky unfurled the densely-set flags
Of white cloth of huge and bright and fleecy clouds. (3093)

1196. In that morn of such goodly happenings, before the procession
Began to march, the lord of the Kauniyas duly performed
All the rites, worshipped the Lord of the Ark-- the source of all;
Blessed with His grace, he fared forth for his wedding. (3094)

1197. He joined the throngs of the great Brahmins
Of the great city of Kaazhi; the serviteurs that
Surrounded him began to march ahead of him;
The great Vedas that confer beatific life resounded;
The godly son adored the bountiful city of Kaazhi,
Ascended the pearly palanquin of great and bright lustre
And took his seat there. (3095)

1198. Others rode their respective mounts, vehicles or litters;
Men whisked *chaamaras* and held aloft *tongkals, pitchams*
And umbrellas and it looked as though that a forest
Was moving; in heaven and earth *tuntupis*
And other auspicious instruments blared. (3096)

1199. Shells, trumpets, *cinnam* and unique and great *kaalam*
Cymbals, pipes and other holed instruments
Whence music issued, raised a soaring polysymphony
Which blending with the chanting of the Vedas
By the earthly celestials, spiralled up everywhere;
Thus the wedding procession began to move on. (3097)

1200. On one side was heard the humming of the thronging
Honey-bees over the perfumed locks of women;
On another was heard the chanting of the Vedas
By the Brahmins whence wafted the ever-increasing sound
Of truth; on one side was heard the symphony
Of *vipanjis, veenas* and *yaazhs*; on another was heard
The sweet melody of auspicious psalms and songs. (3098)

1201. A myriad white streamers mantled the sky;
A forest of dazzling *chaamaras* whisked, enchanting
The eyes; vestments set with fresh-cut and bright gems
And bales and bales of garments dyed ochraceous
And of multifarious hues, were carried by men. (3099)

1202. Tufted students of Vedas, whose sacred threads were
Decked with snippets of buckskin, marched on
With their preceptors; with pots of sacrificial fire
Whence smoke streamed, Brahmins marched on
With their helpmeets; in uncontrollable love
And devotion, devotees sang glorious hymns and marched on;
Great *tapaswis*--conquerors of the sixfold enmity--,
Marched on in their splendour. (3100)

1203. Those *tapaswis* of the sixfold Saivism who were
The adherents of the way of innumerable austerities
Clothed in the habit of their faith,
And serviteurs of flawless minds who willingly
Pursued the path of Siva-yoga
Marched on in many a great group. (3101)

1204. *Vidyaatharas, Yakshas, Siddhas, Kinnaras* and Devas
And those others who were companied with the celestial damsels
Whose eyes were tinct with collyrium, marched on
Through the clouded expanse of the sky by aerial cars
To behold the splendour of the wedding. (3102)

1205. The auspicious and beauteous procession of the Devas
That moved through the heaven, looked like the reflection
Of the procession of men and women on earth
As these latter moved on wondrously in dense throngs. (3103)

1206. The peerless and pearly parasol was held aloft,
Over the godly son that he might rule the realm of *tapas;*
Embosoming the feet of the Lord who snaps the fetters
Of embodiment and thus rules the redeemed,
The Prince of Poontharaai, born for the deliverance
Of all the worlds, arrived at Nalloorpperumanam
Where Lord Siva abides in joy for ever. (3104)

1207. The servieteurs of the temple of Nalloorpperumanam
With all temple-honours, came forth to greet the godly son
And his train; the lord of Sirapuram who came
Thither for his wedding, moved into the temple
Of the Lord whose throat veils the venom. (3105)

1208. He hailed and adored the Lord and hymned a decad
Full of rich import; then blessed with the true
And ever-crescent grace of the Lord, the Chief
Of the Kauniyas moved out; then the Brahmins
Beseeched him to get clad in wedding robes;
He moved into a *matam* without the temple of the Lord-of-all-lives. (3106)

1209. He was bathed in fragrant and holy water from pots
Of gold; he was clothed in white and bright
Silken garment; he wore a fine upper vestment too;
Sandal paste compounded of musk and aromatic powders
Was applied to his person becomingly. (3107)

1210. Anklets set with rubies and lovely pearls which decked
His feet looked like the burgeoning splendour
Of his lotus-feet; his lustrous ankles were adorned
With rows of pearls threaded into wires of gold
And set with clusters of gems. (3108)

1211. A row of pearls of purest ray serene threaded into a wire
Of gold, and ravishing to behold, cinctured
His waist as a loin-cord and this blazed with beauty
From the tucked fold of his *pancha-kaccha*
On which hung dazzling chains of pearls. (3109)

1212. He wore a sash embroidered with bright-rayed pearls
Over his abdomen; on this was worn *sannaveeram*
Whence lustre overflowed; he wore for his sacred thread
Rows of cool and bright pearls; he also wore
Radiant garlands of pearls of cool lustre. (3110)

1213. He wore on his beauteous fingers rings
Set with pearls and diamonds of rare brilliance; on his hands
Which extended to his knees he wore pearly tandais
And bracelets of gold; from his elbow decked with a *pottu*
Of great lustre, hung dazzling chains
Set with precious gems; on his beauteous shoulder
He wore armlets of pearls. (3111)

1214. On his shapely neck he wore as jewel and garland
A chain of divine *rudraaksha* beads; he also wore rows
Of large and shining pearls; on his ears of comely charm
He wore *makara kundalas* wrought of white clusters
Of pearls of purest ray serene. (3112)

1215. His beauteous forehead shone divinely radiant
With the stripes of the holy ash; he also wore
A band of cool-rayed and goodly pearls which
Looked like the white and spreading glow
Of the holy ash; a crown of pearls fittingly
Adorned his beautiful head. (3113)

1216. Thus was he adorned with a divine and wondrous
Splendour that rules us in grace, by the Brahmins
Who were expert embellishers; the godly son who wore
A long garland of fresh-blown lotuses--
Rich in fragrant pollen--, then paid obeisance
To a rudraaksha garland-- the symbol of Saivism--,
Took it adoringly, and wore it while all the worlds
Hailed him. (3114)

1217. He applied on his person the white holy ash
Which is an adornment unto beauty, after duly
Chanting the mystic pentad of letters and moved out
To the bright street, surrounded by celebrated servitors;
With all his heart he invoked the Lord-Rider
Of the ever-young Bull, and ascended
The pearly palanquin to the resounding of drums. (3115)

1218. Then conches blared; all types of instruments resounded;
The celestial lords rained fresh-blown Karpaka blooms
From the heavens; holy and worshipful *munis*
And serviteurs chanted benedictory verses
From the Vedas and their sound filled and overflowed
The directions; the entire world rejoiced. (3116)

1219. Immense and extensive *tongkals*, white parasols,
Pandals wrought of peacock feathers flashing green
And tapestried canopies set with rotund plates
Of ruddy gold, were held everywhere;
The pearly parasol like unto the full moon--
Compact of all its digits rising from the sea--,
And decked with serried clusters of pearls
Was held aloft over him; thus he came,
The divine bridegroom. (3117)

1220. As the wedding procession marched on through
The street decorated with choice adornments,
The beauteous and glorious *ekkaalam* inlaid with pearls
Tirucchinnam and lustrous trumpets
Blared aloud and announced his advent thus:
"Behold Tirugnaanasambandhar comes
For the flourishing of the Vedas and the whole world!" (3118)

1221. When the *cinnams* blared proclaiming
The innumerable and hallowed names
Of him that came to be born for the annihilation
Of the misery of the world, at the mansion
Of the holy Brahmin, blessed to receive
The godly birdegroom in all his splendour,
Auspiciousness swelled and floursihed. (3119)

1222. She was to hold the roseate and divine hand
Of him blessed with true wisdom-- total and absolute--;
Up she rose, graced with all the blessings of great tapas;
She who was like the flowery twig of the divine
Karpaka tree, was decked with a *raksha;*
All holy rites were done in loving ardour. (3120)

1223. She was decked with a *cutti* of ruddy gold
On her forehead; jewels cunningly wrought
With beauteous rubies and chains of great worth
Made of fresh gold adorned her who was
Like unto a soft creeper of coral; thus they adorned
That beauty, verily a lamp of beauteous gold. (3121)

1224. The glorious sons of Brahmins came before
The wedding party and strewed fresh flowers,
Gold-dust and ninefold gems; the Brahmins
Who were like unto Brahma, dipped peepal leaves
And *kusa* grass into the comely pots of gold
That contained holy water, and sprinkled it,
The while chanting the Vedic *mantras*. (3122)

1225. The celestials showered flowers which fell
Flashing from the sky; on earth the southerly
Blew laden with perfume; thridding his way
Through the splendorous *toranas*, he who was
Like unto the fruit of piety, came to the flowery pandal. (3123)

1226. Even as the innumerable shells lined with gold
Roared aloud in swelling harmony,
From the abiding palanquin bathed in the lustre
Of its serried rows of pearls,
He stepped out and set foot on the red carpet
Damasked with many a flower and fragrant gold-dust.
He that came to be born for the deliverance
Of the triple worlds, walked forth in grace. (3124)

1227. All the auspicious housewives of the Brahmins
Duly greeted the godly bridegroom, holding
Pots of gold filled with water, beauteous lamps
In serried order, gold platters on which were
Displayed *paalikaas* where grew the bright
Seedlings, and sandal-paste compounded sweet. (3125)

1228. On a seat of ruddy gold inlaid with beauteous gems,
He that quelled the alien-faiths stood mantled
In effulgence; it looked as though that the flood
Of lofty gnosis that coursed in him, overflowed
As cool lustre, from his fresh, pearly jewels
Verv like those of the moon's rays. (3126)

1229. The greeting women whose mien was like
The young peafowls, hymned melodiously
The benedictory verses, and those airs pervaded
Everywhere; they poured out fragrant water
From bright vessels before him and in loving devotion
They went round him and plied themselves
In the fitting rites of the wedding. (3127)

1230. The hallowed Brahmin-women walked before him
Carrying things auspicious; like the stream
Of Ganga (at its source) wending
And blending with the Himavant of ruddy and auric hue,
He--the one that in the past dropped into the Vaikai
The palm-leaf, that we might thrive--,
Moved into Nampaandaar Nampi's mansion
Of ruddy gold, and then into Aadi Bhoomi, the hall of wedding. (3128)

1231. The fragrance of eagle-wood filled the hall;
There under a canopy decked with beautiful gems
And wrought of pure silken cloth, on a seat strewn
With fresh, fragrant and flawless flowers,
Hailed by women whose visages burgeoned in joy
And over whose breasts hung chains of pearls,
And surrounded by Brahmins who were free from wrath
And other vices, he sat happily enthroned. (3129)

1232. The righteous Brahmin who was blessed to give his daughter
In wedding and his wife of rare *tapas*, truly wrought
By her in her previous births,
Came before the godly bridegroom carrying
As of right cow's milk and pure water
To wash his feet in great delight. (3130)

1233. When she of long and fragrant hair poured the water
From the pot of gold, Nampaanḍaar Nambi of abounding virtue--
The fruit of his great tapas--, with all his mind
Contemplated the godly son as the very Lord of matted hair. (3131)

1234. And washed his feet; he sprinkled the water
On his own crown, and on all places within
And without his hill-like mansion;
Then in great joy he drank it and sprinkled it
In swelling love on his thrilled kith and kin. (3132)

1235. Over the hand--soft as lotus flower--,
Of the godly son of ever-growing brilliance
He poured the fragrant and holy water from
The *karakai* of gold;
Duly declaring his *gotra*, clan and all,
He solemnly (and thrice) affirmed thus:
"I hereby give my daughter--the rare treasure--,
In wedding to the godly son." (3133)

1236. Now came the flawless and goodly and auspicious hour
When Tirugnaanasambandhar could hold
With his roseate hand, the hand of the virgin
Of great *tapas*; her parents and brothers,
Surrounded and hailed by the kin,
Conducted the glorious and fawn-like virgin
To the presence of the godly bridegroom. (3134)

1237. She was led to the right side of him who was
Blessed with True Siva Gnosis--one and indivisible--;
She whose great *alkul* was like a cobric hood--
Verily a shoot of great *tapas*--,
Was caused to be seated by his side; it was
Like unto a lightning married to a white cloud
That stood poised, for ever, in the radiant sky. (3135)

1238. Beholding in great delight the Lord of Pukali
Whose form was true piety, with the soft flowery twig--
His bride whose brows were bows--, men who had now
Become Devas as their eyes winked not,
Blessed them with goodly, auspicious words. (3136)

1239. In the centre of a pandal decked with adornments
In serried order, and whose pillars were plated
With gold fresh from the mint and set with coral,
Under a decorated pavilion Tiruneelanakkar,
Valiant in the Vedas sat as the wedding-priest
Before the Adept of the threefold Tamil;
He performed the rites and rituals as ordained
In the primal Vedas, invoking the grace
Of the hallowed feet of Tirugnaanasambandhar. (3137)

1240. The Vedas resounded in a crescendo; auspicious words
Of benediction were showered; the godly bridegroom
Was to hold the bangled and roseate hand
Of the bride; so before the bejewelled bride,
The wearer of the sacred thread--TiruneelaNakkar
Who wears patience as his jewel--, took out
The white and flawless puffed rice and offered it
As oblation into the sacrificial fire:
To circumambulate the sacrificial fire (3138)

1241. The godly bridegroom willingly held
The pretty and flower-like hand of the bride
Whose breasts were like unto soft buds;
It became clear in his *chinta* that the fire
Dear to him was the Lord who sports the Bull
In his banner and who presides over the shrine
Of Tirunalloorpperumanam; he moved on. (3139)

1242. As he circumambulated the fire fostered ritualistically,
He of the roseate and lotus-like hand
That held the pretty hand of the bride's,
Thought thus: "Should the life of the householder
Engird me, even me? With her I will reach
The everlasting feet of Siva." This desire in him
Swelled more and more. (3140)

1243. Surrounded by the great and bright throngs
Of kin and devotees, mystically blessed
To get oned with boundless Siva Gnaanam,
Freed from all nexus with any world whatsoever,
And resolved to blend with Siva,
He fared forth to the shrine of the Lord
Who had wrought for him the wedding
In unison with his family tradition. (3141)

1244. He reached the opulent shrine of Tirupperumanam
Where Siva abides in joy, dispensing grace;
The Fosterer of the way of tapas divined the hour
Of Release to be nigh at hand; his goodly
Consciousness assured him that even as the Lord
Ruled him as His serviteur in the past,
He would now and for ever rule him
Revealing unto him His feet of fresh blown
Lotus flowers and thus end his embodiment. (3142)

1245. In swelling love he sang the divinely true decad
Beginning with the words: "*Kalloor-p-Perumanam...*"
Resolving to do away with the evil and birth-breeding
Paasa of all those that attended the wedding
And having that as the import, he hailed the Lord thus:
"O Lord! O True One of Nalloorpperumanam!
This is the hour for us to reach
The everlastingly true umbrage of your feet!" (3143)

1246. The God of gods graced him thus: "May you,
Your wife like unto a starling, and all
Men and women that attend your holy wedding
Come to Us through this fire."The Lord commanded
Him thus, and grew into a pillar of pure fire
That by its radiance brightened the triple worlds. (3144)

1247. The Lord revealed to them an entrance
In that spiralling flame which rose aloft
Containing within itself the divine temple;
Pukali's Prince of everlasting glory hailed
The Lord, the supernal flame now grown
Pervasive and immense, and adored Him;
To grace all with deliverance in this wide wide world (3145)

1248. He affirmed that the true way of wisdom unto all
Is the Word Na Ma Si Va Ya; he then graciously sang
The divine Namasivaya - Decad to the hearing
Of the dwellers of heaven and earth, and thus
Proclaimed his mandate: "To rid for ever
Your debasing embodiment, all of you present
In this wedding, enter here!" (3146)

1249. They that were immersed in the shoreless sea
Of birth and death and tossed about for endless ages,
Caged as it were in the miserable embodiment,
And stood bewildered and confounded,
By reason of their adoration of the divine wedding
And blessed with its guiding splendour,
Now rid of their cycle of transmigration,
Entered the Everlasting Flame of Life. (3147)

1250. Tiruneelanakkar of ever-increasing glory,
Tirumurukar and other serviteurs,
Sivapaadahridayar of spiritual beauty,
Nampaandar Nambi, Tiruneelakandapperumpaanar
Whose glory is poised in truth
And all others that came to attend the wedding
Encircled by their kith and kin
And with their respective helpmeets
Entered the fire. (3148)

1251. They that bore the beauteous and pearly
Palanquin and the *cinnams* wrought of pearls,
The women that plied themselves in the service
Of duly weaving garlands of flowers and of pearls,
They that carried things auspicious
And the serving retinue:
All these, now blessed with the consciousness
Of having snapped their *paasa-karma*, adored the Lord
Moved in and gained life ever lasting. (3149)

1252. The *tapaswis* of the sextuple faiths, the devotees thereof,
The *munis* of chanting Vedas, they that came
Thither to adore the wedding and others that came there,
By grace divine to get deliverance,
Entered the immense and boundless fire. (3150)

1253. When all had thus entered the fire,
Holding his bride by the hand,
Tirugnaanasambandhar who made his gracious *avatar*
To dispel evil away, circumambulated the Fire
Came near unto the beauteous and beatifically growing fire
Of the Lord; all his worldly consciousness
Ended; he entered the Fire
And blended thereinto inseparate. (3151)

1254. When the godly son entered the Fire and blended
Into Godhead, the Great Dancer caused
The disappearance of the Flame that shone on,
Till then; the old Perumanam temple
Of the Lord of Munificence re-appeared;
This witnessing the people of the sea-girt earth
Who were not blessed with this beatitude,
Stood bewildered, and grieved. (3152)

1255. The celestials, *munis*, Brahma and countless others,
Though they from a great distance beheld
The blending of the Lord of the Kauniyas
Into the divine body of the triple-eyed Lord,
Could not yet come by that beatitude;
They therefore so hailed the Lord, till
Their great grief passed away. (3153)

1256. I have but hailed the history of the Lord
Who is the Abode of rare Tamil,
As revealed to me by the light
Of his hallowed feet; I will now proceed
To narrate the greatnesses of the servitorship
Of world - renowned Yeyarkone Kalikkaamanaar,
Such as, his great munificence,
Steadfast puissance and godly consciousness. (3154)

Here ends the Puranam of St. Tirugnaanasambandhar.

34. The Puranam of Yeyarkone Kalikkama Naayanar

"I am a servitor of the servitors of
Yeyarkone Kalikkaaman"

-The Tiru-th-Tonda-th-Tokai.

1. In the bountiful and glorious Chola country rich
In, water, it is situate east of the northern bank
Of the Cauvery abounding in gold; it is the beauteous town
Tirupperumangakalam of abiding glory;
The flowery lianas in its mansions sway in the wind. (3155)

2. Its battlements are fitted with contraptions
Of destruction; its beauteous, tall and hill-like
Mansions are cloud-capped; the eyes of the women
Are deadly as poison; their feet are dyed with red
Silk-cotton and this hue could be seen, on the hair
In the heads of young bull-like heroes. (3156)

3. Its long and beautiful streets ever glowed
With festivites; in its theatres where danseuses
Of dense hair danced, the resounding of drums
Could always be heard; in the auspicious courtyards
The throng of children could aways be seen;
The prosperous clans of husbandmen are ever blessed
With the increase of tillage. (3157)

4. In loving devotion the serviteurs thronged to the presence
Of the triple-eyed, blue-throated Lord
In whose crest the Ganga flows; with a glory
Matchless on earth, they ever hailed the hallowed feet
Of the Supreme One so that the town could be likened
To the very heaven of Siva. (3158)

5. In this splendid town throve the clan of Yeyar Ko;
For generations it supplied the generals to the hoary
Chola-kings; this clan glowed with a continued splendour
From the hoary past; in the Ponni realm its greatness
Was established in husbandry. (3159)

6 In that glorious clan he made his avatar; he was
Kalikkamar, the serviteur of the Lord in whose crest
The Ganga flows; he hailed the feet of those
That hailed the feet of their Lord and in swelling love
He would render unto them all service. (3160)

7. He rendered abundant and multifoliate service
To Tiruppungkoor presided over by the Lord who wears
In His matted hair the young crescent; holding fast
To the conviction that true riches are, the Holy Ash dear
To the Lord, he adored and hailed him and revelled in joy. (3161)

8. When he heard that the Prince of Naavaloor plied the Lord
As his messanger to his wife, he blamed him and spoke
Thus: "Whoever would do an act like unto this?"
I will now narrate the gracious act of the Lord of gods
Who was to administer a corrective to his thinking. (3162)

9. Those were the days when after hymning the decad
Of the Tiru-th-tonda-th-tokai, the lord of Naavaloor
In single-minded devotion and love, hailed the feet
Of the unique One of Tiruvaroor girt with beauteous walls,
And adored Him in melting devotion during the three divisions
Of the day, and abode in that town, poised
In that true and great love of God. (3163)

10. A great Velaala of integrity and rectitude
Called Kundaiyoor Kizhaar flourished in that time,
As his industrious tillage conferred on him
Manifold increase; he was firmly established
In his servitorship to Sundarar, who was in a lis,
Vanquished by the Lord who wears a bright and white
Crescent in His crest, in His guise as a Brahmin. (3164)

11. For many many days and without fail, he arranged
To send daily to the mansion of Paravaiyaar
Goodly paddy, flavoury pulses of golden hue,
Ambrosial sugarcanes and the like, in great
Abundance as provision for the victuals
Of Van-tondar of everlasting renown. (3165)

12. Then came to him the inglorious plight when he could
Not, one day, send as usual and in loving ardour,
The provision of paddy and the like, as the sky
Withheld the rains and the bounty of the earth ceased to be;
So he languished with a sore mind. (3166)

13. "I canst not this day send any paddy to the mansion
Of Van-tondar at Tiruvaaroor; dearth is come;
What shall I do?" Thus he mused.
Stricken with great grief he would not eat;
When thus he slept that night, the Merciful One
Graced Him thus in his dream: (3167)

14. "We have provided you with paddy for Aarooran!"
As he river-crested Lord that spake thus
Commanded Kubera, throughout that town, paddy heaps
Like mountains, appeared covering the immense sky
Where clouds would sail. (3168)

15. When the night ended, and it dawned, he woke up
Witnessing it and wondered thus: "In which world
Could have grown this paddy-mountain?"
He then hailed the divine grace of the Lord
Who bent the ruddy and auric mountain into a bow;
Up he rose adoring the husband of Paravaiyaar
Whose lips were ruddy like Kovvai. (3169)

16. "This is God's own paddy for the prince of Navaloor!
Whoever could transport all this? I will go to him
And apprise him of this deed (of God)." Thus thinking
He fared forth; as the Lord of gods had duly apprised
Aaroorar of all that happened, he fared forth
And met him on his way by the behest of the Lord. (3170)

17. Kundaiyoor Kizhaar fell adoringly at the feet
Of true and flawless Sundarar who met him, rose up,
And said: "When the service of your servant that continued
In all the past, was beset with want, the Lord Himself
Who is the God of gods, granted this paddy mountain." (3171)

18. He subjoined and said: "This mountainous and extensive heap
Of paddy is not to be transported by men;
Conveying the paddy is beyond me; when Aaroorar
Heard him spake thus he said: "It is the Lord who wears
The moist moon on His crest, that in loving grace
Has granted you this paddy." He spoke to him
Sweet words, and, ere long, reached Kundaiyoor. (3172)

19. Nampi Aaroorar beheld the paddy-mountain
That stood scaling the heavens; he adorned
And hailed the Lord; marvelling exceedingly,
He said: "Unless the wearer of the cool crescent,
The Lord Himself, is pleased to provide the men also
For transporting this paddy tc **the house of Paravai**
Of endless glory, nothing could be done." (3173)

20. To be blessed with divine carriers, he fared forth
To the nearby town Kolilee and came to the shrine
Of his Lord and sang the decad in which, he beseeched
His Lord thus; "May she (my helpmeet) of bright eyes
Grieve not." When he in swelling love sang the decad before the Lord
(3174)

21. By the grace of the Pure One, an ethereal
And unbodied voice spake thus: "When the day ends
My Bhootha-host will carry this immense heap
Of paddy and therewith fill not only the house of Paravai
But the whole of the world-famous Tiruvaaroor also." (3175)

22. Hailing the grace of the Lord, he fell prostrate
On the floor, rose up and again hailed and adored
The Lord's hallowed feet, unknowable to even
The celestials; worshipping the Lord whose matted hair
Flashes like ruddy gold in His nearby shrines, the lord
Of languae of Navaloor, returned to the Lord's Tiruvaroor. (3176)

23. He moved into Poongkoyil where the Ancient One willingly
Abides, dispensing grace; in uninterrupted joy
He hailed the Lord, and moved out, encircled by the devotees
And hailed by them, Aaroorar moved into the lofty
And beautiful mansion of Paravaiyaar. (3177)

24. He narrated the happenings to Paravaiyaar whose lips were
Ruddy like Kovvai and who listened to him in rapture;
He spent his time with her in great joy; then that night
By the divine grace of the Lord and His Uma whose mount is
The Bull, the Bhootha-Host proceeded forth in throngs. (3178)

25. The host of Kural-Bhoothas carried the paddy mountain
From Kundaiyoor, and filled with paddy
The mansion of her whose perfumed locks were buzzed by bees:
They also made the whole stretch of the Lord's Tiruvaaroor
A range of paddy-mountain at whose beauty beholders would marvel. (3179)

26. When the night ended and day dawned, the dwellers of Aaroor
Asked thus in wonder: "In which world indeed did these
Paddy hills grow?" Then spake some by way of answer, thus:
"Unto glorious Paravaiyaar whose splendorous eyes
Are like those of a fawn, this is a gift by Nampi Aaroorar
Who came to be born for the flourishing of this world." (3180)

27. Beholding the paddy hill hard to remove, blocking all paths
And passages, people retreated into their houses
And said: "Even for Paravaiyaar, the incarnation of fortune,
It would be well nigh impossible to clear and store all this paddy." (3181)

28. She grew happy when she saw the paddy gifted to her
By Van-tondar; then Paravaiyaar of great glory had it
Announced by beat of triumphal drums thus: "Each one can
Gather into his beauteous house that portion
Of the paddy-hill that lies about his house." (3182)

29. As the drummers made the announcement to clear the paddy
From the pathways, so that people might walk without let,
They filled their houses with paddy and also gathered it
In countless earthen receptacles near the sides
Of their houses and revelled in joy; witnessing this,
Paravaiyaar bowed low before Van-Tondar, the wearer
Of a garland set with gems. (3183)

30. During the days when Nampi Aaroorar abode at Tiruvaroor in joy,
He adored the rich Honey enshrined in the Ant-hill
Of ruddy gold in great longing; be bowed low and drank in
The Honey which began to course in his consciousness,
And he so hailed and adored the Lord that the dwellers
Of heaven and earth marvelled at it. (3184)

31. Kotpuliyaar of glowing glory falling at the feet
Of Aaroorar of unbounded glory, beseeched him to make a visit
To his town; when Aaroorar consented to this, he once again
Paid obeisance to him; then he whose greatness
Of culture was hailed by many, returned to his town. (3185)

32. He adored the Lord-God who rules uniquely the opulent
Tiruvaaroor where Devas step aside that the serviteurs
Might in dense throngs straight move in and adore the Lord;
Then worshipping the Lord at His other shrines
And blessed with His grace, Navaloorar proceeded onward
In ardent love, to hail in hymns the Lord who is
Concorporate with His Consort. (3186)

33. Adoring the Lord unknowable to Vishnu and Brahma
In all the shrines where He abides in joy,
He came to Naattiyatthaankudi of the world-renowned
Kotpuliyaar; he greeted Aaroorar and adored him in joy
And conducted him to his beauteous and gem-set
Mansion in great delight. (3187)

34. He had Aaroorar seated in a seat of gold inlaid
With gems of purest ray serene; with pure water
He washed his roseate and redemptive feet
And sprinkled it on his person; he also sprinkled
The holy water on his entire and bright mansion;
In great joy he desired to perform unto Aaroorar
A great pooja in unison with the ordained rules. (3188)

35. He gathered in countless comely platters the peerless
Sandal-paste ground with exquisite and cool dew,
The fragrant paste of eagle-wood, sweet scented cream
of musk, fragrant and fumingated civet,
Aromatic campher and areca-nuts and betel-leaves. (3189)

36. With many and varied wreaths, chaplets and garlands,
Many pretty jewels set with peerless gems,
And innumerable and manifold clothes and garments of woven
Splendour, he stood before him--the servior of the Lord
Who is river-crested, hailed him and thus wrought
The endless pooja which Aaroorar was pleased to accept. (3190)

37. Kotpuliyaar who was the rightful general of the sceptred
Chola king, feasted our lord, the Prince of Navaloor
In his palace in great friendliness and adored him;
His loving devotion for him soared like a swelling sea
And he hailed him again and again. (3191)

38. Borne by that great love he conducted Singkatiyaar,
His first born daughter--the fruit of his rare askesis--,
Decked with a honey-laden garland and her younger sister
Vanappakai whose eyes were like the fawn's,
To the presence of Van-tondar and caused them to adore his feet--
Like unto fresh and pure flowers--; he too adored him
And addressed him thus: (3192)

39. "These are my daughters; be pleased to accept them
As your sevants granting unto them the privilege of adoring
Your flower-fragrant feet and thus gain deliverance."
Thus beseeched, he replied even thus:
"These bangled beauties are truly my hallowed daughters."
Thus declaring, the husband of Paravaiyaar conferred
On them the status of daughters. (3193)

40. He seated on his lap the daughters whose koontals were
Decked with chaplets; with a father's love for his daughters,
He kissed them on their crowns whence rolled
Down his tears of love; he conferred on them gifts
And benedictions; then Nampi Aaroorar, the companion
Of the Lord proceeded to the shrine of the Lord. (3194)

41. He adored the temple-tower of the Lord whose flag sports
The victorious Bull; he moved in with a single-minded
Devotion folding his hands above his head and bowed
Before the Lord; he hymned a divine decad beginning
With the word "Poonaan," and in that decad he hailed Kotpuliyaar
Who was graced by the Lord, the Wearer of Konrai flowers. (3195)

42. In the concluding hymn of the decad, deeming himself
To be father that begot Singkatiyaar, and unforgetful
Of that conferred kinship he described himself
As the father of Singkatiyaar, he completed the tuneful
And melodious decad and adored the Lord blessed with His grace. (3196)

43. He moved out of that town and in joy engendered
By boundless love he reached Valivalam of the Lord who sports
A ruddy eye in His forehead; he adored Him
And adorned him with an ever-resplendent garland
Of Tamil verse in which he affirmed that he had a darshan of the Lord
Who is concorporate with His Consort, at Valivalam. (3197)

44. He praised the Lord in his decad thus: "You rejoiced to hear
The hymns of goodly, great and joyous **Gnaanasambandhar**.
And Navukkarasar!" He adored and hailed the Lord
And in joy celebrated His glory; blessed with his leave
He came to glorious Tiruvaaroor of the Lord who dances
In the Ambalam; he moved into the Poongkoyil
And worshipped the roseate and golden feet of the Lord. (3198)

45. Having adored the Lord, he moved out and came
To the mansion of Paravaiyaar, and abode there
In great joy; thence he visited the nearby shrines,
Hailed the Lord there and returned to Tiruvaaroor
Where he abode inseparably linked to the worship
Of the feet of the Lord enshrined in the Ant-Hill. (3199)

46. The hallowed Pankuni-utthara festival of the Lord
Of Tiruvaaroor drew near; to provide Paravaiyaar
With all that was needed for her to give away liberally
To the servitors and thus fulfil their needs, Nampi Aaroorar
Desired to come by gold; so he fared forth
To Pukaloor to hail the feet of the Lord. (3200)

47. He came to the Tiruppukkaloor temple of the Lord of gods
And in love adored its court; he then circumambulated
The shrine and came before the Lord where he fell prostrate
On the floor in adoration, poised in the love that is
Engendered by the traditional servitorship to the Lord's feet,
Rose up, and sang the divine decad in which
His prayer(for gold) was couched. (3201)

48. He prayed for a while; even as his mind lingered there
He came out of the adytum, empty-handed (as he was not
Blessed with the gold sought by him); he would not
Move out to abide in any matam; as Van-Tondar
Companied with the wise serviteurs tarried in the court,
His eyes were besieged by sleep; we know not if this was
By the grace of the Lord who sports a fawn in His hand. (3202)

49. As thus sleep came to him, the companion of the Lord
Had a few of the heaped-up bricks stored there
For renovation work, brought to him and had
An eminence raised; he spread his upper garment
Of silk on it so that he could rest his tufted head
Bedecked with a chaplet in whose melliferous flowers
Chafers lay cradled, as on a pillow. (3203)

50. The devotees too slumbered; when the consort
Of Paravaiyaar woke up and opened his lotus-like eyes,
By the grace of the Lord-Rider of the victorious Bull,
He saw that the bricks had turned into solid blocks
Of ruddy gold; then he hailed the Lord's divine grace. (3204)

51. The devotees too woke up; up he rose in joy
And folding his hands, like unto lotus-buds, over his head,
He moved into the sacred shrine, worshipped the Lord,
In love that knew no bounds and hymned Him
Fittingly in a sweet and melodious and tuneful garland
Of Tamil verse which opened thus: "Thammaiye pukazhnthu..." (3205)

52. He concluded the decad and sealed it with
His benediction; hailing and adoring the Lord
He moved out blessed with the peerless grace of the Lord
Who confers it in this life itself; with the heaps
Or riches, the wearer of the sacred thread proceeded
To Tiruppanaiyoor of the Lord who wears on His matted hair
The whole river and part of the moon. (3206)

53. The Lord of the ruddy matted hair gave him a darshan
Of His divine Dance at the outskirts of Tiruppanaiyoor;
There itself he prostrated on the ground
In swelling love, adored the Great One, hymned Him
In a decad which would grant deliverance to the world,
And affirmed therein thus: "He that dances in the Ambalam
Is indeed the beauteous Lord!"
Blessed with His grace, he moved on. (3207)

54. Well-received by the dwellers of Tiruppanaiyoor of great foison
He moved into the town; to the mansion
At beauteous Aaroor, of Paravaiyaar whose teeth were
Like unto *mullai* buds, servants bore the bricks
Of ruddy gold of inestimable worth; he too entered it in joy after hailing
The Lord of the Ant-Hill ever-enshrined in his bosom. (3208)

55. He abode with Paravaiyaar to her great delight; from there
He visited many shrines near unto cool and beauteous
Tiruvaaroor and worshipped the Lord there; then adoring
The Lord of gods at Tiruvaaroor with a rejoicing *chinta*,
The Lord of Munaippaadi abode sweetly there. (3209)

56. He that abode at Aaroor for many a day, departed
Therefrom with the leave of the Supreme One, and came
To Tirunannilam of the Lord-Hero who bent the mount Meru
Into a bow; he went round the shrine and adored
The Lord; he hymned a happy and ever-during garland
Of Tamil verse beginning with the words: "Thanniyal vemmai." (3210)

57. He completed the decad and sojourned there; to receive him
To their town the lofty Brhamins of the ever-during Veda
Of the Supreme One's Tiruveezhimizhalai assembled
In throngs and decorated to the delectation of their townsmen
Their entire town with a long shady pandal to walk thereunder;
They also spread the red carpet and set up festoons
Of beauteous *toranas* and rich bunches of bananas and arecas. (3211)

58. Thus they greeted him and conducted him to their town;
With a burgeoning *chinta* he adored Tiruveezhimizhalai;
Then coming before the great heaven-descended and resplendent
Shrine, he worshipped it; he hailed the feet
Of the Lord who snaps **bondage,** and bowed before Him. (3212)

59. He felt thrilled, as he hailed Vitangkan, the Lord of gods--
Not easy of access for adoration unto Vishnu who slumbers
On the hooded serpent and Brahma seated on the lotus-flower;
He adorned the Lord with a great and glorious garland
Of splendorous Tamil in which he beseeched Him thus:
"You rule the whole of Veezhi; be pleased to grace **me also.**"
Having sung the decad he sojourned there. (3213)

60. Blessed with the divinely resplendent grace of the Lord
Of Veezhimizhalai who granted Tirugnaanasambandhar coins
Of gold of equal worth matching those of Tirunaavukkarasar's,
He proceeded to Tiruvaanjiyam whose Lord would grant
Deliverance, snapping bondage; he hailed His feet and hymned Him
In a flawless decad beginning with the word, "Poruvanar,"
And sojourned there; then he proceeded to Arisilkaraiputthoor. (3214)

61. He hailed and adored the ever-during Tirucchiddheeccharam
At Naraiyoor made rich by splendid waters;
Then well received by willing and glorious servitors
Ever poised in lowly adoration, he came to Tirupputthoor
Of the Lord whose hands sport the *mazhu*
And the young fawn and worshipped Him as ordained,
And there abode companied with the devotees. (3215)

62. Before the Holy One he hymned a decad in which
He hailed the Lord's grace to Pukazh-th-Thunaiyaar;
Well received by munis, he stayed there; then
He fared forth and adored many a shrine of the Lord
Who wears in His crest the flooding Ganga and above it
The crescent; happy in thought he arrived at Tiruvaavaduthurai. (3216)

63. He made the sacred circuit of the glowing shrine
Of the Lord at Tiruvaavaduthurai; in conscious
And melting devotion he moved in and hailed and adored
The Lord; he sang the bountiful decad beginning
With the word, "Maraiyavan" and in it celebrated
The birth and glory of the Chola Sengkanaan
In the renowned Chola realm, and adorned
The Lord with that garland of Tamil verse. (3217)

64. Having thus hymned the Lord, he abode there;
Companied with the devotees he hailed the Lord;
Blessed with His grace he fared forth and worshipped
The Lord concorporate with His Consort, in His many shrines
On the southern bank of the Ponni; the chief
Of Munaippaadi then came to the Lord's Idaimaruthu. (3218)

65. He adored the Lord who in joy abides at the ever-during
Idai Maruthu; he adorned Him with sweet garlands
Of Tamil verse, and again hailed and adored Him,
And then moved out; companied with the devotees he left
The goodly town and reached Siva's Tirunakeccharam;
Poised in devotional thought he entered the temple,
Circumambulated the inner shrine and adored
The hallowed feet of the First One. (3219)

66. He hymned the Lord with a decad of ever-growing joy
Beginning with the words: "Pirai ani Vaallnuthal,"
And marched on; he adored the ankleted feet
Of the Lord of Sivapuram replete with spiritual wealth
And marched on with a melting *chinta*; adoring
The other shrines where the Lord who shares Uma
In His frame willingly abides, he came near Kalayanallor. (3210)

67. At Tirukkalayanalloor where flourish the Brahmins
Poised in the righteous way, he worshipped
The roseate feet of the Lord, merging his word,
Thought and deed in His adoration; he hailed Him
And prostrated on the ground before His presence, rose up
And hymned the glorious decad beginning with the words:
"**Kurumpai** mulai Umaiyaal..." In this decad,
Tuneful and melodious, he declared
The truthful glories of the Puranas. (3221)

68. From there he came to Tirukkudamookku
Where he adored and hymned the Lord; then he reached
Valanjuzhi of the Lord whose frame is shared
By His Consort; in great and melting devotion
He adored the Lord in abiding love and hailed Him
In Tamil verse; thence he moved to TiruNalloor
Where the crescent-crested Lord blessed
Tirunaavukkarasar with *Tiruvadi Deeksha.* (3222)

69. He hailed the ankleted feet of the Lord of Nalloor
And hymned their glory; he also adored the Lord
In all His shrines on his way and hymned Him;
Then he came near Tirucchotrutthurai of the Lord
Who willingly gets decked with his garlands of Tamil verse,
Moved into the temple of the Lord who is
Blue-throated, and circumambulated the shrine. (3223)

70. He hymned the Lord in a beauteous decad beginning
With the words: "Azhal neer ozhiki anaiya..."
He so worshipped the Lord that his devotion to adore
His divine feet in increasing love grew the more;
Then the privileged devotee was blessed with His
Gracious leave and he moved out; the consort
Of Paravaiyaar adored the many shrines of the Lord
Wholly resplendent with the Holy Ash, and marched on. (3224)

71. He worshipped the Lord of gods at Kandiyoor; he came
To Tiruvaiyaaru and adored the Lord; he went
To Poonthurutthi hailed and adored the feet of the Pure One;
Then he came to Tiruvaalampozhil the mount of whose Lord
Is the Bull, and adored Him;
When that night he lay abed and slumbered (3225)

72. The Lord appeared in His dream, revealed to him
His ever-young and beauteous and natural form, and said:
"Even to think of coming to Mazhapaadi did you forget?"
He woke up with his thought linked to the vision;
Then crossing the northern bank of the Cauvery
Dight with umbrageous gardens, Nambi Aaroorar
Arrived at Tirumazhapaadi rich in beautiful streets. (3226)

73. Reaching the temple, he adored the divine tower
And moved in companied with devotees; he prostrated
On the ground before the Lord whose jewel is
The hooded serpent (and rose up); he hailed the divine grace
Of the Lord replete with supreme mercy and his heart
Melted; then he began to sing the harmonious decad
Which opened with the words: "Ponnaar Meni...." (3227)

74. He adored the Lord thus: "O Mother, other than You
Whom else will I think on?" He adorned the Lord
With his peerless garland of a decad and worshipped Him;
He moved out and abode at that ever-during town
For a few days companied with the devotees; then in joy
He adored at the shrines situate on both the banks
Of the Ponni and marched westward. (3228)

75. He reached Tiruvaanaikkaa of the Lord of ruddy
Matted hair; sacred serviteurs came forth to receive him;
Adoring, he entered the temple; his loving devotion
For the lotus-feet of the Great One began to well up;
He prostrated before the Lord and rose up; the hair
On his thrilled body stood erect; tears cascaded
As a flood from his eyes and he revelled in ecstasy. (3229)

76. Full of ardour he began to sing a splendorous decad
Of Tamil that opened thus: "Maraikalaaya naankum..."
Addressing the devotees poised in everlasting life
He affirmed: "Whosoever hails the Lord rules us also!"
This was the refrain of his decad; he divined the Lord's grace
In having adorned Himself with the chain of gold
Set with gems and pearls belonging to the Uraiyoor Chola,
And hailed it. (3230)

77. 'As the Chola King wearing his garland set with gems
And pearls plunged and bathed in the billowy Ponni,
It slipped into the river; he grew sad; then the garland
Found its way into the pot dipped into the river
For securing water for the Lord's ablutions; when the Lord was
Bathed it fell on his person and He graciously wore it;
Thus the Lord graced the Chola who sorely grieved.'
Of this he made a splendid recordation in his decad. (3231)

78. Thus he hailed the Lord and spent his days there;
Then he proceeded to the shrines of the coral-hued
Lord resplendent with the Holy Ash, situate around the town,
And adored Him in total devotion; thence he
Came to the glorious Tiruppaacchilaacchiraamam,
Abounding in matchless devotees
That render fitting service to the Lord. (3232)

79. He adored the holy temple-tower, made his sacred circuit
Of the beautiful court thronged by the celestials,
Moved in, came before the Lord and prostrated
On the ground in adoration; he rose up, and standing
He prayed before the Lord impelled by a growing desire
To get gold; the Lord however would not bestow on him
What he sought; he continued to stand before Him. (3233)

80. Poised in the friendly servitorship married to the fear
Of the Lord, he grieved sorely as he was not blessed
With the gold he sought from the Lord; as if complaining
To the serviteurs who stood there, he began to sing
A decad in melting devotion; he affirmed:
"Other than This One, there is no Lord at all." (3234)

81. He who was inseparable from the Lord when he was in the Kailaas,
Was separated from Him and sent to the earth;
He thought of the cause for this, his embodied state, and grieved;
Yet he proclaimed the continuing nature of his servitorship
Whenever life should emerge embodied, and said:
"What though He be obstinate in witholding His grace,
None but He is the Lord!" The devotee poised in hoary
And traditional servitorship, affirmed thus:
"My crown and my tongue are for ever dedicated to Him!" (3235)

82. Thus he prayed. When he sang the concluding hymn
Beginning with the words: "Yesina Valla," his Lord who is
Ever after true love and devotion, blessed him with a heap
Of pure gold; then he hailed the mercy of the blue-throated Lord
And adored Him; he sojourned there; thence he visited
The nearby shrines and adored the Lord,
Returned to that town and continued his sojourn. (3236)

83. Then with the gracious leave of the Lord he departed;
He proceeded onward hailing the Lord who bathes
In *Panchakavya*, at His shrines situate on both the banks
Of the Cauvery and reached the Lord's Paigngneeli.
He adored the tower of the Lord who is adorned
With a snake of poisonous sacs, circumambulated the inner
Shrine and adored the feet of the Lord whose matted hair
Is ruddy like the coral; behold the wonder!
The Lord appeared to him as Gangaala! (3237)

84. Tears of love cascaded from his eyes when he beheld
The Lord; folding his hands he adored Him; he sang a decad
Which opened thus: "Kaarulaaviya..." This decad was formed
Of the solicitous questions put to the Lord Bikshaadana when He
Appeared before the women whose *koontals* were buzzed by bees,
Begging alms; he composed this rare garland of Tamil verse
In which he apostraphised the Lord thus:
"O (Aaraneeya) Vitangka!" (3238)

85. He concluded the decad and sealed it with his benediction;
He bowed before the Lord, and blessed with His leave
He hailed the holy company that knew no deception
And abode with them; then he proceeded onward, worshipping
The Lord in His many shrines beginning with Eengkoi Malai, and came
Near Tiruppaandikkodumudi--girt with gardens
Where bloomed *kura* flowers--, in Kongku Naadu. (3239)

86. He came to the temple of Karaiyoor-k-Kodumudi situate
On the southern bank of the Ponni in Kongku Naadu,
And circumambulated the shrine of the Lord who wears
Ear-rings wrought of chank-beads, and prostrated at His feet
In love; in devotion that increasingly welled up in him,
He adored the Lord; as he beheld the golden person of the Lord,
He was blessed with the divine truth that he could
Never, never forget the Lord. (3240)

87. "Even if I forget the hallowed feet of the Lord, the tongue
That ever chants His sacred name-- the Panchaakshara--,
Will continue to iterate it without interruption
In ever-abounding sweetness." Established in this
Clear and firm consciousness, to bind himself the more
In loving devotion, he hymned the divine Namasivaya-decad
In splendorous Tamil which opened thus:" Matrup patrilane..." (3241)

88. Having hymned the decad which blessed all the world
With assured deliverance, with his *chinta* integrated
To the ceaseless and truthful consciousness he moved out
With the gracious leave of the Lord; he adored
Many a nearby and goodly shrine and hailed
The hallowed feet of the Supreme One; marching onward,
In swelling and great love he came towards Peroor
On the bank of the river Kaanji in the western
Kongku Nadu rich in cool fields well watered
By the cool and flower-filled river. (3242)

89. Reaching the town he moved into the shrine of the Lord
Who rules him as of yore; companied with the true tapaswis
As he circumambulated the inner shrine and came
Before the Deity, the Lord revealed to Him His eternal
And beauteous Form as the glorious Dancer of Tillai-Ambalam;
Folding his hands above his head, he beheld the Lord,
Even as tears of joy flooded from his eyes. (3243)

90. As he beheld the form divine, he adored,
Fell prostrate on the ground and rose up at once;
A bliss not to be comprehended by the five
Concatenated senses coursed in him and welled up
In his true consciousness; his was the beatitude
Of coming by the Lord; whoever could know
Or tell of the transcendental bliss that then
Attended the Ruler of the Saivites. (3244)

91. The beloved of the Lord who was so totally blessed,
Hymned a decad compact of exceeding ecstasy, and adored
The Lord; then he sojourned in that town
Of bounty; when he desired to leave that town, he thought thus:
"If one is blessed to witness and hail the Dance
Of the Lord of roseate and redemptive feet
In the beauteous Pon-Ambalam, what else is there for him
To gain by moving away thence?" (3245)

92. Blessed with the gracious leave of the Lord he left
The town and marched on; crossing a good many
Hard-to-pass hilly wildernesses, tracts of land
And flooding rivers, and adoring on his way
The many shrines of the Supreme One, and hymning in loving
Devotion Tamil decads, he came to Venjamaa-k-Koodal and adored
The Lord there; then covering a great distance,
He arrived at the Karkudi-Hill in the south. (3246)

93. At Moksha-conferring Karkudi, he hailed and adored
Vizhumiyaar, the Lord; with a love-laden *chinta*,
He longingly hymned the Lord in a divine decad;
Then borne by a desire to hail the Lord in hymns, he came
To many shrines and adored the Lord; eventually he reached
Tiruvaarai Metrali of the Lord who is unknowable
To the questing Vishnu and Brahma. (3247)

94. He bowed before the feet of the Lord
Of Tiruvaarai Metrali and adored Lord Siva
Who, of yore, bent the ruddy and auric Mount Meru
Into a bow; he sojourned there and daily hailed Him;
Blessed with His gracious leave he adored Him
At the many shrines hailed by the celestials; he then
Came to Innambar that men on earth might flourish. (3248)

95. He worshipped the ankleted feet of the Lord--
Resplendently beauteous--, the Lord who willingly
Abides at Innambar; in loving devotion
He hailed and adored the Lord; he abode there in insatiate love;
Then to adore the Lord who peeled off the hide
Of the martial tusker, and who abides in joy,
At Purampayam, he fared forth singing a truthful
And divine decad in love that welled up within him. (3249)

96. His decad began thus: "Angkam othiyor Aarai Metrali."
In loving devotion and splendorous Tamil,
He hymned the refrain thus: "Come, let us fare forth
To adore at Purampayam!" Thus he graciously
And melodiously sang the divine decad
And arrived at Tiruppurampayam
Of the crescent-crested Lord of opulence. (3250)

97. The serviteurs of that town rejoiced to receive him;
They thought thus: "Great indeed is the askesis we have
Wrought to have in our town Nampi Aaroorar who was
That day, claimed by the Lord-Redeemer in the guise
Of a peerless Brahmin, enslaving him in Vennainalloor."
Thus received, he came before the temple of the Lord
Who burnt, of yore, the triple hostile citadels. (3251)

98. He adored before the tall tower, moved into the temple
Companied with the devotees, adored the feet
Of the Lord-Dancer, folded his hands in worship,
And then performed pooja unto the Lord
With fresh and bloomed flowers; in the pious modes
Of *ashtanamaskar* and *panchanamaskar*.
He prostrated on the glorious ground and in growing love
Adored Him again and again. (3252)

99. Blessed with the ever-during grace he again hailed
And adored in love and great ardour the Lord's feet
Like unto fresh flowers blooming; he then moved
Out of the shrine; to hail the eternally divine forms
Of the omnipresent Lord in His shrines, he fared forth
Companied with the devotees. (3253)

100. Van-tondar whose chest was adorned with fragrant garlands
Came to and worshipped at the many shrines of the Lord
Whose crest is bedecked with *vanni, konrai, tumpai,*
White *adampu*, the crescent and the Ganga of pure waters;
Then he came near Koodalai-Aatroor made radiant
By the presence of dancing liana-like lasses. (3254)

101. He did not, however, proceed to that town
Of ineffable glory; he fared forth towards Tirumuthukunru;
On his way the True Being--the Lord concorporate with Uma--,
Appeared before Aaroorar in the guise a Brahmin
Resplendent with the sacred thread. (3255)

102. With his *chinta* melting, he bowed before Him and said:
"Be pleased to direct us this day to Muthukunru."
The Lord who, of yore, bent the hill into a bow,
Thereupon said:" "This path leads to Koodalai Aatroor."
He also kept company with Aaroorar to guide him to his destination. (3256)

103. Aaroorar adored Him with folded hands
And after a time, could not behold Him that came
With him; he hailed the Lord, the wearer
Of Konrai-flowers buzzed by bees with a hymn
That opened with the words: "Vadivudai mazhu."
He hymned the decad in which he praised the Lord
Thus: "I know not how the Lord of gods vanished on a sudden;
Lo, it is a wonder!" Then with a love that welled up
In him he entered Koodalai Aatroor. (3257)

104. He moved into the glorious temple of the Lord
Who wears in His matted hair konrai-garlands
And who abides at Koodalai Aatroor;
In soaring devotion he hailed and adored the feet
Decked with resounding anklets of the Lord-Dancer
Of Ambalam, and blessed with His ever-during grace
He arrived at Tirumuthukunru. (3258)

105. Before the many tiered and huge tower he prostrated
In adoration; then he circumambulated the inner shrine,
Moved in, adored the Lord and prostrated on the ground;
Then he adorned Him with a garland of splendorous Tamil verse;
The musical decad opened thus: "Nanjiyidai..."
He sang it and stood there folding his hands. (3259)

106. Seeking riches from the Lord, he prayed to Him
With a flawless mind and in unison with his desire;
He was poised for the gracious bestowal of riches
By the Lord who wears a garland of burgeoning konrai;
The chief of the Saiva Brahmins again hymned;
The decad began thus: "Meyyil venn podi.." (3260)

107. The Lord that wears the cool crescent in His matted hair,
In great grace, granted him gold weighing twelve thousand
Sovereigns; Nampi Aaroorar, in peerless gladness,
Prostrated before Him, rose up, moved near the Lord
Whose neck is of the hue of (the jambolan) fruit
And made one more submission: **(3261)**

108. "I should come by all this gold You have deigned
To grant me at Tiruvaaroor to the wondrous bewilderment
Of the dwellers there." "When he beseeched Him thus,
The Lord spake to him in an unbodied
And ethereal and lucid voice thus; "Drop the gold
In the fecund Manimutthu river and recover it all
In the Tiruvaaroor-tank." (3262)

109. Blessed with that sweet grace of his Lord, Van-tondar cut
A piece from a bar for his keeping and marched on,
And dropped the heap of gold in the river, thinking thus:
"By this will I truly know the grace of His having forcibly
And voluntarily claimed me that day as His servitor." (3263)

110. He whose mission in life was loving servitorship, resolved
Thus: "I will now proceed to adore the Dance
Of the Lord whose throat sports the hue of the blue lily,
In the Ambalam of Puliyoor-- the town
Of the Brahimns ever-engaged in the sacred work
Of their souls' deliverance." To leave
For the hoary city of Tillai girt with tanks, he adored
The Lord and moved out with His gracious leave. (3264)

111. He worshipped at the shrines on and near his way
And adored the Lord concorporate with His Consort
At ever-during Kadampoor; then he came near Tillai
Where the Dancer enacts His Dacne of full and perfect
Bliss; passing through the entrance-gate, he reached
The splendorous and beauteous street of glorious mansions. (3265)

112. He whose chest was decked with a goodly garland, prostrated
On the ground of the golden street, rose up and moved
To the great and divine entrance of the temple, verily
The soaring threshold of sheer piety, and prostrated
On the ground before it; then he moved in, circumambulated
The auric and beauteous mansion roofed of gold,
Adored it and folded his hands above his head. (3266)

113. He passed through the golden tower and came before
The proscenium of the Lord-Dancer and adored Him;
He came near the hallowed feet of the Lord-Dancer
Of Pon-Ambalam of ever-increasing effulgence;
The flood of everlasting bliss that filled his soul
Flowed down from his eyes as tears. (3267)

114. His hailing tongue faltered and his words became
Incoherent; he prostrated before the divine flight
Of steps--Tiru-k-Kalitruppadi compact of love--,
And made *ashtaangka* and *panchaangka namaskars;*
Firm grew the ardour in him and the Divine Dance
Filled his inner consciousness and soared; the Lord
Without aught of concealment appeared in his heart
And he considered it the complete and perfect
Vision (of the darshan he had at Tirupperoor) (3268)

115. Then he hymned the decad beginning with the words:
"Madithaadum adimaikkann"; he hailed the glory
Of his worship of the Lord as at Tirupperoor,
The Lord who in His process of bestowal of grace
Forfends the fall of the serviteurs poised in the godly truth,
Into hell even by accident; in devotion and delight,
He melodised thus: "O mind! great indeed is our blessing
And beatitude! The peerless Lord-Dancer is ours!" (3269)

116. Blessed with His leave he reluctantly moved out,
Came to the divine street and adored it; Van-tondar
Who was ruled by the Lord, willingly sojourned
Hailed by the Brahmins; then he adored,
In inexhaustible love, the divine city and departed thence;
Adoring even from a distance Karuppariyaloor of the Lord
Who kicked Death to death, he reached it. (3270)

117. Reaching the divine temple of the Lord who smote Death,
He adored its tower, moved in, and companied with the devotees
Hailed and adored the Lord in immense love; boundless joy
Pervading his mind, he hailed the Lord, moved out
And sojourned in that town; as repture swelled in him
When his thought hovered over the Holy One, he hymned it
In his decad beginning with the word: "Cimmaanthu".
With that garland of Tamil verse he adorned
The Lord; thus he abode there. (3271)

118. Folding his hands he worshipped Karuppariyaloor
Where the brow-eyed Lord abides in joy,
And blessed with His gracious leave, he left the town;
He reached Pazhamannippadikkarai in whose tanks
The carp leapt in joy, hailed and adored the divine feet
Of the Lord who is concorporate with His Consort, and melodised
His endless glory in a decad which oped with the word:
"Munnavan"; the holy one then marched on, without touching
The town Vaazhkoli Putthoor; on his way he thought
Of this and he turned back, and singing the decad beginning
With the words: "Thalaikkalan" proceeded thither. (3272)

119. He reached the place even as he was singing the divine
Decad; the hair on his thrilled body stood erect
As he came to the temple tower of the Lord
Of the celestials; he hailed and bowed before it;
He moved in, bowed before the Lord and adored Him;
In melting devotion he hymned the Lord whose left half
Is shared by the Daughter of Himavant, moved out,
And sojourned there; then he left Vaazhkoli Putthoor
Rich in fields of beautiful and soft sugarcanes,
And fared forth to Kaanaattu Mulloor. (3273)

120. As he reached Kaanaattu Mulloor, the brow-eyed Lord
Materialised before him; witnessing this he adored Him
With a garland of blooming flowers of munificent Tamil
That verily rules the heaven; in that decad opening
With the words: "Vall Vaay," he declared thus:
"Beholding the twin-flower-feet of the Lord who wears
On His matted hair soft and fresh konrai flowers I adored (them)."
Then he fared forth towards Tiruyethirkolpaadi
Girt with gardens of melliferous flowers. (3274)

121. He began to hymn the decad opening thus: "Mattha yaanai,"
Hailed by the dwellers in every direction;
Singing his divine decad rooted in *chittam*,
And declaring, "We will reach Yethirkolpaadi," he reached
Adoring the opulent and exceedingly splendorous shrine,
And hailed the feet of the Father; he sojourned there,
And blessed with His leave, he came to Tiruvelvikkudi;
He hailed the Lord-Granter of deliverance and His shrine
Tirutthurutthi in his decad beginning with the words:
"Mooppathum illai," and thus flourished in delight. (3275)

122. The darshan of the Lord in His wedding-form filling
His mind, he adored Him; his heart, poised in bhakti,
Nampi Aaroorar hailed Him; then with the devotees
Of great askesis he went to the many shrines of the Lord
Who, in love, claimed and ruled him, and marched on. (3276)

123. In never-diminishing love in the company
Of divine devotees, he adored in devotion the many shrines
Of the Lord whose throat holds the venom,
And arrived at Tiruvaaroor girt with cloud-capped
Flower-gardens and *marudam* tracts of fields
Rich in splendorous paddy. (3277)

124. At Tiruvaaroor of great opulence, he came
To the divine tower thronged by the celestials and the munis,
Adored it, moved in, and in aeviternal devotion, folded
His hands above his head in adoration; then
With the thronging devotees, he came before the Supreme One. (3278)

125. In great and unabated love he worshipped the Lord whose
Banner sports the ever-young Bull and who is without
Beginning, middle or end; then he moved out and reached
The beautiful mansion of flawlessly glorious Paravaiyaar. (3279)

126. Paravaiyaar whose eyes were like lotus-flowers and whose lips
Were like ruddy *kovvai* fruit, hailed in ever-swelling love
By damsels of plaited hair, fell at his feet in adoration.
She said: "Great indeed is your gracious arrival
Thinking on us, even us." He spoke to her
Sweet words, and joyously abode with her. (3280)

127. One day he told her thus: "Our Lord of Muthu Kunru
Blessed us with goodly wealth; I had consigned it
To the holy Manimutthu river; now fare forth
With me to retrieve it by His grace from the tank
Situate on the west of the temple of the Lord
Who is the (sole) help unto me." (3281)

128. Thus told. she of the fulgurant waist,
With her face lit up by a smile, exclaimed thus:
"What marvel indeed is this! What is it that you say!"
Then he of truthful consciousness, spake thus:
"O you of fair forehead! By the grace of my Lord,
I will not fail to retrieve the gold
From the tank and give it to you." (3282)

129. Then in boundless delight, he proceeded to the Poongkoyil
And adored its Lord who abides there in joy;
Circumambulating the lofty shrine, he came
To the divine tank situate on the west. (3283)

130. He came to the flight of steps in the north-eastern part
Of the tank; there he stationed the one that wore
Jewels wrought with cunning; then, he of Tirumunaippaadi
With pleached hands, adored the Lord of matted hair;
Descended into the tank, and began to ply his hand under the water
To take out the gold, as though he had that day
Just then dropped it into the tank. (3284)

131. The beauteous Lord resplendent with the Holy Ash
Who delighted to hear the hymns of Aaroorar
And bent upon a divine *lila*, would not make available
The gold; then remarked the bejewelled beauty thus:
"Having consigned it to the river, you search for it
In the tank; pray tell me, if this is how you grace me!"
When she spake thus the peerless serviteur-- (3285)

132. The Brahmin that wore the bright sacred thread--,
With intent to persuade the Lord to grant him the gold
Even as He was pleased to assure him gracefully
At Muthukunru in the recent past, and without causing
Paravai of flower-bedecked locks to cast in jibe
A smile from her ruddy lips, began to hymn and hail
The Lord of Muthukunru in a decad opening thus:
"Pon seytha Meniyineer!" (3286)

133. He sang in succession eight hymns in which
He described how he languished as he could not
Recover swiftly the gold which the Lord conferred
On him at Muthukunru to the knowledge of the celestials,
And he prayed that the Lord should be pleased
To do away with his helplessness in the presence of Paravai;
Even then the Lord would not make him come by the gold;
So he continued to hail Him. (3287)

134. "Yetthaathu irunthariyane": Thus opened the ninth hymn
Of the divine decad; thus he addressed
The Lord-Protector--the Lord Dancer of the Ambalam-- :
"O Dancer, deign to grant me the gold even before her
Who is so soft and young and beauteous!"
When thus he who was poised in the way inaccessible
Even to men of renunciation hailed the Lord, (3288)

135. By the grace of the Dancer who wears clusters
Of Konrai blooms, the heap of gold materialised;
He duly carried it to the bank of the tank;
The ethereal world showered flowers; men on earth
Exclaiming, "What may this wonder be? Who can cause
This to happen?" adored (the mirific event). (3289)

136. When he thus brought out the goodly gold whilst the world
Wondered at it, he compared its touch with that
Of the original piece which he had sliced away
From a bar; by the grace of the blue-throated Lord
It proved to be inferior; once again Van-Tondar hailed
The ankleted Feet inaccessible to Vishnu and Brahma. (3290)

137. When he again hailed Him, the Lord-Dancer who was
Pleased with the devotional hymns of the loving serviteur,
Revealed to him the ruddy gold matching his piece
And not a whit less in its touch; he rejoiced as he
Took it out, and carried it to the bank. (3291)

138. At the bank of the tank he had the bars of gold
Duly borne on the heads of carriers, and he
Bade them and Paravaiyaar to proceed to the mansion
Dight with a great threshold; he then moved into the temple,
Hailed the flower-feet of Tirumoolatta Naathar
In whose crest the billowy Ganga courses;
This done, he moved out to the street. (3292)

139. When he arrived at the mansion and entered it
Innumerable benedictory verses were chanted
And the auspicious sound spiralled up in splendour;
The Prince of Navaloor bounded by fragrant flower-gardens,
Abode there with the bejewelled beauty
With a heart filled with happiness. (3293)

140. He who adored every day the Supreme One enshrined
In the beauteous Ant-Hill of splendorous Aaroor,
One day, immersed in boundless rapture, hymned
A divine decad through which he interrogated
The divine devotees about the glories of the Lord;
Thus he adored the Lord and danced and sang in joy. (3294)

141. His tuneful decad of perfect melody, opened thus:
"Paaru thaangki"; his mind was filled with delight;
The hair on his thrilled body stood erect; verily,
A flood cascaded from his tear-filled eyes;
Boundless bliss which inly pervaded, became manifest;
Thus he prayed and thus he revelled in joy. (3295)

142. As he thus abode there in joy, blessed
With the leave of the King ever hailed by the rare
And boundless Vedas and who for His jewel
Wears the fierce serpent of the ant-hill,
He was borne by loving devotion; he readied himself
To fare forth to adore in His many shrines the Lord
Before the splendour of whose luminous matted hair
Even the lustre of gold is to be deemed dark. (3296)

143. Accompanied by his retinue, he came to the nearby
Shrines of the Lord who is mantled in the hide
Of the tusker, and, in rapturous adoration, hailed
His feet; then the flawless servitor, desiring to adore
At Nallaaru, visited that town, well-received
By its true devotees ever-established in divine service. (3297)

144. He bowed before the tower that scaled the sky,
Folded his hands above his head in adoration, moved in,
Circumambulated the shrine of the great One
And in abounding love prostrated on the ground,
Before the roseate and lotus-like feet
Of the aeviternal Lord of Nallaaru. (3298)

145. He hailed and adored the Merciful One and blessed
With His leave, moved out worshipping Him; thence he came
To Tirukkadavur rich in beautiful and cloud-capped
Mansions; he also adored at Tirumayaanam
Of the Lord who wears in His crest the crescent
And hymned Him in a decad of swelling music
Which opened thus: "Maruvaar Konrai." (3299)

146. He adored the ankleted feet of the Lord of gods
Of Tiruveerattaanam who smote the martial valour
Of wrathful Death, and adored Him, with a garland
Of Tamil verse fraught with heroic splendour;
The decad opened thus: "Potiyaar Meni"; then in great
And ardent love he fared forth to Valampuram
Of the Great One who bent Mount Meru into a bow. (3300)

147. Having adored the ankleted feet of the Lord
At Valampuram girt with a hill-like rampart, he hymned
A tuneful decad opening with the words: "Yenakku inee..."
Then he marched on and arrived at Tirucchaaikkaadu
Where the sea with its billowy hands, holds many rows
Of shells for musical instruments, the spray for holy
Fumigation, ninefold gems for lamps, and pearls
For flowers, and thus performs pooja unto the Lord. (3301)

148. He adored the Lord of gods at Tirucchaaikkaadu
And adorned Him with a garland of Tamil verse; it was
Indeed a divine decad of hymns par excellence; then he came
To Tiruvenkaadu where he hailed and adored the Lord
That burnt the triple hostile cities; thence the chilef
Of Naavaloor came to Nanipalli, the town divine. (3302)

149. He hailed the ankleted feet of the Lord that in joy
Abides at Nanipalli; he adorned Him with a garland
Of holy and fragrant and goodly Tamil verse; commencing
From **Tirucchemponpalli he adored the Lord**
Who wears the cool crescent in His crest
In His many shrines and came to Tiruninriyoor
The peerless mount of whose Lord is the Bull. (3303)

150. In love he entered the temple at Tiruninriyoor
And adored the Lord; he began to hail Him in melting love
And devotion; in this divine decad, he celebrated
The glory of God's own Tirunaavukkarasu who hymnea
Divine decads--seven times seven hundred in number--,
For doing away with the world's misery. (3304)

151. He sojourned with the devotees in that town; thence
As he marched on without adoring at Nidoor, the town
That is ineffably glorious in this wide world,
His peerless and true consciousness reminded him of his omission;
Forthwith he turned back and proceeded
To that town singing a bounteous garland
Of Tamil verse manifesting the glory of the True Ens. (3305)

152. In that divine decad which he hymned in great love
He sang thus: "Can one fail to adore the feet of the Lord
Of Nidoor which is rich in waters filled with petalled
Flowers?" Thus he hailed the Lord
Of the puissant spear, and adored His feet; the hair
On his thrilled body stood erect;
Thus he hailed the Lord, and even thus, he sojourned there. (3306)

153. He abode in joy there, and graced with the leave
Of the Lord he came to Tiruppungkoor and worshipped
The Lord; then he hied towards Tirukkolakka
Girt with fragrant gardens; when at its outskirts
The Lord, who concealed the Ganga in His matted hair
Gave him darshan, he adored Him in ever-increasing devotion
And hymned and hailed Him. (3307)

154. He adorned the Lord with a divine garland of verse
All compact of truth; in this decad he celebrated the grace
Of the Lord who wears a pigngnakam on His crest
And who on beholding Tirugnaanasambandhar
Melodise, in swelling love, hymns keeping time
With clap of hands, bestowed on him, in grace
And compassion, a pair of divine cymbals. (3308)

155. He left Kolakka of the Primordial One who is ageless
And perfect; reaching the flawlessly glorious Sanbai
He circumambulated it and prostrated on the ground
In adoration; he hailed the goodly feet of the Adept
Of threefold Tamil in whose lips the Vedas abode;
Then he came to Kurukaavoor the Lord of which
Smote the triple hostile cities, of yore. (3309)

156. When the consort of Paravaiyaar whose words were
Sweet as music, stricken with thirst and hunger,
Fared forth, conning His devotee's desire
The brow-eyed Lord of trinocular vision came
Forth on his way with packed victuals and water. (3310)

157. Awaiting the arrival of Van-tondar, the Lord whose hand
Sports an antelope, assumed the guise of a Brahmin
Well-versed in all the Vedas, and was pleased to remain
There having raised there a water-booth
Like unto a cool and fragrant pool of soft lotuses
To attenuate the rigour of the aestival sun. (3311)

158. The beauteous Lord who graciously abides at Kurukavoor
Thus awaited his arrival; the Lord's own companion
Of Tiruvaroor that came thither, companied with the devotees,
Entered the water-booth, and drawn by an ardent love
To the presence of the divine Brahmin,
Sat near Him, exclaiming: "Sivayanama!" (3312)

159. Addressing Aaroorar who was before him, the Lord
Who, of yore, sat under the umbrageous banyan tree, said:
"You suffer from exceeding hunger; I will give you
Pothi-soru; receive it, eat it well without delay
And also drink the sweet and fresh water
Available here, and thus rid your fatigue." (3313)

160. Van-tondar who hearkened to His words felt thus:
"It will be unbecoming on my part, if I, this day,
Decline to receive the food from the Vedic muni."
So he willingly received it from the hands of Him
Whose golden chest displayed the sacred thread;
He ate it with the devotees that came with him. (3314)

161. The interminable retinue ate the food in great relish;
Then they that came thither in hunger, also partook
Of it; yet the *pothi-soru* given by the Holy one--
The food which tasted altogether nectarean--,
Suffered no diminution. (3315)

162. Aaroorar drank the water, sweet like the divine grace
Of Lord Sankara; in ever swelling ardour he hailed
And adored the Lord's name, the *Panchaakshara*;
Then as he was tired he lay down and slumbered;
Those that were with him also closed their eyes in slumber;
Then the Lord who concealed the Ganga in his matted hair
Disappeared with water-booth and all. (3316)

163. The Prince of Tirunaavaloor whose *chinta* was firmly poised
In Sivam, woke up; he saw Him not; he began to hail
The Lord in a decad which opened thus:
"Itthanaiya maatram arinthilan..."
Singing this divine decad wrought of immutable truth,
He reached Kurukaavoor. (3317)

164. He came to the beauteous tower of the temple
Of Kurukaavoor where the Lord Beautiful abides
And dispenses grace, he bowed before the tower, moved in,
Went round the sacred shrine in great and abiding love,
Came before the Lord's presence, paid obeisance and drank
In with his eyes the sweet Nectar, having, not done so
Earlier(when he appeared as a Brahmin). (3318)

165. To his heart's content he adored with folded hands
The sweet Nectar that filled his eyes, and hymned Him
In a truthful and divine decad; he bowed before Him
And hailed Him; then he who ever sought 'within'
The Lord in great love, moved out and sojourned there
In love, companied with the devout servitors. (3319)

166. Blessed with his Lord's leave he left that town
Having duly adored Him; he worshipped the Lord
Of dazzling, ruddy, matted hair in His many shrines
Where He willingly abides, came to Kazhippaalai
Girt with fort-like walls, hailed and adored Him;
Then the Prince of Navaloor in the south
Arrived at Tillai, the divine city. (3320)

167. Bowing he entered the divine street of ever-glorious
And sacred Tillai, and adored the roseate
And redemptive feet that dance in the comely Pon-Ambalam;
In that city which fosters the Vedas for the flourishing
Of the world, he abode hailing the Lord; then he came
To Tirutthinainakar, the great city
Of the Lord whose martial bow is the Mount Meru. (3321)

168. Having adored the Lord Sivakkozhundu who abode
At **Tirutthinaimaanakar** he fared forth and hailed
The Dancer-- perfectly enshrined in many a town;
As his thought was set on Tirunaavaloor hailed by
Divine servitors poised in exceeding devotion
He fared **forth** to adore it with his hands
In great penchant, and reached it. (3322)

169. When they heard that the prince of Tirunaavaloor was
Arriving there, the dwellers of that famed town
And devotees deeming it to be their day
Of great beatitude, decked their town fittingly;
They fared forth and received him in joy;
Conducted by them, Aaroorar entered the great temple
Of the Lord, the Wearer of the hide of the martial tusker. (3323)

170. Even as the chanting of "Hara, Hara!" by those devotees
Began to pervade all the three worlds, he came
Before the presence of the First One and hailed
The grace of the Lotus-feet of the Lord, dearer than
Life itself, in a decad which opened with the words:
"Kovalanaanmukhan"; thus he hailed the Lord
And even thus, he adored Him. (3324)

171. In that town of ever-increasing weal, he abode in love
Companied with the devotee-throngs that caused
Their clans to thrive in splendour; then with the leave
Of the Lord in whose matted hair the flooding river
Courses, the wearer of comely sacred thread on his
Beauteous chest, moved onward, having hailed His feet,
To adore Him in His many shrines. (3325)

172. He adored at many shrines in the sacred land
Of Tondamandala where the Lord whose mount is
The unique Bull, abides in joy, well-received
By the sacred serviteurs; then crossing many rivers
Of lucid water, flowery jungles where chafers
Hummed, hills and *maruda* tracts, he arrived
At Tirukkazhukkunram hailed by men
In all the eight directions. (3326)

173. Greeted in boundless love by the devotees
Of Tirukkazhukkunram, bounded by melliferous
Flower-gardens, he entered the shrine and hailed
And adored the radiant Lord who wears the pure, fresh
And argent crescent in His crest, and melodised
A divine decad married to sweet and tuneful music. (3327)

174. He hymned the Lord, and in joy, sojourned in that town;
Blessed with the leave of the Lord, Aaroorar whose
Goodly consciousness ever sought the Lord only, came
To Tirukkacchoor and adored the Nectar in melting devotion
At Aalakkoyil girt with huge and fort-like
Golden walls, and then moved out. (3328)

175. Having adored the Lord, when he came out of the temple
The time for taking his meal drew near; yet his retinue
Which would come ready with food or prepare it, had not
Arrived thither; so the patron of Tirumunaippaadi
Abode without the fort-like entrance of the Lord's temple
In hunger which irked and grieved him. (3329)

176. The Lord enshrined on the hill, verily the Remedy
For the illth of embodiment, to relieve Van-tondar
Of his hunger, abandoning His white and bright skull-bowl,
Came with an ordinary begging-bowl in the guise
Of a Brahmin that dwelt in that town, to the devotee
(Aarooran) and graciously addressed him thus: (3330)

177. "Ha, you are languishing overwhelmed by hunger;
To relieve you of your hunger I will secure for you
Food by begging; pray stay awhile here without
Going anywhere else." He that so spake, then went
To every house in Tirukkacchoor begging food. (3331)

178. The Holy Ash on HIs person beauteously blazed white;
His sacred thread glowed with radiance; beholders melted
In love; for securing alms at the meridian, He entered
Each and every house; His lotus-feet touched the earth;
With the food secured by Him, he came before him
Whom, He willingly claimed as His own serviteur. (3332)

179. He gave him the flavoury food and dishes of curry
Obtained by begging, and said; "Eat that you may rid
The misery of your hunger." Nampi Aaroorar, the great one,
Extolling the merciful act of the Brahmin received it
In love that welled up within him, after paying
Due obeisance to Him. (3333)

180. Van-tondar ate the nectarean food companied
With the great tapaswi-devotees that came with him
And rejoiced; the Brahmin who was there, the Lord
Who is present everywhere, disappeared without
Van-Tondar being aware of it. (3334)

181. When thus the Sivayogi-Brahmin vanished, the prince
Of Naavaloor was convinced that it was the Lord
Who came thither in the Brahmin's guise;
He melted in devotion as he mused thus: "O the mercy
Of the Lord who assumed a form for my sake,
And in pain trod on earth in the noonday sun
To the resounding of his great anklets." (3335)

182. His decad opened thus: "Muthu vaayori";
He wondered at such demonstration of the great mercy
Of the First One; tears cascaded from his eyes
And drenched his whole person on which the hair
Stood erect in thrilled ecstasy; even thus he hailed
The Lord, and in joy, worshipped Him whose crest is
Decked with melliferous konrai flowers. (3336)

183. Having thus adored the Lord he took His leave
And fared forth to the shrines where abides the Lord
Whose half is His Consort, well-received
By the devotees everywhere; conducted by them he moved
In, and adored the Lord's ankleted feet which confer
Grace when invoked; he adorned Him with splendourous wreath
Of verse, and marching on, came near Kaanchi
Where abides the Lord whose hue is like
Unto the ever-increasing ruddiness of the crepuscular sky. (3337)

184. The dwellers of Kaanchi, the city girt with ramparts,
Rejoiced thinking thus: "The Lord whose flag sports
The ever-young and victorious Bull--
The Lord that could not be pursued by Vishnu or Brahma--,
Even He came in the guise of a Brahmin-chief
That day, before the tribunal at Vennainalloor,
And successfully argued his *lis*; it was thus
The Lord claimed Aaroorar as his serviteur;
We are blesed with his arrival." (3338)

185. In ever-increasing joy they decked the streets
With beautiful *toranas*; they carried with them
Bright lamps, pots filled with holy water, censers
Breathing the smoke of eagle-wood, and streamers;
They caused drums that were played during dance
To resound on pials; companied with the increasing
Throngs of devotees, they fared forth to the outskirts
Of the city and greeted him. (3339)

186. When the devotees adored him, Nampi Aarorar ruled
By the Lord, paid obeisance to them; he crossed
The towered entrance and entered the street rich in rows
Of huge mansions; auspicious instruments of music
Were resounded, in love; thus he reached Tiruvekampam
Companied with the surging crowds of servitors. (3340)

187. Before the tower where throng the tall Vishnu who sports
The disc, Brahma and other celestials, he prostrated
On the ground, and sacred dust mantled him; up he rose, moved in,
And made his sacred circuit, adoring the subshrines;
Beatific Van-tondar, the intimate servitor of the Lord,
Then moved into the adytum of Tiruvekampar. (3341)

188. When the Kampai rushed amain in spate,
Scared of the Great One's safety, Himavant's Daughter
Of large and dark eyes painted with collyrium,
Embraced Him closely; She always offered pooja
To His redemptive and roseate lotus-feet;
Aaroorar who came towards the Lord, fell
At these very feet in fitting and great devotion. (3342)

189. Having prostrated at the hallowed feet he rose up
In thrilled ecstasy; with true love and a *chinta* poised
In beatitude, hymned the Lord; then in unabated love
He moved out and sojourned in that city
With the devotees; during these days he visited the many shrines
At Kaanchi where abides the Lord of dangling matted hair. (3343)

190. He came to aeviternal Kaama-k-kottam of glorious Kaanchi
And adored the Lord; he visited Kacchi Metrali
Of the Lord in whose matted hair the Ganga courses,
And in swelling and boundless love, hailed and adored
The Lord; he adorned Him with a divine decad whose glory
Fills the world and which opens thus: "Nuntha von sutaraam." (3344)

191. In his privileged position as the Lord's own companion
He hailed the Peerless One of Onakaanthan Tali
And there affirmed his boundless servitorship;
Seeking coins and gold from the Lord, he hailed Him
With a scripturally beauteous decad which
Opened thus: "Neyyum paalum"; blessed with
Immense wealth he sojourned there in joy. (3345)

192. Aaroorar who sojourned there came to Kacchi
Anekathankaapatham, moved into the temple
And adored the Lord whose mount is the red-eyed Bull;
He hailed the Lord in a decad of Tamil
Beginning with the words: "Thenaipurinthu"
And affirmed in that decad thus:
"This is where the Lord abides."
Bowing before Him, he moved out and adored
The Lord in swelling love in His other shrines
And continued to sojourn there poised in love. (3346)

193. He served the Lord by hymning Him in sacred songs;
He sojourned there unable to part from the holy feet
Of the Lord-Dancer who grew lithe when Uma embraced Him;
Then desiring to adore at the many shrines situate
Beyond Kaanchi and hail Him in hymns, he fared forth and arrived
At Vanpaartthanpanangkaattoor of great mansions. (3347)

194. At prosperous Tiruppanangkaattoor he adored
The splendorous flame of ruddy gold--the Lord
Who is verily the Remedy for all ills--, and with tear-filled
Eyes, he hailed Him in a bountiful decad opening thus:
"Vitaiyin mel Varuvaar." He sang the decad tunefully,
And moved out of the shrine. (3348)

195. Reaching Tirumaalperu he hailed and adored the Lord;
He came to Tiruvallam and adored Him; westward he marched
Adoring at many shrines the Lord who wears a crown
Of plaited matted hair; then the great servitor reached
The hill of Tirukkaalatthi whose great peaks are cloud-capped. (3349)

196. He came to the foot of the hill of Kaalatthi where
The Lord who dispelled the distress of Kannappar who was poised
In immense and irreppressible love, and ruled him,
Abides in great joy; he prostrated before the hill
And ascended it, blessed with the Lord's grace;
Immersed in flooding love he reached His presence
And adored Him, the Remedy enshrined in the Hill. (3350)

197. He worshipped the Lord and in soulful rapture, melodised
In sweet music a decad that oped thus: "Sentaatum..."
In loving devotion he hailed the fragrant
Lotus-feet of Kannappar and felt blessed; he moved out
And sojourned in that ever-during town
With serviteurs that were poised in inner harmony. (3351)

198. During his sojourn, he adored from there Sri Sailam,
Tiru-k-Kedaaram and other northern shrines of the Lord;
As if he had beheld in person the dancing feet
Of the Lord in those far off shrines, out leaped
From his lips, firm-fibred and divine decads,
And he revelled in joy. (3352)

199. After his sojourn, blessed with the Lord's leave
He fared forth to the many shrines of the Lord whose mount
Is the martial Bull; there he adored the Lord
And hymned Him in Tamil; then he arrived
At Tiruvotriyoor, verily the Siva-loka on earth,
Situate near the beach of the swelling sea
Where the crescent-crested Lord abides. (3353)

200. Hearing of the arrival of Aaroorar who was claimed
By the Lord that enslaved him through a document,
The devotees of the endlessly glorious Lord of Aadipuri,
Rose up to meet and greet him; at the entrance
Of each street they hung bunches of banana and areca;
They hung *toranas*, carried vessels of gold-dust,
Pots of gold filled with holy water, censers and lamps;
Then they fared forth to receive him. (3354)

201. Great and glorious and auspicious instruments
Were played; danseuses of that town danced
In the theatres decked with fragrant flower garlands;
Men and women of the ethereal realms rained flowers; in such
Gaiety, the great serviteur dear to the Lord that holds
The skull of Brahma for a begging-bowl, joined
The welcoming devotees and moved in. (3355)

202. The welcoming devotees who were devoted
To the lofty tapas of Siva enshrined with Uma at Otriyoor,
Encircled Aaroorar, like a sea and hailed him,
He paid obeisance to them and reached
The temple-entrance of the Lord whose mount
Is the triumphant and ever-young Bull. (3356)

203. He prostrated before the sky-scaling tower;
Rose up, moved in, circumambulated the shrine
Of the Lord who wears in His crest the curved crescent,
And came before His presence; with his flesh
And life too melting, Aaroorar folding his hands
Above his head, prostrated on the floor
In exceedingly great love and devotion. (3357)

204. Upborne by a consciousness that linked him
To the fresh, fragrant, beauteous and ruddy
Lotus-feet of the brow-eyed Lord called
Ezhutthu Ariyum Perumaan who, of yore,
Interlineated in a document the words:
"The city of Otriyoor excepted," he rose up
And in a flawless tune married to nectarean airs
Sang the decad which began with the words:
"Paattum paadi-p-paravi." (3358)

205. Thus he sang; love of the Lord possessed him;
He felt ecstatic; he moved out; hailed by devotees
Full of abiding love, he sojourned there in joy,
Adoring the Lord's hallowed feet unknown to questing
Vishnu and Brahma, during all the hours of pooja. (3359)

206. Thus, even thus, he abode there.
Now let us lucidly narrate the glory
Of Anintithaiyaar who having long ago left
The cool and beauteous Mount of Kailaas,
Made her avatar on earth and grew to become
The bride of Van-tondar, and revel as it were,
In the fragrant splendour of his shoulders. (3360)

207. By the grace of the Lord whose throat holds
The 'Aalaala venom,' she made her avatar
As the beloved daughter of Tirugnaayirukizhaar,
A great Velaala of lofty rectitude of Gnaayiru,
The town where men of increasing prosperity
Belonging to the fourth caste, flourished. (3361)

208. By reason of her pre-natal consciousness she stood poised
In the never-forgetful way linked to the flower-feet
Of Himavant's Daughter; she who was called Sangkiliyaar
Came to be born with this consciousness; she grew
In the company of her playmates--the young girls
Of spear-like and splendidly roving eyes--;
Crossing duly the parvas, she became nubile. (3362)

209. She grew thriving not only in the deeds that became
Her great family tradition but also manifesting qualities
Of divinity; such was her supernal culture that the world
Marvelled at it; when she grew to be a lass, her growing
Breasts--soft and supple--, grieved her gracile waist;
Then her father spake to his wife thus: (3363)

210. "In beauty of form and quality our daughter exceeds
The mortal creation; we know not the reason for this;
It is time that we should give her in wedding."
Hearing this, his wife, verily a liana, of ever-crescent
Chastity, said: "Be pleased to give her in wedding as suits our station."
(3364)

211. Sangkiliyaar who heard her parents so speak, thought thus:
"These words befit me not; I belong to him who is
Wholly blessed by my Lord; I know not of the result,
Their wholly different thought will lead to." Stricken
With fear she fell down on earth in a swoon. (3365)

212. The parents who stood nearby were greatly agitated;
They lifted her up tenderly in love; anxious at heart
They thought thus: "What has become of her?"
Closely embracing her, they sprinkled on her
Cool and fragrant water, stroked her gently,
Revived her and spake to her whose lovely forehead
Was like unto a bow, thus: "What has befallen you?" (3366)

213. When thus her parents questioned her
She spake to them frankly without any concealment:
"What this day, you spake of me ill-befits my state;
I belong to him who is graced by the Lord-Rider
Of the victorious Bull; I will even now
Fare forth to Tiruvotriyoor and establish myself
In the grace of Lord Siva." (3367)

214. When they heard her words, they were assailed
By bewilderment, fear and wonder; they so conducted
Themselves thereafter that others could not
Know of her changed condition; while so,
From a clan of equal greatness and close to them
In kinship and therefore privileged to seek
Her hand in wedding, a youth, unaware of the happenings,
In great longing, deputed to them some persons to broach marriage;
They came there and discussed **matrimony**. (3368)

215. The father who listened to them could not reveal
To them the happenings; he so answered them
That they would not be troubled or offended; even before
They could return to him who sent them thither,
Like one assailed by a great evil he died; so too
His messengers; the parents of Sangkiliyaar and others
Who heard of this, were struck with bewilderment. (3369)

216. It looked as though that the fated event proclaimed
Clearly to the world thus: "They that mean to thrive
Would not speak words which ill-became great Sangkiliyaar."
So the parents made a clean breast of all the happenings
To the great elders of their clan; with fear-stricken
And languishing heart they now gave assent to her proposal. (3370)

217. Knowledgeable persons would not dare speak
Of her action deeming her a woman divine;
She would ever talk of the greatnesses of the Lord
Adored of her; she would not speak of aught else;
Such indeed was her righteous conduct;
So they resolved to conduct her to Otriyoor's Lord
Whose matted crown is plaited with a serpent. (3371)

218. Addressing Sangkiliyaar whose words were
Tunefully melodious, her parents and others said:
"Reaching Tiruvotriyoor of the Lord in whose crest
The lucid flood courses, be pleased to abide
In a *kanni-maatam* in that city girt with cool pools,
And perform askesis, poised henceforth
In the grace of the Lord whose forehead sports an eye." (3372)

219. In unison with the grace as ordained by the Lord who is
Crescent-crested, and oblivious of all else,
Her parents and kin resolved to abide
By the words of Sangkiliyaar, and conducted her
To Tiruvotriyoor of the Lord who smote the triple
Hostile cities, carrying with them great wealth. (3373)

220. They entered the temple of Lord Siva whose crown
Sports a white crescent, and with their close kith
And kin adored Him; then with the consent of the dwellers
Of the hoary city they built nearby a *kanni-maatam*
Girt with immense walls, and watched over by women-guards;
Rich endowments were made for its up-keep;
Then her father fell at her feet and said: (3374)

221. "You will gladly abide here rendering willing service
Pleasing to the Lord; we, on our part, will serve you."
His uncontainable love burst forth, and his eyes
Rained tears; he could not endure separation from her;
With his sorrowing kin, he paid obeisance to her
And left for his city girt with fort-like walls. (3375)

222. The virgin who performed tapas in love, abode there;
She adored the Lord of lives at all the hours of pooja;
To perform such acts of divine service as became
Her nature, poised unswervingly in the pious way,
She came to the mantapam mantled with screens
And rich in cool and arboraceous flowers
And there took her seat in a corner. (3376)

223. As then she became instinct with the consciousness
Of her service in the past at the holy Mount Kailaas,
She, verily a flowery liana, began to ply her hands
In weaving beauteous and soft garlands
Of flowers where chafers lay cradled, befitting the hours
Of the temple-service to adorn the crown
Of the Lord of gods; thus she flourished. (3377)

224. As the time for him to wed, in love, Sangkiliyaar
Of fragrant garland, drew near, Aaroorar who made
His avatar by the grace of the Lord whose hue
Is of the crepuscular sky, as ordained by the hoary
And ineluctable destiny, moved into the temple
Of the primordial Lord, one day. (3378)

225. Nampi Aaroorar claimed by the Lord of gods in the guise
Of a Brahmin and owned by Him, adored the Merciful One
In the hoary and traditional way, hymned Him
And moved out adoring the divine services in which
The serviteurs were engaged; he then entered
The flowery mantapam that was like unto a lotus-pool. (3379)

226. With love for thread and the Panchaakshara for flowers,
Even as their hearts wove wreaths, they wove garlands
Of flowers with their hands; the very bones and minds
Of these serviteurs melted in loving devotion.
Aaroorar adored them and moved away; from a place set apart
Sangkiliyaar came out from behind the screen as was
Her wont, handed over the garlands for the adornment
Of the Lord, and like a lightning flash moved into her
Screened apartment; Aaroorar saw her, prompted by Providence. (3380)

227. When the divine devotee of the Lord whose flag sports
The Bull, beheld the damozel--like unto pearl unthreaded,
And soft bud untouched by bee and about to burst
In fragrance--, his mind could not be kept in leash
By his rectitude; it leaped at her; anon he became
The target of Manmata's flowery darts; unable
To contain himself, he moved out, and spake thus: (3381)

228. "What may this be? It is well-nigh impossible for me
To comprehend this! She who is there, behind the curtain,
Is like a liana of lightning compounded
Of the inner coolth of the fresh full-moon
Mixed with the nectarean flow of gold and gems;
She has caused my mind to swerve from its course;
Who may she be?" When he spake thus, (3382)

229. They that stood nearby said: "She is indeed
The great lass Sangkiliyaar, the virgin who
By her ever-growing tapas fosters her servitorship
To the Lord." When so informed, he mused thus:
"My Lord by His grace gave me this embodiment
Owing to two persons; one is my wife Paravai;
This one is perhaps the second of them."
He was indeed bewildered. (3383)

230. "I am happily destined to live the life of a servitor
Unto the Lord whose matted hair flashes like lightning;
She grieves me, and by her tapas prevents me from
Enjoying the beatitude due to me by the Lord's grace;
She binds my dear life with the beauteous flowers
That she weaves into garlands; well, I will receive her
From my Lord who wears on His crown a chaplet
Of golden Konrai flowers." Thus resolved he moved
Into the temple. **(3384)**

231. Even though Brahma of the Lotus-throne and Vishnu,
The tall one, flew up and burrowed down the earth, they
Could not behold His divine crown or His ever-extending
Ankleted feet; He is the Lord of all the worlds;
Yet He chooses to abide in joy at Otriyoor;
He is the Supreme Ens, the One of effulgence;
Before Him stood Aaroorar and hailed Him thus: (3385)

232. "O Lord! Besides happily sharing Uma in Your frame
You love to keep concealed in Your beauteous matted hair
The woman Ganga! Deign to grant to me, Your serviteur,
Sangkili -- whose countenance is like that of the moon
And who while binding for You beauteous garlands unbinds
The garland of my heart--, and thus rid me of my **misery**." (3386)

233. Thus he prayed before the Lord and importuned Him;
He moved out of the temple and mused thus: "She has broken
My heart's resoluteness which for ever hovers only
Around thoughts of servitorship to You; I know not what
I should do; O Lord of fulgurant matted hair of coral hue which
Sports a crescent thereon, be pleased to grace me." (3387)

234. He abode at a place outside the temple where abides
In joy the Lord who wears the bright crescent;
It was evening and the sun was about to sink
Into the western main; he languished beholding the sea;
Longing to wed her of tender breasts, he thought and thought
On his companionship with the Lord, the Friend
Of Kubera who guards Sankhanidi
And Padmanidi, and sorely languished. (3388)

235. His Lord who ate the poision of the roaring sea to save
The immortals and the mortals, appeared before Van-tonder
And spake thus: "We grant you liana-like Sangkili
Of great tapas who is unattainable by any one
In this world; rid yourself of misery". (3389)

236. Hailing the Lord Van-tondar said: "In the past
At Vennainalloor You claimed me -- a nescient cur--,
On Your own accord, graced me with Your servitorship
And thus granted me deliverance; this day you have deigned
To wed me with her to save my life." He fell at the fragrant
Flower-feet of the Lord, and thus flourished. (3390)

237. The Lord-Brahmin who rules Van-tondar as His servitor
Having graced him thus, at dead of night came
To the *Kanni-maatam* on whose wall the full moon rests
And appeared in the dream of glorious Sangkiliyaar, verily
A lamp that induces the glow of bright lustre. (3391)

238. When the Lord appeared before her, Sangkiliyaar
Adored Him, fell on the ground, felt ecstatic,
Rose up with a flood of delight coursing in her,
And spake thus: "Your slave is blessed with Your visit;
How can I at all requite this?" Then the Lord-Brahmin
Resplendent with the Holy Ash like unto a flood
Of great mercy, graciously spake thus: (3392)

239. "O Sangkili poised in tapas! Hearken to Me! He has
Indeed great love for me; His tapas is greater than
Even Mount Meru; at Vennainalloor, he was privileged
To be claimed by Me in the presence of all men; of Me
He beseeches you; may you whose breasts are cinctured
By a breat-band joyously link yourself to him in wedding". (3393)

240. Standing before her, when the Primal Lord graced her
Thus, Sangkiliyaar of exceeding beauty fell
At the Lord's cool lotus feet unknowable to Vishnu
And Brahma, rose up and adoringly addressed
The Author of the Vedas tremulously, thus: (3394)

241. "My Lord, I belong to him whom You grace; O Lord
Of gods! I wear Your grace on my crown; when You deign
To grant me to Nampi Aaroorar in a ceremonial wedding,
O Lord whose frame shares the liana of Himavant
I have a prayer to submit unto You." (3395)

242. Then in great bashfulness she bowed to the Lord
Of plaited chignon and said: "O Lord whose beauteous chest
Displays the flashing, white, sacred thread
Splendorous with its contact of the divine breasts
Of our Goddess! He is one that joyously resides
For good, in ever-during Tiruaaroor; be pleased
To grace me bearing this in mind." Thus spake she,
Verily a flawless lamp, for ever bright. (3396)

243. He listened to her words; He, the Lord of Otriyoor,
Considered the state of Van-tondar also;
Then He graciously spake thus: "O beauty bejewelled
In gold, he will in solemn secracy swear an oath
Affirming his non-parting from you." (3397)

244. Then returning from her whose shoulder was
Bamboo-like, the Lord came to His companion
Of flawless mind who was revelling in joy,
And said: "I spoke to her of your marriage with her;
For this you have to fulfil a condition." (3398)

245. Van-tondar adored Him with a joyous heart
And queried Him thus: "What is it, O my Lord,
I am called upon to do?" Then the Lord
Spake in grace thus: "To wed her you will have
To affirm solemnly before her that you will ever
Live with her and not part from her; call on her
And this very night swear so before her." (3399)

246. Then Aaroorar said: "I will do that which will fulfil
My desire to wed her, O Lord of fulgurant, matted hair
I beseech Your grace." Then with a smile
That appeared on His lips, the Primal Lord
Facing him interrogated thus: "For your act
(Of swearing) what else is to be done?" (3400)

247. Van-tondar who gave away his mind to her
Of soft breasts cinctured by a breast-band, deeming it
To be an embargo on his dutiful itinerary
To the many shrines where his Lord joyously
Abides, to adore His beauteous forms,
Began to formulate his prayer. (3401)

248. Adoring the feet of Sankara, the Prince of Tamil
Spake thus: "When I go forth thither to take an oath
That I will not part from her, You should then be
Pleased to quit the shrine, and abide below
The *makizha* tree." Thus he prayed and bowed before Him. (3402)

249. When the Lord's companion prayed to Him thus, the Lord
Of gods agreeing to his request, spake thus in grace;
"O Nampi, I will do as you beseech Me!" Then Aaroorar
Hailed Him thus: "O Lord, my God! Is there
Henceforth aught that is rare for me?" (3403)

250. Aaroorar adored Him with his hands folded
Above his head and moved out, blessed with His leave;
The Lord of ruddy matted hair-- we know not
If the Lord but desired to sport with him,
Or, was it due to the glory of the traditional
Servitorship of Sangkiliyaar whose waist was slender
As a *vanji*-creeper--, once again visited
Her at night when all eyes closed in slumber,
To bless her with steadfastness. (3404)

251. He appeared before Sangkiliyaar as before, and said:
"*Nangkai*, Aarooran will willingly, take the oath
Before you; however do not suffer him to swear before Us
In the shrine; let it be under the *makizha* tree
Of blooming and fragrant flowers." (3405)

252. When she heard Him speak thus, she folded her hands
In adoration and hailed Him thus: "O Lord!
You are not to be comprehended even by Vishnu
And Brahma; but you deigned to reveal to me
The great secret, thereby acknowledging me
As Your serviteur." Tears rolled down
From her eyes and she fell at the victorious
And roseate feet of the Lord, and rose up. (3406)

253. When the Lord whose crown is wrought of matted hair
Thus graced her and disappeared, she woke up
Struck with wonder great; thinking of the great grace
Of the Lord of ruddy matted hair, she would not
Thereafter sleep that night; doubt-tossed
She moved to her friends and woke them up. (3407)

254. To her friends that woke up, when she duly narrated
All that the Lord, Ezhuttu Ariyum Perumaal had
Revealed to her in her dream, they experienced
A happy mystical tremendum, and bowed before her. (3408)

255. The hour for *Tiruppalliyezhucchi* drew near;
The bejewelled beauty companied with her maids,
The co-servitors, moved out to engage herself
In the holy task of weaving garlands for the Lord;
Awaiting her arrival at that time, Aaroorar came
Before the temple to take the oath as promised. (3409)

256. When Aaroorar who stood there came toward the bejewelled lass
That came there, and spake to her of the gracious
Blessing of his Lord, she of the gracile
And fulgurant waist, would not divulge before him
The condition linked to her consent; all bashful, she
Sidled away with her maids, and moved into the shrine. (3410)

257. Aaroorar followed her and said: "O bejewelled!
To take my oath affirming non-separation from you
Be pleased to go forth to the presence of the Lord who is
Crescent crested." When he so spake, the maidens who had
Listened to the dreams of Sangkiliyaar replied thus: (3411)

258. "O our lord! To make an asseveration
Before the presence of the Lord of the celestials will not
Be meet." Hearing this, our lord Van-tondar, unaware
Of the deed of the Lord, said: "O ye like unto twigs,
Where then shall I take the oath?" (3412)

259. The lasses thereupon said: "Enough, if you take
The oath under the *makizha* tree." He was nonplussed
To hear this; then he thought thus: "If I decline,
It may lead to a scandal; it is but proper that I
Should consent to this." Terms resolved, saying:
"Well, go thither," he too reached the *makizh* after them. (3413)

260. As Sangkiliyaar of flawless and great tapas
Bore witness, he thrice circumambulated
The ever-young *makizh* and affirmed thus:
"I will abide here and never leave this place."
Thus he swore, the chief of Munaippaadi
Which was dight with cool and flowery pools. (3414)

261. When glorious Aaroorar completed the act of solemn oath,
Witnessing it, she whose eyes were like blue lily, was
Agitated; she mused thus: "This sinner had to witness
This, as it was by the Lord ordained." Languishing
In life and limb, she moved aside, and wilted unseen. (3415)

262. The chief of Tirunaavaloor having performed his act
Entered the temple of the Lord who wears the hide
Of the martial tusker and prayed thus: "O Lord! You are
To dispense daily grace unto me! Wondrous indeed is Your way!"
Hailing His great name (the Panchaakshara)
He then moved out in delight great. (3416)

263. When Van-tondar moved away she whose beauteous breasts
Were cinctured by a breast-band, came to the mantapam
Where garlands were woven; there she plied
Her hands in floral service and adored Him
And the gracious acts of the Lord whose throat
Is dark like a nimbus, and then as the day was about
To break, she moved into the beauteous *Kanni-maatam*. (3417)

264. That very night the Lord of Otriyoor known as Aadipuri,
To fulfil the wish of Van-tondar-- His serviteur
Resplendent with jewels of gold--, desired to instruct
The glorious devotees of Tiruvotriyoor who were
Established in everlasting renown, so that
They would with all their heart, perform the wedding. (3418)

265. (Appearing in their dream) He bade them thus:
"By Our command, perform with due rites, the wedding
Of Nampi Aaroorar and Nangkai Sangkili, here on this
Earth; so celebrate the marriage that the celestials
Too should get to know it." Thus instructed,
Up rose the divine devotees, wearing as it were
On their crown, the Lord's gracious behest. (3419)

266. The serviteurs divine and innumerable--, that abode
At Tiruvotriyoor thriving in this world in great opulence,
Joined the dwellers of that beauteous city
And performed a great and glorious connubium
That was a feast unto all beholding eyes,
With all their **joyous** heart; heaven showered flowers. (3420)

267. As ordained by the hoary providence and by the grace
Of Lord Pasupati, Van-tondar who married her
Of fragrant *koontal* decked with flowers wherein
Chafers lay cradled, in love revelled in her sheer
Splendour of queenliness which excelled that
Of Lakshmi's, with all his five senses of sight
Hearing, taste, smell and touch. (3421)

268. Her words were sweeter than the tuneful *yaazh*;
Beauteous was her row of teeth; her eyes,
Verily the two halves of a symmetrically sliced tender mango,
Reached as far as her ear-pendants and thither rolled;
Her breasts were of bewitching beauty; he lay
Immersed in the ford of her beauteous *alkul*;
Their bouderie which lasted a second seemed an aeon;
Their aeon-long union passed away like a second. (3422)

269. Thus he sweetly abode there in bliss; by reason of his
Joyous and great sojourn in ever-during Otriyoor, he could
Adore the sacred feet of the Lord who is crescent-crested;
Many a season came in succession, and rolled by. (3423)

270. The splendorous southerly born in Potiyil of swelling
Tamil, passing through the beauteous sandal-trees
Laden with their perfume and getting fostered
In many a garden of hill-slopes, began to waft
Gently in Tiruvotriyoor; then Aaroorar's mind
Hovered over the adoration of the *Tiruvolakkam*
Of the Lord of Tiruvaaroor-- Veethi Vitangkan --,
During His auspicious festival of *Vasantham*. (3424)

271. Aaroorar imagined that he indeed heard and witnessed
In person, the song and dance of Paravaiyaar
Of mellifluous words, during the *Tiruvolakkam*--
Circled by women of dazzling foreheads--, of the Lord
Veethivitangkan who wears a white crescent on His crown. (3425)

272. He abides in joy in Poongkoyil; He is enshrined
In the Ant-Hill; He thinks on them that thinks on Him
In unforgetful and loving devotion: of adoration unto him
Aaroorar grew conscious, as the fruit of his regular
And proper worship in the past; exclaiming:
"Lo, here did I clean forget Him,"
He wallowed exceedingly in misery. (3426)

273. Much, very much, did he think on the Lord enshrined
In Poongkoyil, the Lord who is the Author
Of the Vedas, the Lord who abides in joy in Tiruvaaroor,
And hailed Him in a divine and musical decad of lofty verses
Which opened thus: **"Patthimaiyum atimaiyaiyum..."** (3427)

274. Then, one day, thinking very much on Tiruvaaroor, he entered,
The temple of His who is sweet to think on,
And adored Him; as he moved out leaving Otriyoor
By reason of his oath, the light of his eyes grew extinct;
He could not see the treading ground; he swooned. (3428)

275. He did not know what he could do; he was bewildered;
He heaved long sighs of distress; he thought
Thus: "This is the result of my transgression
Of my plighted word to her whose eyes are touched
With collyrium." Then he mused thus:
"I will hail my Lord in numbers to rid me
Of this misery that has come to me." (3429)

276. With an adoring heart he fell prostrate on the ground
And hailed the Lord of ever-during Aadipuri
In a decad of verse which opened thus:
"Azhukku meikodu." Contemplating the flower soft feet
Of the Lord whose half is His Consort, he prayed
To Him thus: "You should abolish this flaw." He was
Ashamed of his cruel and helpless plight and stigma;
He hailed the Lord in mellifluous melody, and Him
Adored; then he thought of many, many things. (3430)

277. When that happened to be the grace of the Lord
He folded his beauteous hands above his head and adored
Him; borne by a soaring love to adore at Aaroor,
He resolved not to return (to Otriyoor); led by them
That came with him, he came to Tirumullaivaayil
Of the Lord who wears the crescent in His matted hair,
Moved into the temple, and hymned a glorious
And divine decad in which he hailed Him thus: "For the sake
Of Sangkili, You caused my eyes to become blind." (3431)

278. Unto the hoary, glorious and munificent Lord
Of Mullaivaayil who in the past graced Tondaimaan,
He prayed thus: "Deign to extirpate my cruel misery."
Having thus hailed Him, he who marched onward, poised
In his great desire, came to Venpaakkam, rich
In mansions and great houses, and girt with flowery
Gardens where the bees hummed in joy; when serviteurs
Came forth to receive him, he paid obeisance
To them and moved into the temple of the Lord, who,
Of yore, peeled off the hide of the irate tusker. (3432)

279. Companied with the devotees he circumambulated
The shrine and came before the sanctum sanctorum
Of the merciful Lord and praised His virtues; he hailed
And adored Him; folding his hands above his head
He worshipped Him and then addressed Him thus:
"Are You present in this temple where You abide
In joy?" To Van-tondar that questioned Him thus
The Lord gave a stick to walk with
And with indifferent words, thus replied him:
"We are (very much) here; You had better proceed."
Thus spake the Lord as though He were a stranger. (3433)

280. He hymned Him in a decad which opened thus: "Pizhai
Ulana Porutthiduvar"; the chief of Tirunaavaloor girt
With cloud-capped walls, hailed the Lord who is
Joyously concorporate with His Consort abiding in joy
At Venpaakkam sporting the serpent as His jewel. (3434)

281. Having hymned before the Lord the divine decad brimming
With music which was like a garland of verse in the form
Of a complaint, he mused thus: "The grace of my Lord
Amounts to this much only." Then with the ever glorious
Devotees he adored the Lord, and was soon on his way. (3435)

282. Leaving the town of the Merciful One with the devotees
He came to Pazhayanoor rich in tanks and fields
Where burgeoned lotus-flowers, and abode at a place
Without Tiruvaalangkaadu of the crescent-crested
Lord-Dancer--, the holy town unto which Peyaar,
The mother, arrived measuring the distance
With her head and abode there in devotion. (3436)

283. Facing the temple he hailed and adored the Lord;
His divine decad compact of music, opened with the word;
"Mutthaa", and he worshipped the Lord in delight;
Adoring Him again, he took His leave, and in love
Proceeded to Tiruvooral and there hailed the Lord;
Thence he came to the great city of Kaanchi rich
In beauteous mansions and girt with impregnable walls. (3437)

284. Van-tondar adored the sky-high tower that stood fronting
The temple of Mother Kaamaakshi, who, abiding
At Kacchi-k-Kaamakottam bounded by gardens abounding
In honey-bees, fosters holy dharma, prompted
By unending compassion for all embodied lives. (3438)

285. Adoring, he prostrated on the ground, rose up,
Again hailed the grace of Grace and moved on;
Following the flawless devotees he came to Tiruvekampam
Of the Primal Lord-- the Creator, Fosterer and Absorber
Of the hoary universe--, bowed before Him
And prayed to Him thus: "What have I -- the false one--,
To articulate before Your divine **presence!"** (3439)

286. "O Lord of merciful eyes who ate the exceedingly
Dreadful venom, whilst the celestials feasted on nectar!
Kacchi Yekampaa! Be pleased to forgive the sins
Which I -- the least worthy of men--, committed
Unwittingly! Grant me eyes to behold Your form
Of coral splendour!" Thus praying
He prostrated on the floor in adoration. (3440)

287. To Aaroorar who meditated on the roseate feet--
Unto which Himavant's liana- like Daughter
Of *kayal*-like eyes with streaks of red. offered pooja
Holding in Her rosy and lotus-like flower-hands
Cool and fresh blooms--, and hailed and adored the Lord
In soaring love; the Lord who grew lithe when His Consort
Embraced Him, restored the vision of his left eye. (3441)

288. When the Lord unknowable to Vishnu who burrowed
The earth and to Brahma who winged the cool sky,
Restored to him the eye-sight and revealed to him
The mark of His Consort's breast, he rushed close
To His presence, fell down in worship, rose up, and in delight
Burst out with his hymn which opened thus:
"Aalamthaan Ukanthavan.." He sang and danced in joy. (3442)

289. To him that hymned and adored Him in ecstasy, the Lord
Gave a darshan of His aeviternal splendour with His Consort;
This he hailed in devotion great; folding
His hands above His head he worshipped Him, moved out
And sojourned there in joy, hailing the Lord. (3443)

290. Worshipping the Lord of long matted hair where He wears
The crescent and flowers of *Konrai*,
The Lord who bears the marks of the breasts and the bangles
Of the great Daughter of Himavant, and singing
A decad-- a flower-garland of Tamil verse on Tiruvaaroor--,
He left the divine city of Kaanchi girt with gardens
And rich in melliferous flowers. (3444)

291. In love and devotion he hymned the decad which opened
Thus: "Anthiyum nan pakalum;" he lilted it
Tunefully and melodiously and expressed his desire
Thus: "O when am I to reach my Lord-Father's Tiruvaaroor?"
Possessed by uncontainable ardour; he fared forth in joy
With the loving devotees. (3445)

292. On his way at each holy and ever-during town
He visited the temple of the Lord who wears
In His crown *Vanni* and *Vilva*, adored the Lord
And adorned Him with garlands of celebratory
Tamil verse; thus he reached Tiruvaamaatthoor
Rich in tanks and fields where swans teemed. (3446)

293. Adoring the feet of the Beautiful One, the merciful Lord
Of Aamaatthoor, he sang a divine decad of abiding music;
Then crossing the great and fecund Tondai Nadu which
Confers auspiciousness on the world, he reached
The glorious and well-watered country
Where Kocchengkanaan was born. (3447)

294. He reached Tiruvaratthurai in that realm,
Prostrated before the fragrant and flower-soft feet
Of the Lord who wields the fulgurant weapon of *mazhu*,
Rose up and adorned Him with a garland of Tamil verse,
Beginning with the words: "Kalvaai akil,"
And sojourned there in joy
With the devotees of ever-during ardour. (3448)

295. Having adored at Tiruvaratthurai of the Supreme Lord
He visited many a shrine of Siva whose flag
Sports the young Bull, hailed and adored
His fragrant flower-feet, bathed in the Cauvery
Of immense waters, companied with the devotees
And then came near cool Tiruvaavaduthurai whose Lord
Wears as a jewel, the serpent. (3449)

296. On his arrival, he was received there
By the devotees; with them he moved into the temple
Of swelling glory, circumambulated
The inner shrine, came before the Lord's presence
And hymned thus: "O Lord in whose matted hair, the Ganga
Thrives! Behold me who am deprived of an eye!"
The sorrowing serviteur sang thus in his tuneful
Decad: "O Lord, who indeed is my kin?" (3450)

297. Having hailed Him in a divine decad, he adored Him,
And blessed with His leave he longingly fared forth
To Tirutthurutthi, moved into the shrine and adored
In great devotion the ankleted feet of the pure
And purifying Lord, and prayed to Him thus: "Be pleased
To rid me of the misery of my affliction." (3451)

298. To him that thus hailed and adored, the Supreme One
Graciously spake thus: "For the total cure
Of your affliction, take a special bath in the Northern Tank
Where bees hum over goodly blossoms." Thus bidden
The serviteur who knew not deception, adored Him
Folding his hands, and marched on. (3452)

299. He reached the tank rich in efficacious water,
Prayed to the Lord of Tirutthurutthi who is
A manifestation of all the glories celebrated
By the Vedas, and plunged into it; as he did so, he stood
Cured of his recent malady, and at that very moment
Came to be endowed with a divine body,
Which blazed with ruby lustre. (3453)

300. Even as the beholders marvelled at it, he came forth
To the bank of the tank, had his change of clothing,
And in great and soaring devotion reached the temple;
In the presence of the devotees he sang in sevenfold music
A decad of deliverance to all the men inhabiting
The eight directions should they comprehendingly
Hail it; it opened with the words: "Minnu maa mekangkal ..." **(3454)**

301. Having sung tunefully the Tamil decads he sojourned
There with the serviteurs that always think on Him,
Unforgetful of the divine grace of the supreme Lord,
And hailed Him; then he visited the many shrines
Where the Lord who pervades his heart, abides,
And adored Him; then he moved on and eftsoons beheld
Before him Tiruvaroor filling his whole ken. (3455)

302. Though he beheld it with all his heart, his joy
Was not complete as he beheld it with one eye only;
He fell flat on the ground, heaved deep sighs, rose up
And straight adored it; Van-Tondar, entered Tiruvaaroor
At dusk and moved into the temple of the Lord
Of holy lips and dense matted hair, to adore Him. (3456)

303. He moved into the temple of Paravai-unn-mandali
Companied with the swelling devotee-throng;
He adored the Lord and hailed Him in a sublime
And tuneful decad which opened thus: "Thoovaayaa";
In that decad he prayed thus: "Remove our sorrows
And bless us with the light of eye to behold."
Thus he ..ng his rich and rare Tamil verse
Before the Merciful One. (3457)

304. Having adored the river-crested Lord, he moved out
And abode at a different place; with the devotees
He came near Tirumoolattaanam of the Lord whose
Banner sports the Bull, knowing the time to be propitious
For adoration during the *Atthayaama* **service.** **(3458)**

305. As he beheld the serviteurs of the Primal Lord
Coming before him, he sang, facing them, a decad which
Opened thus· "Kuruku paaya"; through this decad that he
Sang in flawless and tuneful melody, as though he were
A stranger, he interrogated the serviteurs; he melodised
It in *Kaikkilai* on account of his sorrow;
Thus singing he moved on with them. (3459)

306. He proceeded first to Tiru-th-Tevaasiriyan
Of soaring glory; and adored it; then he adored
The cloud-capped tower, folding his hands, moved in
And hailed the poongkoyil decked with many garlands;
Then he prostrated on the ground
In great love and devotion of abiding ardour. (3460)

307. He rose up; folding his hands in adoration
He stood before the Lord and burst into sobs;
He wilted not content with the restoration of sight
To one flower-soft eye only; thus he prayed to the Lord;
"Be pleased to retrieve me, Your serviteur
From the deep sea of misery; grant me my desire
And bless me with the (other) eye." (3461)

308. To drink with eyes the Nectar not to be tasted
With lips, -- the Lord that is enshrined in Tiruvaaroor,
The Wearer of *Pigngnakam* enshrined in Tirumoolattaanam--,
In fitting love and devotion, the Prince of Naavaloor
Hailed the Lord and beseeched Him thus:
"Be pleased to give me the other eye" (3462)

309. His decad opened thus: "Meelaa adimai;" he hymned
This decad compact of comely and charming words
As the devotee and hallowed companion of the Lord,
And hailed the aeviternal Lord who was pleased to eat
The poison to forefend the death of the celestial orders
And prayed to Him thus: "Will you suffer Your true devotees
Who foster Your feet with love, to endure misery?" (3463)

310. The Lord of Hosts-- the Holy One enshrined in the Ant-Hill--,
Deigned to grace Van-tondar for his loving devotion
And suffering; when He cast His gracious looks on him
And endowed him with sight in his cool and flower-like eye
His heart grew ecstatic and he fell
At the flower-feet of the Lord. (3464)

311. He prostrated on the ground, rose up and adored
The Lord in manifold ways; he hailed Him exceedingly;
He sang and danced in joy that welled up in him;
He was indeed immersed in a flood of delight;
With his two eyes he drank in the grace of Lord Siva
That rose up like a cool, splendid and coral-hued shoot
From the beautiful and golden Ant-Hill, and revelled in joy. (3465)

312. He hailed and adored the Lord during the time
The service lasted; then, Aaroorar who came to be born
For the deliverance of the world, in loving devotion
Circumambulated the inner shrine of the golden
And beautiful Poongkoyil, moved out of the entrance
Where abode Vishnu and Brahma, awaiting
The hour propitious, to prefer their petitions
To the Lord, and came towards Tevassiriyan,
In the company of glorious devotees. (3466)

313. When Nampi Aaroorar parted from Nangkai Paravaiyaar,
Assailed by loneliness in her beauteous mansion, she
Languished; her days became nights and nights, days;
Thus passed her time; swelling love in her upsurged
And she grieved much; thus rolled a few days. (3467)

314. 'Tirunaavaloorar poised in the holy way, having reached
Otriyoor, married there in great splendour
The rotund-breasted Sangkiliyaar.' When the truth
Of this dictum was verified and reported
To her by her messengers who were sent by her to him,
She grew wroth unconsciously and sorely languished,
Besieged by an uncontrollable ire. (3468)

315. She would not slumber on her soft bed damasked
With flowers; neither would she desire to keep awake in joy;
Nor would she be seated on her beauteous seat, decked
With gold and flowers; she would neither stand
Nor walk; she would not move out of the house;
She would not forfend the shower of flowery darts
Caused by Manmata; she would not think on Aaroorar;
Neither would she forget him; alas, what could she do?
She was tossed between bouderie and separation
Both of which were bone-melting. (3469)

316. While thus she languished in helpless misery, Aaroorar
Came before the temple of the Lord who wears in His crest
A white curved crescent; his glorious retinue
Proceeded to the mansion of lily-eyed Paravaiyaar;
When as usual they tried to enter it, they were not
Admitted; so they stood outside. (3470)

317. A few of them that so stood there, came
To Nampi Aaroorar of ever-during renown, and said:
"They happen to know every happening at Tiruvotriyur
And no one detail had escaped them; so this day,
They in the mansion pushed us away; we could not
Even tarry outside the mansion." (3471)

318. Van-tondar who languished in his mind, when he
Heard such words, thought over the matter;
Gaining clarity, he deployed a few men well-versed
In the way of the phenomenal world to his beloved
Paravaiyaar, to study her irate state
And devise ways and means to pacify her. (3472)

319. They that fared forth with Nampi Aaroorar's grace
Arrived at the beautiful and golden mansion
Of Nangkai Paravaiyaar; they came before her
Of fulgurant waist who lay sunk in the fiery sea
Of bouderie, and with a view to pacify her,
Spake thus: "Does this become our lady?"
They also appealed to her in many ways. (3473)

320. Having failed to convince her by methods of *Saama*,
They resorted to *Bheda*, poised in *Niti*; she would have
None of these; her resentment remained intact,
And she addressed them and said: "If you persist
In your importunities on his behalf who is linked
With evil, I will assuredly give up my life." When they
Heard her speak thus, they grew scared, and moved away. (3474)

321. They moved out, came to the Prince of Tirumunaippaadi
Bounded by cool and beautiful fields, and narrated to him
The events as they happened; Aaroorar grew scared,
And he grieved; unable to sight the plank with the help
Of which he might cross the sea of misery
And reach ashore, his mental distress burnt fiercely
And he sorely languished; sunk in the sea of dark
Midnight, he knew not the way to surface up. (3475)

322. Those that were near him slumbered;
Tiruvatthayaamam-service was over; men on earth
Ceased to walk; it was the densest part of the night
When even ghosts would sleep; it was then the companion
Of the Lord who wears on His matted hair the fragrantly
Blooming konrai flowers, serpent and crescent,
Sat alone, sunk in despair, and mused thus: (3476)

323. "The hoary deed indeed has caused the present deed
And she indeed is the cause original; O Lord who
Owns me! Be pleased to think of visiting her, who is
Like a swan, at this part of the night, to rid her
Of her bouderie; if You do so, I am saved;
If not, **I am done for."** Thus he thought,
Beseeching the Lord and invoking His feet. (3477)

324. Can the Lord who cannot bear to behold the misery
Of His devotees keep aloof without implementing
The wish of His companion whom He rules? The Lord who wears
The marks of the breasts and the bangles of gold
Worn by the Mother of the universe, came thither
Planting on earth His feet unknown to Vishnu
And Brahma, and Aaroorar beheld Him. (3478)

325. When thus the Lord was pleased to come there,
In uncontainable delight, his limbs trembled;
The hair on his thrilled body stood erect; the soft
And lotus-like hands of Nampi Aaroorar folded
Above his head, and he fell at the ruddy, lotus-like
Feet of the Lord who shares in His left His Consort. (3479)

326. Unto the friend who fell at His feet, adored Him
And stood before Him poised in great longing, the Lord said:
"What is it that afflicts you?" Him adoring,
He spake thus: "It is mine own doing
Which proves to be my undoing, and from this
You must lift me up and rule me by Your mercy: (3480)

327. "At Tiruvotriyoor, graced by You Yourself
I married Sangkili whose bright eyes are sharp
Like the blade of wrought spear, and lived in joy;
Paravai of willowy waist, coming to know
Of all this, affirms that if I should come
To her, she would give up her ghost; so what shall I do? (3481)

328. "O my Master! If I am truly Your serviteur, if You are
Truly my goodly companion, more dear to me
Than even my mother, and if You are truly my Lord God,
Behold then my senseless plight and distress, and proceed
To annul, this very night, the bouderie of Paravai". (3482)

329. The Lord who demands nought but love, desiring to do that
Which His devotee sought, facing Aaroorar who
Petitioned to Him standing before Him, said:
"Abolish sorrow; we even now are proceeding to her
Who is adorned with jewels of gold, as your messenger." (3483)

330. Van-tondar grew boundlessly joyous, fell at the feet
Of the Lord, rose up, praised Him in all ways,
Felt beatific, and spake to the Lord thus: "Be pleased
To proceed without delay to the cloud-capped mansion
Of Paravai whose teeth are white *mullai* buds,
And rid her bouderie." Thus he prayed to Him. (3484)

331. The Lord who ate the *Aalaála* poison as though it were
Nectar, so that the celestials might thrive,
And so became beauteously blue-throated, --
Even He who is unknown to the Two--, to annul
The misery of the serviteur, fared forth
As a messenger to the mansion of Paravaiyaar
In whose flowery *koontal* chafers abode. (3485)

332. Among the Devas who stood waiting in Tevaasiriyan
Seeking boons, some adored Him and accompanied Him,
While the others moved out having adored Him;
Inseparable serviteurs who ever plied themselves
In intimate servitorship, leaders of Siva-Bhoota Hosts,
Never-aging munis and yogis walked before Him. (3486)

333. Joining the great Nandi, the rishis, Kubera
The friend of Siva, others joyously hailed Him;
Heavens showered fragrant and splendorous flowers
Which filled and damasked the divine street;
It was thus the peerless messenger of the devotee
Plied His steps on the holy street. (3487)

334. "The Lord's lotus feet could never be seen by Vishnu
And Brahma; it is time when one can wear these feet
On one's crown." Thus proclaimed the anklets
Of the Lord whose throat is dark, as He ate the sea's venom;
The anklets that entwined His lotus feet thus spake aloud,
And the Lord fared forth, even thus, to the mansion
Of Paravaiyaar whose eyes were like blue lilies. (3488)

335. The Lord moved on swiftly followed by His devotees,
The snakes of His matted hair where the Ganga roars,
The honey-bees on the konrai-chaplets nigh the crescent,
The Vedas and also the the mind of Van-tondar;
Thus, even thus, He marched on. (3489)

336. As at the sides of the Lord who, of yore,
Peeled off the hide of the ichorous tusker whose
Trumpeting was louder than the roar of the sea,
They gathered closely, that street of Tiruvaaroor
Whereon the beauteous Lord fared forth, looked as though
It would reveal in itself the whole of *Siva-loka*. (3490)

337. When the messenger of Nampi Aaroorar who was
Born for the deliverance of the world, came near
The threshold of the beautiful and gemmy mansion
Of Paravaiyaar, He bade all others that came with Him
To tarry thither; then in the holy guise
Of a Brahmin-muni who has been performing His pooja
For a long time, he proceeded there, all alone. (3491)

338. He went there, stood before the securely barred doors
And called out thus: "O *Paavaai*, open the door!"
She of the soft and dense *koontal* who sorely languished
And kept awake without a wink of sleep,
Thought thus: "He on whose chest is beheld
The glowing sacred thread, even he, the performer
Of pooja unto the Lord that rules us, calls me." (3492)

339. She grew scared thinking thus: "Why is it that
The performer of pooja to the crescent-crested Lord
Calls me at dead of night?" Not knowing
That it was indeed the Lord whose half is Uma,
She whose forehead is like a half moon,
Rushed forth agitated, and opened the door. (3493)

340. She paid obeisance to Him-- the ever-during
Friend of Van-tondar--, that stood before
Her mansion's threshold, as the messenger of Aaroorar,
And said: "When at this dead of night
The whole world is asleep, why should you--
O wearer of the beautiful sacred thread on your
Bright chest--, who are very like the Lord
That rules me, be pleased to come here?" (3494)

341. He who concealed the matted hair in which lay
Concealed the Ganga, thereupon said: "If you,
Without declining, be pleased to fulfil my wish,
I will tell you the purpose of My visit."
To this, she whose eyes were beauteous as the *kayal*,
Replied thus: "If you be pleased to disclose it
And if it befits me, I will consent to do so." (3495)

342. When she said, that when informed of the purpose
She would carry out his purpose if it became her,
The Lord said: "O woman of fulgurant waist!
Nampi Aarooran should be welcomed here!"
To this, she of beautiful forehead said: "Great,
Very great, indeed would be our glory (then)!" (3496)

343. She subjoined and said: "He who would as usual
Return for the *Pangkuni* festival, parted from me,
Went to Otriyoor and got enchained by Sangkili;
What indeed attracts him here? O, beautiful
Is the message you have come with, during this night." (3497)

344. The Lord that listened to her graciously, spake thus:
"O Nangkai! I have come hither to beseech you
Not to bear in mind Nampi's offences; it is
To rid you of your resentment and to abolish
Your state of suffering I have come;
So it ill-becomes you to decline my request." (3498)

345. The great woman addressing the Brahmin-muni,
The great one well-versed in the rare Vedas, said:
"If this be your mission, your coming to this house
Ill-befits your glory; I will not suffer his coming here;
He has his Salvation at Otriyoor; please go back."
Thus she couched her refusal. (3499)

346. The Lord that heard her, inly laughed; He would not
Reveal to her His true state; He was pleased
To witness the suffering passion of His unique
And great friend; He was poised for this divine sport;
With the word of refusal of her of fragrant hair, He returned. (3500)

347. Having sent his messenger, the seviteur eagerly
Awaited His return; meanwhile he lamented thus:
"I, an ignoramus, beseeched the Lord-God to pacify
The bouderie of her of fair forehead."
He thought that He would convince Paravaiyaar
And return securing her loving consent. (3501)

348. He mused thus: "What would have the Holy One
Done, when He arrived at her house?"
Would she refuse (to accept me) when the Lord
Comes in person espousing my cause?
Surely He who went there, alive to my distress,
Will not return without pacifying the jewelled beauty. (3502)

349. He rose up and proceeded to meet Him on His way;
Not beholding Him, he would return; he would
Stand bewildered; he would feel wilted;
He would rise up, saying, "He will not,
The Lord of trinocular vision, delay."
Then he would move aside when Manmatha
Showered his flowery darts on him; thus he grieved. (3503)

350. When the Lord who sports a serpent in His matted hair
Returned in His own form from Paravaiyaar's house
After His visit as a messenger, the night blazing bright
Looked as though it were but day; up rose Nampi
And rushed to greet Him in great joy;
It was like the violent flowing
Of flood, breaking the dam. (3504)

351. He bowed before the Lord and when He smiled
Unaware of the play behind it, and thinking
That He had effected a rapprochement,
He said: "That day in the past You claimed
And redeemed me; this day You have chased away
All her wrath, and this indeed is in unison
With Your former grace." (3505)

352. To Nampi that so spake, the Great One replied thus:
"As beseeched by you, We went to Paravai's house
And We did descant on your greatnesses to her
Of lovingly bewitching breasts; but she would not
Accept you; even though We ourself entreated her
With pleasing words, she refused to listen to Us." (3506)

353. When the Lord thus spake in grace, Aaroorar
Struck with dread, trembled; adoring the Lord,
He said: "Could Paravai say 'No' to You when You commanded
Her in grace? You have this day made it clear
That we are not to be counted as Your servitors. (3507)

354. "For the flourishing of the Devas, You ate the venom
Of the billowy sea; when the triple hostile citadels
Were burnt, You saved the three from destruction;
For the sake of the Brahmin-lad well versed
In the Vedas, You smote Death to death;
Well, if I be odious for you, You will but return
Without success; will You not?" (3508)

355. "O, You but did what is proper; if You cherish not
This day, my servitorship, why did You in the past
Claim and own me? You witnessed my pain
And languishment; if You do not make me welcome
To her of the willowy waist, I will give up
My life." So he spake and fell at His feet. (3509)

356. Unable to bear the suffering of Nampi Aaroorar,
The Lord casting His looks of grace on him
That fell at His feet and languished, said:
"We even now proceed to her, the liana, to tell her
To receive you; be rid of your painful misery."
Thus spake He that connects the results of deeds
With the doers thereof. (3510)

357. When the Lord thus blessed His bewildered friend
With sweet words of truth and nectarean bliss,
The Prince of Tirunaavaloor praised Him thus:
"Ridding me of painful commotion, You have also
Cured me, the serviteur of Your sacred feet, of fear;
It is thus, even thus, You should rule Your serviteur." (3511)

358. Prompted by mercy for His devotee, the Lord went again;
Aaroorar followed Him to a distance, adored Him,
And returned bewildered; they that did not accompany the Lord
On His earlier visit, now adoring Him went after Him;
Thus the Lord of golden and matted hair
Proceeded to the hallowed mansion of Paravaiyaar. (3512)

359. When the Lord that called on her in the guise
Of a Brahmin left her, Paravaiyaar whose forehead was
Like the moon, became convinced by many wondrous
Happenings that the Muni well-versed in the Vedas, was
None other than the Primal Lord of abounding mercy;
She cried thus: "Alas, I talked back and refused
To abide by the words of the Lord Himself." (3513)

360. She would not sleep; fierce and helpless sorrow
Possessed her; she mused thus: "When this day, the Lord
Of gods came here in the form of a priest that performs
His pooja, for the sake of His companion, I could not
Know of it; Oh the sinner that I am!" Casting her looks
On the bright threshold, when she, companied
With her companions, wallowed in misery (3514)

361. The Lord of matted hair fragrant with Konrai blooms
Came forth in His own exquisite form, surrounded
By innumerable leaders of Bhoota-Hosts, densely-thronging
Devas, Yogis and Munis, and entered
The mansion of flawlessly glorious Paravaiyaar. (3515)

362. The mansion to which the Lord of great mercy came
Was like unto a southern Kailaas, the glorious, sacred,
And argent Mount of the Lord, as there thronged
All the leaders of the Bhoota-Hosts, Captains of other
Hosts, Devas, righteous Munis, Siddhas and Yakshas. (3516)

363. When the Great One arrived, surrounded by the dwellers
Of all the worlds, Paravaiyaar who came
Forth to greet Him, experienced a mystical tremendum;
Then she hastened to fall
At His roseate and redemptive feet. (3517)

364. He who is inaccessible to Vishnu and Brahma, addressing
The woman that wore choice jewels, said: "Privileged
By friendship, Aarooran bade us, and We are here;
O woman of fragrant hair, bid him that suffers,
Parted from You, a warm welcome." (3518)

365. The woman of big and broad eyes was struck with fear;
With a sorrowing heart, and folding her flower-hands
Above her locks, she spake to Him thus:
"As a fruit of my rare tapas, You are now here;
Was it You my Lord that came here a while ago
In the form of an extraordinarily sacred Brahmin?" (3519)

366. Teardrops gathered in her eyes and began to flow
Down; adoring the Lord, she made to Him her submission
Thus: "Putting Your radiant and salvific feet
To pain, during a whole night, for the sake of a loving
Devotee of Yours, You have been walking hither and thither;
So what can I do but express my assent?" **(3520)**

367. "Nangkai, you but spoke worthy words that became
Your lofty stature" said the Lord-Patron who is
Concorporate with His Consort; then He hastened
Away from her; she whose forehead was like the moon, followed Him
To a distance and then returned after adoring Him;
Our Lord, the messenger of Nampi, was now hastening to him. (3521)

368. When the Lord who would not reveal His crown
Or feet to questing Brahma and Vishnu, plied Himself
Willingly as a messenger of His serviteur, the various
Leaders of the Bhoota Hosts and glorious heroes who were
Poised in the splendour of Siva-consciousness, witnessing
The Lord's act danced and sang in joy in that street in dense throngs. **(3522)**

369. When these thus fared forth before Him or after Him
Or at His sides, the Lord of Tiruvaaroor proceeded
In all celerity to effect the re-union of His devotee
Nampi Aaroorar with Paravaiyaar, the lightning-waisted;
As He thus hastened, the waves of the Ganga in His crest
Tossed about and spilled; thus the Lord
Came towards Aaroorar versed in the Vedas. **(3523)**

370. The serviteur mused thus: "The Lord went away,
And by His assurance gave me back my life;
But I know not what He would do yet."
With unwinking eyes he fastened his look on the street
Made resplendent by the treading of the Lord that wears
On His chest the sacred thread wrought of gold. **(3524)**

371. Just then, unto him that languished by the flowery darts
Of Manmata, the Lord who would confer on him
The ever-during life, came; Aaroorar greeted Him
And wore as it were on his crown His feet-- the Palladium for
The triple worlds--; yet he was not sure
Of what the Lord would be pleased to observe. (3525)

372. "Oh my Lord, from her who is liana-like and who
Without fostering my life grieves me so sore,
What woeful tidings do You carry for me?" he asked.
Thereupon his Lord told him thus: "We have assuaged
The wrath of her who has a flowing *koontal*; O Nampi.
You can now go forth to rejoin her." (3526)

373. When the Lord known as Nandi graced him thus,
Delightful ardour welled up in his heart full of well-being;
Then he spake to the Lord thus: "O Lord, You indeed
Are the granter of bondage and release befitting lives;
O my Lord-Father, can aught grieve me henceforth?"' (3527)

374. When Aaroorar fell at His feet, the Lord that is
Easy of access to His friend, bade him thus:
"You may now go back to the bejewelled beauty."
This said, for the flourishing of the world
The Lord Veethi Vitangka mounted His sublime
And victorious Bull and entered the temple
Whose entrance-threshold is decked with gold. (3528)

375. He followed the Lord a few feet, prostrated
Before Him, rose up and returned blessed with His leave;
He praised Him thus: "My Lord is omnivaliant!"
In great delight when Nampi Aaroorar fared
Forth towards the threshold of the golden mansion
Of her of perfumed locks, (3529)

376. His retinue which already woke up from its slumber
Came densely encircling him; the Devas showered
Bright, beauteous and ethereal blooms, and hailed him;
Southerly wafted gently bearing with it fragrant,
Cool and soft spray and thus made delectable his way. (3530)

377. His retinue-- the carriers of garlands, cool paste
Of fragrant concoction, sandal-paste mixed with musk,
Exceedingly good and aromatic camphor, saffron,
Jewels to be worn on the beauteous person,
Varieties of garments and other things (like fruits,
Nuts, and betel leaves)--,. walked ahead of him. (3531)

378. In such splendour he arrived there; in fitting love
She whose eyes were painted with collyrium
Had her whole mansion decorated with great skill
In manifold ways of excellence; she had rows of lamps kept there
Fed with ghee; censers and pots filled with fragrant
And holy water, were also duly set. (3532)

379. With fragrant, bright and beautiful garlands,
And wreaths and chaplets set with gems, she had the house
Adorned; the floor was coated with fragrant sandal-paste;
Lovely gold-dust was scattered; even as her circling
Friends hailed her, she came to the street
Filled with fragrant flowers, stood in front
Of the gem-inlaid threshold, and awaited
The advent of Nampi Aaroorar (3533)

380. When Van-Tondar came before her in whose *koontal*
Chafers hummed, she could not behold the bounds
Of her flood of love; possessed by exceeding fear
And bashfulness, she paid obeisance to him; the glorious
Hero took hold of her cool and rosy palm
And moved into the mansion. (3534)

381. They both hailed the great acts of divine mercy
Which their Lord enacted for their sake;
Their *chintas* were immersed in a flood of joy;
Each was poised in the other, and a single life
Pervaded their bodies held in happy union. (3535)

382. He adored the Lord Author of the Vedas-- the One
In whose matted hair the Ganga flows--,
Enshrined in the Ant-Hill at Poongkoyil,
During all the hours of pooja, and adorned Him
With splendrous decads that invested the world
With resplendence; thus the wearer of the lotus-garland
And chains set with gems, flourished there in joy. (3536)

383. "Without any qualms of conscience Nampi Aaroorar
Plied the Lord as a messenger to his woman!"
Hearing such scandalous words which spread swiftly
In this world, Yeyarkone Kalikkaamar grieved
At heart, wondered, feared and then spake thus: (3537)

384. "Wonderful indeed is the errand the Lord was commanded
To perform by His devotee! Could one call oneself
A devotee that bade the Lord thus, thinking
It to be but fit and proper? What blasphemy
Is this? I am truly a ghoul, for, even after hearkening
To this blasphemy, my life has not quit my body." (3538)

385. He would lament thus: "Prompted by love to join a woman,
He commanded the Lord who in due submission
Walked the earth with His roseate lotus-feet
In pain; lo, should the peerless Lord go up and down
The whole night through the street where chariots ply? (3539)

386. "Though the Lord unable to suffer the suffering
Of His serviteur should consent to serve, could yet
A devotee ply on an errand the Lord who is not
To be comprehended by Indra, the celestial King,
Vishnu and Brahma? O that day will surey be a cursed day
When I am to meet him that trembled not
In his heart to deploy the Deity! (3540)

387. "I know not what will happen, when, face to face
I meet him who for the sake of a woman, plied during
Night my Lord-Ruler as a messenger and (still) lives!"
Thus he mused and his heart was full of wrath,
Even to the point of bursting. (3541)

388. When Nampi Aaroorar heard of this, he indeed deemed it
A beatitude to be even thus thought of by Yeyarkone
Kalikkaamar of lofty and endless renown; he became
Alive to his sinning; seeking expiation therefor,
He petitioned to the Lord in whose matted hair
Decked with beauteous and burgeoning Konrai blooms, the Ganga flows.
(3542)

389. He daily prayed to the Lord, who pleased with it, desired
To make both the devotees of loving devotion get bound
By affectionate friendship; for this he afflicted Yeyarkone,
The great hero, with a dire ache of stomach
That made him languish in life and limb. (3543)

390. The stomach-ache with which the Lord graced flawless
And ever-glorious Yeyarkone, pierced him more
And more like a spear fully heated with fire,
And caused him extreme pain; he could not bear it;
His heart broke; he fell at the feet of the Lord
Of the Bhoota-Hosts, and hailed Him. (3544)

391. When with all his mind and word of mouth, our lord Yeyarkone,
The devotee, hailed the divine and salvific feet
Of the Lord, he was thus graced by Him: "The grieving
Stomach-ache that afflicts you, can be cured only
By Van-tondan; it is otherwise remedyless."
When he heard the Lord speak thus, (3545)

392. He said: "O our Lord! You indeed are the Protector
Of my father, his father and his father and our whole
Race; generation after generation, in unbroken
Tradition Your hallowed feet alone are our
Sole refuge; in this world I thrive even thus;
Is my stomach-ache that grows apace to be cured
By one who was newly and forcibly claimed by You? (3546)

393. "It is better that the ache should sorely grieve me
Uncured by that Van-tondan; O Lord whose banner
Sports the Bull! Who can ever comprehend the glories
Of Your gracious acts? You choose to glorify
Your new servitor. Well, be that as it may!"
When Yeyarkone spake thus, the Lord of matted hair
Disappeared from him.
(3547)

394. The Lord Patron then manifested before Van-Tondar
And graciously spake thus: "May you this day go
To Yeyarkone and by Our command cure him of his dire
Ache of stomach." Thereupon, glad in mind and thrilled
In body, Naavaloorar adored the Lord. (3548)

395. When the Lord graced him thus and left him, Aaroorar
As commanded by the Lord of gods, hastened
On his errand, borne by love which his mind
Fostered for the friendship of Kalikkaamar;
He sent a messenger to inform him of his arrival
To cure him of his cruel gripes. (3549)

396. He that languished from colic with which the Lord
In His grace afflicted him, was all the more
Pained when he heard the cruel words
Of the Lord; now when he heard of the impending arrival
Of Van-tondar, he mused thus: "If I be beset with the great
Evil of the advent of him who employed our Lord
As his messenger, I know not what I will do. (3550)

397. "Before he comes to cure me of my cruel malady,
To deal with this sinful tormina which shall not
Part from me till my death, I will tear it out
From my stomach where it abides, and thus end it."
Then unsheathing the sword from its scabbard
He tore his stomach; that very moment, his life
And colic came to an end. (3551)

398. The ineffably glorious wife of Kalikkaamar made all
Arrangements for suttee to accompany her peerless
Husband; then a messenger from the retinue
Of Aaroorar came there and said: "Nampi is come;
He is close by." Thereupon she spake thus:
"Let none lament here." (3552)

399. She addressed the servants thus: "Conceal
The act of my husband; when Nampi Aaroorar
Here arrives, go forth to greet him, having
Decked this house in great splendour."
Thereupon the servants adorned the foreyard
With lamps and pots filled with fragrant water;
They decorated the house with garlands wrought
Of flower-bunches, and moved out to receive him. (3553)

400. When the men of righteous heart came before him, greeted
Him and paid obeisance to him, our ruler Nampi Aaroorar
Smiled in joy; in true love he moved into the house
And sat on a seat strewn thick with flowers;
His face beamed in joy. (3554)

401. Ritualistic *archana* was perfomed to him
In unison with the scriptural rules; it was
Accepted by Nampi Aaroorar, well-versed
In the truths of the fourfold Vedas; then he said:
"I really grieve very much as by now
I have not cured the cruel ache of Yeyarkone; I should
Have done this to sojourn here in his company." (3555)

402. By the behest of Kalikkaamar's wife, the servants
Of the house said: "There is nothing to grieve;
He slumbers in his room." When so told, Aaroorar
Spake in grace thus: "Even though evil comes not here,
Yet my mind lacks clarity, and so I must behold him." (3556)

403. As Van-tondar persisted, they took him to Kalikkaamar;
Blood had gushed forth profusely from him and his
Intestines were jutting out; when he beheld the deceased,
Aaroorar said: "Great indeed is the happening!
I too will join him similarly." (3557)

404. Resolved on self-murder, when he clutched at the dagger,
By the grace of the Lord that rules us, Kalikkaamar
Rising from the dead, **shouted**: "Woe is **me** --
(Now) his friend!" As he forthwith caught hold
Of the dagger, Van-tondar adored him and fell at his feet. **(3558)**

405. When Aaroorar fell at his feet and adored him,
Yeyarkone threw away the dagger and fell at the feet
Of Aaroorar of resounding heroic anklet; witnessing
That day the marvel, the celestials showered
Karpaka flowers to the hailing of men on earth. (3559)

406. Up rose both and embraced each other; loving
Friendliness joyously welled up in them
Without interruption; then they proceeded to Tiruppungkoor
And there hailed the feet of the Holy One; Van-tondar
Setting his mind on the grace of the Lord, hymned
A decad which opened thus: ***"Antanaalan."*** (3560)

407. Thus passed a few days; then the chief
Of Tirumunaippaadi companied with the leader
Of the Yeyarkone-clan, came to Tiruvaaroor
And adored the Lord of Poongkoyil with him;
There they abode in perfect love. (3561)

408. Having sojourned there in joy, Kalikkaamar
With Aaroorar's gracious leave came back to his town,
Abode there poised in piety and performed acts of service
Befitting him; eventually in all splendour he reached
The feet of the Lord whose mount is
The glorious and red-eyed Bull. (3562)

409. He, the patron, became a friend of Aaroorar who during
Midnight employed our Lord as his messenger;
He is Yeyarkone; adoring his flower-feet, I now
Proceed to narrate the glory of Tirumoolar
Who, in sweet and clear Tamil, expounded the truth
Of the fourfold way culminating in *Gnaanam*
Which is inward realization. (3563)

35. The Puraanam of Tirumooladeva Naayanaar

"I am a serviteur of the serviteurs
Of our lord Tirumoolar"

- The Tiru-th-Tonda-th-Tokai.

1. In Mount Kailaas of the Lord who wears the young
And crepuscular crescent in His crest, Nandi, the Chamberlain,
In the hoary and ever-during temple, regulates the entry
Of Indra, Vishnu, Brahma and other Devas for the darshan
Of Lord Siva; a Siva-yogi well-versed in the four Vedas
And initiated by Nandi thrived there. (3564)

2. He came by all the rare eight occult powers beginning
With *Animaa*; desiring to sojourn with saint Agastya,
Privileged by claims of intimacy, he through the sky,
Fared forth from the Lord's divine Kailaas towards
The Potiyil-Hill of goodly Tamil. (3565)

3. He adored at aeviternal Kedaaram, and the great saint
Came to the celebrated Pasupati Nepal where he hailed
And worshipped the Lord; then he came to the shore
Of the broad ford where swans teemed in the Ganga
Of pure water which Lord Siva received in His matted hair. (3566)

4. He bathed in the long ford of the Ganga and adored
The Merciful One who abides in joy in Varanasi,
The Lord who helps lives reach the shore of birthlessness;
He then adored at cloud-capped Vindya, at sempiternal
Sri Sailam and he then came to the Tirukkaalatthi-Hill
Where abides the crescent-crested Lord. (3567)

5. He adored the abiding Sthaanu at ever-during
Tirukkaalatthi; he then came to Tiruvaalangkaadu--,
One of the five courts--, where the Lord enacts
His dance, and adored there; then at **Tiruvekaamparam**
He adored the Lord unknowable to the questing two;
He sojourned in Kaanchi, the city of foison which is
Girt with great and lofty walls. (3568)

6. He companied with Siva-yogis in love in that godly city;
He then came to Tiruvatikai girt with a rocky rampart
And there adored the Lord; then he came
To the golden city of Perumpatra-p-Puliyoor
Whose street girdles the Tiruvambalam where
The blue-throated Lord enacts His wondrous dance. (3569)

7. He adored the Lord's roseate foot
Uplifted for the deliverance of all the worlds, in fitting love;
Delight welled up in his heart; he witnessed the dance
Of bliss in his inner and godly consciousness,
And adoring the Lord in that felicity he abode there,
Unable to part from it. (3570)

8. At the end of his sojourn at Puliyoor rich in mansions
Of bright and lofty thresholds, he adored the Lord
And left the city; then he came to the bank of the Cauvery
Which endowed its regions with plenty, but would
Not feed the maw of the sea, thinking
That it was not afraid to feed the Lord-Rider
Of the martial Bull, with venom. (3571)

9. He bathed in the great water of the Cauvery and pursued
His course on its bank; he came to Tiruvaavaduthurai
Where Uma performed tapas in the form of a calf;
He circumambulated the splendorous shrine of Lord Pasupati
Who rides the Bull, and in great love adored Him;
He longed to sojourn there. (3572)

10. He divined a hint which urged him not to leave
That town; he loved it all the more; yet he left
The town, and as he moved on, he saw many herds
Of kine in the pasture-lands abutting
The Ponni's bank, pining in great grief. (3573)

11. A man called Moolan, a neatherd by profession
That came in the line of cowherds of Saatthanoor--
The village where Brahmins dwelt in splendour--,
Was grazing his cattle all alone; as his allotted days
In this world ended, fierce Death smote him,
And down he fell on earth, lifeless. (3574)

12. When the yogi of great *tapas* beheld the herds of kine
Come near his body, wheel round it, bellow in anguish,
Go round and round the corpse and smell it,
By the grace of the Lord, he mused thus:
"I will wipe off the distress of these cows." (3575)

13. "These kine will not be relieved of their distress
Unless he rises from the dead." Thus he concluded.
The muni of *tapas* who decided to cause his life
Course into the corpse, had his own body safely guarded,
And by his art of controlling the vital breath,
He breathed his life into the dead body. (3576)

14. Having thus infused his life into that body whence
He rose as Tirumoolar, all the cows in great joy
Neared him, licked him, smelt him and in joy bellowed.
In loving delight they leaped about
With uplifted tails; cured of their misery
They duly grazed in the pasture. (3577)

15. When he beheld the herds of kine grow happy,
Grace and mercy welled up in him; he went
After them where they grazed; they came to the ford
Of the Cauvery, drank water and came up to the bank;
He took care of them by causing them
To browse in the flowery pasture-land. (3578)

16. When the fierce sun sank behind the western mountain
The herds of kine slowly moved onward of their own
Accord, thinking of their calves; when they came
To the world-renowned Saatthaanoor; Tirumoolar who came
By truthful consciousness poised in the Saiva way,
Followed the kine to their destination. (3579)

17. He that went behind the cows stopped at the houses
Where the cows entered; the glorious wife of the neatherd
Thinking on the delay in her husband's arrival
Even after the sunset, in fear, proceeded forth and found
Him poised in a different state; she thought thus:
"Some evil had befallen him." When she tried to take
Hold of him physically he would not suffer her do so. (3580)

18. She had neither children nor kin rare; she grew
Scared and was bewildered; addressing him she said:
"What may your action mean?" She grieved sorely.
To her Tirumoolar thus spake: "I have no nexus
With you whatsoever", and he of soaring tapas
Moved into a public *matam*. (3581)

19. Having perceived the altogether different outlook
Of her husband, she would not, that whole night, whisper
A word to any one; neither would she sleep
As her husband was not with her; next day she petitioned
To the town-elders about her husband's plight;
The goodly men came to him,
Studied him closely and mercifully spake thus: (3582)

20. "This is neither frenzy nor dementia; nor is there
For this any external cause; lo, he is firmly
Poised in lucid Siva-yoga having weeded out
All mental oscillations and vacillations;
Endless is his glory; aeviternal is his beatitude. (3583)

21. "Like one initiated and thus gaining the feet
Of the Supreme One while yet alive, having done
Away with all desire, he has become a seer
Endowed with omniscience; he will no longer be
Involved in his former relationship with you."
When told thus, she grieved much; those who were
Close to her, took her with them. (3584)

22. Tirumoolar proceeding from the *matam*, traced his way
Following the route of the kine, back to the place
Where he had his body guarded; lo, the fleshy heap
Was not to be seen; through his omniscience
He contemplated the incident to get clarified. (3585)

23. For Tirumoolar to indite on earth in his Tamil
The message of the Aagamas authored by the Lord
Who wears in His crest the cool-rayed crescent,
The Lord in His well-dispensed grace concealed his body;
'So, it is but the Lord's own grace'.
Thus, he of infinite consciousness comprehended it. (3586)

24. Unto the tribesmen that accompanied him, he made it
Absolutely clear that he had no nexus with them;
When they departed, he meditated on the feet
Of the Lord whose banner sports the Bull; then he who had
Pulled down, root and branch, desire, wrath and the like,
Came to cool Tiruvaavaduturai. (3587)

25. At Tiruvaavaduturai he adored Siva, the Rare Ens,
In all propriety, and sat in yogic posture under
The peepul tree situate west of the temple's court;
Poised in Siva-yoga he became oned with the Lord
Enthroned in the lotus-heart. (3588)

26. For the dwellers of earth to rid the poisonous
Embodiment and gain deliverance, he composed
Tirumantramaalai of fourfold path culminating
In *Gnaanam*; he but uttered a stanza, once a year;
His work hailing the Lord who wears the tusk
Of the boar, began thus: "Onru Avanthaane." (3589)

27. He composed his garland of Tamil made up
Of three thousand stanzas of (Aagamic) import;
For this he joyously flourished on earth
For three thousand years; then he reached
The sacred Kailaas by the grace of the Lord
Who wears the crescent in His crest and for ever
Became irretrievably oned with His feet. (3590)

28. Having adored the flower-feet of Tirumoola Devar
Who explicated the fourfold path of *Gnaanam,*
Yogam, Kiriyai and *Cariyai*, we now proceed
To narrate the celebrated and strong servitorship
Of heroic Tandi Atikal who at Tiruvaaroor
Of spreading renown, confounded the Samanas. (3591)

36. The Puranam of Tandi Atikal Naayanaar

"I am a serviteur of Tandi of great insight"

-The Tiru-th-Tonda-th-Tokai

1. Tandi Atikal had wrought such glorious tapas
As to get born in Tiruvaaroor; the Lord dances
To the hymning of the Vedas by the celestials;
As if he would envision only the two dancing feet
Of the Lord, dazzling like ruddy gold, with his
Inner eye and see nothing else which is externally
Witnessed by eyes of limited vision,
He was sightless from his very birth. (3592)

2. His conviction was that the fruit of sight was
For true servitorship; he ever desired to foster love
For the adoration of the hallowed feet of the Lord
Of Tiruvaaroor, the opulence of which is to be worthily
Guarded; he was poised in firm and sacred servitorship
Which the Devas could not comprehend even distantly. (3593)

3. He would adore Devaasiriyan of opulent Poongkoyil
Where abides the Lord whose matted hair is decked
With flowers, circumambulate the shrine,
And chant always the redemptive and graceful pentad--
NAMASIVAYA--, sweet to chant, in all love;
This was his routine, and in this he thrived. (3594)

4. As the mutts of Jains increased encroaching
Upon the area of the tank which was west of the holy
Temple of the Lord whose mount is the red-eyed Bull,
Tandi Atikal who came to know of it mused thus,
In great devotion: "I must here deepen the tank and help it
Regain its former extent." Up he rose, thus resolved. (3595)

5. He drove pegs into the places for excavation
In the tank; ropes fastened thereto ran upto the posts
Planted at moderate height on the bank of the tank;
Feeling his way through the rope and without
Ever missing it, he dug the earth and removed it;
He repeated without interruption this process,
All the time removing the earth; as he plied himself
In this service, he chanted the mystic pentad. (3596)

6. As the great serviteur in growing love plied himself
Daily in the task of deepening the Lord's tank,
The Samanas who witnessed it could not endure it;
They came to Tandi Atikal and addressed him thus:
"If you dig the earth, beings that live there
May die; desist from such exertion." (3597)

7. When he heard the dirty and stinking Samanas speak thus,
The serviteur of ever-increasing radiance said:
"O you of utter spiritual indigence! Can you ever
Know that all services rendered to the Lord
Whose fragrant sandal-paste is His Holy Ash,
Are at once flawless and holy?" (3598)

8. When he of boundless wisdom spake thus,
The ignorant ones that heard him, said:
"You would not listen to our thoughtful words
Of dharma; are you deaf too?"
Then he answered thus: "Dull consciousness,
Blindness and deafness are truly yours in this world."
The serviteur subjoined and said: (3599)

9. "I will not behold aught but the lotus-feet
Of the Lord who with His bow burnt the triple
Hostile cities; who are you to comprehend that?"
This said, he threw down a challenge when he said:
"O you of mutable plight! If losing light,
Your eyes turn blind, and I be endowed with eyes
To behold, in the presence of men on earth,
What will you then do?" (3600)

10. Hearing his words the Samanas said: "If you gain
Your sight by the grace of your Lord, we will not
Thereafter abide in this city of increasing uberty."
This said, they that had plucked their pates,
Snatched his basket, and pulled out the pegs,
Posts and rope which helped him feel his way. (3601)

11. Incensed by the evil act of the violent ones
Tandi Adikal came before the beauteous Poongkoyil
Of the blue-throated Lord and prayed thus:
"O Lord! This day the Samanas put me to shame!
I wilt very much; You must bless me with fulfilment."
Thus he prayed, and fell prostrate
On the ground in adoration. (3602)

12. For the extirpation of the blame, the serviteur
Having hailed the Lord and appealed to Him,
Adored Him and entered his *matam*; disabled
To render his holy service that day, he wept;
When that night he slept, the Primordial Lord
Who guards all the worlds, appeared to him
In his dream and graced him thus: (3603)

13. "Be rid of the misery that pervades your heart;
You will see that whereas your eyes will be able
To see, the sight of the truculent Samanas will vanish;
Fear not." Thus the Lord graced him; that very night
In dense darkness He appeared in the dream
Of the King and graced him thus: (3604)

14. "The Samanas who witnessed the deepening
Of Our tank by Tandi, unable to endure it,
Have forcibly prevented him from doing so;
He is therefore extremely wroth; may you call
On him and implement his intent."
The Lord who delights to do away with the misery
Of His devotee, disappeared having ordered
The removal of His devotee's misery. (3605)

15. When the King woke up from his dream, the hair
On his thrilled body stood erect; he hailed the Lord
Who wears the cool and beauteous konrai flowers;
When it dawned, he called on the devotee
And narrated to him his dream; when the devotee
Listened to the king, he thought on the grace
Of the Lord and spoke to the king of the happenings: (3606)

16. "O king, listen to me! When I tried to deepen
The tank of the Lord whose mount is the young Bull,
The Samanas came there in their strength and said:
"This is not piety!" They also spoke many harsh words
And uprooted the pegs over which I had fastened
The rope to feel my way; they also snatched
From me the basket that I kept for carrying
The earth." He subjoined and said: (3607)

17. "They told me that I, a blind man, was also
Brainless." I riposted and said: "If by the grace
Of my Lord I come by sight, what will you do?"
Then they wagered thus: "In that case, we will not
Abide in this city." This is indeed what had
Happened; it is for you to adjudge." (3608)

18. The king sent for the Samanas and enquired
Into the matter; they admitted the facts;
The serviteur walked before them and the king
That came after him stopped beside the flowery tank
And addressed the heroic serviteur thus: "O you
Of ever-increasing tapas! Be pleased to demonstrate
The gift of vision to yourself by the grace
Of the Lord." Thus told, the great one said: (3609)

19. "If I be a fitting serviteur unto Siva, while I
Gain my sight in the king's presence, the Samanas
Of Tiruvaaroor will lose theirs; I hereby affirm
That the end of ends is the mystic pentad of Siva."
Thus saying and chanting the Panchaakshara
The serviteur plunged into the beauteous tank. (3610)

20. The devotee who surfaced up the water adoring the Lord
Was blessed with pure and flower-like eyes;
The celestials rained ethereal flowers, which as they
Blanketed the sun, made it difficult to tell the time;
Though wide-eyed, the brainless Samanas had lost
Their sight; they began to toddle; witnessing this,
The king was convinced that Jainism which did evil,
Perished; then he spake thus: (3611)

21. "The base Samanas who bet and lost against
Tandi Atikal, shall forthwith quit Tiruvaaroor
Hailed by the celestials; if henceforth they are
Seen here, they shall be driven out of sight."
Thereupon the warriors in throngs smote them;
The eyeless Samanas wilted, bewildered. (3612)

22. Down they fell in pits and puddles; they languished;
A few of them said: "Lo, we do not even have a stick
To walk with. "A few fell over bushes saying,
"This indeed is our way!" A few said: "Lo, we are dead."
Some of them would blame their own men, saying:
"As we banked on that which was perishable,
We perish here" A few would question thus:
"Is the king to be blamed?" Those that in the past
Plucked from their pates the hair, would not lose
Their mats that served for their clothing. (3613)

23. Not finding their peacock-feather-bunches
They would proceed without them; they would
Ere long, stand bewildered; a few would trip
Over stones and suffer fracture of arms and legs;
They would march on, in dense throngs, but would
Hit against each other; their minds would wilt
And break and they would languish unable
To perceive their path. (3614)

24. The king that witnessed the commotion
Of the Samanas at Aaroor, had them chased away
According to their plighted word; he then had
The encroaching matams and schools
Razed to the ground, and retrieved the former extent
Of the bank of the tank; then in great delight
The king called on the devotee and fell at his feet. (3615)

25. When the king paid obeisance to him and went away.
Tandi Atikal hailed and adored the golden feet
Of the Lord unknowable to Vishnu and Brahma;
Then he pursued his interrupted service
And brought it to a successful close; he chanted
The Panchaakshara with all his mind and was
Poised in this way; eventually he became oned
With the feet of the Lord of fulgurant matted hair. (3616)

26. Having hailed the feet of the sacred serviteur
Of inconceivable glory who though unendowed
With the light of his eyes, yet excavated a tank,
With the aid of rope fastened to pegs, we now
Proceed to historicise the deeds of Moorkkar,
A glorious devotee of ever-increasing inward greatness,
Of Tiruverkaattoor the Lord of which at the request
Of the celestials, smote the triple hostile citadels. (3617)

37. The Puraanam of Moorkka Naayanaar

"I am a servitor of Moorkkar also."

-The Tiru-th-Tonda-th-Tokai.

1. In the great, fertile and ever-during Tondai Naadu
Is Tiruverkaadu in whose theatres during fetes
And festivals, lightning-waisted lasses and streamers
Dance; in its tanks the pens that swim there, dance
On blown lotuses; this goodly town is situate
On the bank of the Paali of white billows which
Throw into the fields goodly pearls. (3618)

2. Unto the Lord of ruddy matted hair who, in grace,
Gave the nectar for the celestials to drink, whilst
He Himself ate the venom, and who in joy abides
At Tiruverkaadu girt with fort-like walls decked with
Ruddy gold, a Velaala-clan on this earth owed
Traditional allegiance and never once swerved
From its loyalty; he was indeed its chief. (3619)

3. Hailing from the race of flawless tradition, he grew up,
And from his age of discretion he became
Aware of the truth that the way of the holy ash
Of the Primal Lord alone invests life with meaning.
He prepared food for the loving devotees; he would
Feast them and then alone would take his food;
This became his unswerving way of life. (3620)

4. He would prepare pure rice, ghee, sweets and savoury
Curries, welcome the devotees that sought him,
Praise them, feast them in great love, give them all
What they sought and thus throve
In such sweet service, every day. (3621)

5. While he throve thus, as many devotees flocked to him,
All his possessions were sold and spent
On feeding; he also sold domains to which slaves
Were permanently attached, and movables too
And continued to feed the devotees;
His mind in this respect knew no contentment. (3622)

6. Then came the days when he was possessed of nothing
To feed the devotees; he grew indigent and wilted;
He tried to earn by dicing, which fine art he had
Mastered in the past; however there was none in that town
Who would come forward to play; so he left that town. (3623)

7. He came to the shrines whose Lord-Rider of the Bull goes
Abegging, and in love, he adored the Lord, with a melting heart;
With the income from his art of gambling, he performed daily
His service and thus marched on, to arrive
At Tirukkudanthai in a few days, where the Lord
That smote the hostile cities with the bow, abides. (3624)

8. For the purpose of feeding the devotees
Of the blue-throated Lord and to gain therefor
The wherewithal, in famous Kudanthai's gaming houses,
He threw the rolling dice and came by money;
He deemed all the lucre to be the Lord's own grace,
Fed His devotees and felt happy. (3625)

9. He would lose in the initial play and make his rival
Gain money; but in all subsequent play
He would repeatedly win and come by great money;
He would stab them with his sword that tried to cheat
Him with deceptious words; thus he, the good gambler,
Came to be known as Moorkkar in this fourfold world. (3626)

10. By reason of his flawless consciousness he would cause
The cooks straight take away the gains of gambling;
He would not touch them with his hands;
Thus would he cure them of their blemish; then
He would feast all loving devotees, batch after batch;
He would eat only in the last batch without giving
Any room for flaw or fault; thus he thrived. (3627)

11. In love would he daily treat the Lord's devotees
To sumptuous food; by reason of such gracious act
Freed of flaws, when he quit this world, he entered
And abode at the world where Siva dances
As the circling Bhootas sing melodiously. (3628)

12. We adore the ankleted feet of Moorkkar, the great
Gambler and devotee great, who with the proceeds
Of his gambling won against gamblers,
Fed the devotees of the blue-throated Lord,
And now proceed to celebrate the greatness
Of Somaasi Maarar of scriptural glory. (3629)

38. The Puranam of Somaasi Maara Naayanaar

"I am a serviteur of Somaasi Maaran of Tiruambar"
-The Tiru-th-Tonda-th-Tokai

1. In Tiruambar rich in gardens where mangoes thrive,
He hailed from the clan of the holy practitioners
Of the Vedas; he was lofty in his disposition; if devotees
Of the Lord who burnt the triple hostile citadels
Came to him, he would fall at their feet
And treat them to sumptuous feast. (3630)

2. He was convinced that beatitude flowed out
Of the performance of the *yaaga* for the Lord--
Concorporate with His Consort whose speech is
Tuneful like the *yaazh*--,
In the way befitting the rules of the scriptures,
And without deviation, for the delight of all the seven worlds,
And that everlasting life is attained
By hailing the flower-feet of the Lord. (3631)

3. "What though their nature be, if yet they be
The serviteurs of the Lord, they would, as of right,
Be entitled to rule us!" Such was his conviction.
"The daily duty is to chant in truth the Panchaakshara
Of Siva for the clarification of the mind-heart."
He stood poised in this, his way. (3632)

4. He reached Tiruvaaroor of great glory and wealth,
Gained the celebrated friendship of Van-tondar,
The devotee who wore garlands on his chest
And was close to the Lord in his servitorship,
And abode with him holding as his sole prop
Van-Tondar's feet, hailed by heaven and earth. (3633)

5. He triumphed over the five senses and flaws
That are six; firmly convinced that Saivism is
That which lights the way on earth, he adored
The feet of Van-tondar and came to be blessed
By an especial beatitude; thus he reached
Aeviternal Siva-loka and was with bliss blessed. (3634)

6. In Otriyoor dight with fields and tanks, the Lord
Concorporate with his inseparable Consort Uma
Made His companion gain in wedding **Sangkiliyaar**
Of round breasts and soft and bamboo-like arms.
His feet alone are truly our refuge. (3635)

VII Vaar Konta Vana Mulaiyaal Charukkam

39. The Puranam of Saakkiya Naayanaar

"I am a serviteur of Saakkhiyan who unforgettingly
Pelted the ankleted feet of the Lord of Uma-- the Lady
Of lovely breasts covered by a breast-band."

- The Tiru-th-Tonda-th-Tokai

1. He was a devotee of the Lord of the sextuple faith;
His guise was that of a Saakhya, the adherent
Of an outer faith; he was however convinced
Saivism alone was the true faith; in joy
He pelted stones at Siva linga and gained
The sacred feet that do away with all flaws;
This will we hail as is known to us. (3636)

2. He was born in the lofty clan of Vělaalas
In Tirucchangkamangkai abounding in men
Of great endeavour; he conned the truth
And realized it too; friendly by nature
He was compassionate to all lives; he mused thus:
"Without perpetuating the cycle of birth and death
I will be freed from it in this life itself." (3637)

3. He came to the beauteous Kaanchi city girt
With lofty walls; desiring to come by goodly wisdom
He that sought manifold paths, first joined the faith
Of the Saakhyas and studied the ways to end
Transmigration which could not endure for ever. (3038)

4. In that state he learnt all the scriptures
Of the Saakhyas; he was clearly convinced that their
Conclusions and the convictions of the other
External religions were not true; by the grace
Of God, he stood poised in Siva-consciounsess,
Fully alive to the truth that the aeviternally good
Path of Saivism was indeed the way of truth. (3039)

5. He was blessed with the clarity that four verities
Constituted the pathway of truth, they being
The deed, the doer, the result of deed and the Lord
That binds the result of deed with the doer thereof.
He also knew that this clarity of truth is
The special feature of Saivism, and that no other
Faith could claim it; by the grace of Grace, he came by
The redemptive knowledge which taught him
That Siva is the Supreme Ens. (3640)

6. His conviction was as follows: "What though
One's station be, what though one's guise be
Sure redemption is gained by the non-forgetting
Of the feet of eternally glorious Sankara!"
So, though he was habited like a Saakhya, he thrived
By his unforgetful love of the holy symbol of Siva-linga. (3641)

7. Those that know not that the Lord who owns all, is
The true God, turn nescient and espouse the evil guise
Of the Saakhyas; however he knew for certain
That the blue-throated Lord is Omneity;
So, even though he was habited like a Saakhya
He was firmly poised in his love for Lord Siva. (3642)

8. "For the unseen formlessness and the seen form
The source and symbol is Siva-linga which
Indeed is the Lord adorned with a long snake."
It became clear to him that for Vishnu and Brahma
Who shamelessly went in search of Him, He, in all grace,
Manifested in their midst as a pillar of fire
That pierced the upper and nether worlds. (3643)

9. He desired to make it a rule with him to adore
Siva-linga before taking his food; in an open space
Nearby, he beheld an ever-during Siva-linga, and as his
Mind came to be pervaded with excessive joy, not knowing
What he did, he picked up a stone which was close by
And threw it in trembling love at the Siva-linga. (3644)

10. As by love boundless begotten by great delight
That pervades the mind, when parents fondling
Their children indulge in slight acts of violence
Which will be otherwise painful, the young children
Get only delighted, so too the Lord of long matted hair
Felt joyous at the devotee's act. (3645)

11. On the following day when he came to adore the Lord
As was the rule with him, his wish for throwing the stone
On the Lord that wears the konrai flowers, surfaced up
In his consciousness, and he mused thus: "So, it is
The grace of the Lord that prompts my act!"
Deeming that to be the service unto the Lord,
He decided to perform it daily. (3646)

12. Since the time he began to serve the Lord thus,
He was steadfast in his act and continued it
As his duty; he threw the stone at the Lord, attired
As he was in the saffron robe of a Saakhya;
It was clear to him that all acts are
But the gracious doings of Lord Pasupati. (3647)

13. This he did in love without deviating from his course;
In sooth, it came to be considered sacred service;
The devotee's deed informed by true love came to be hailed
As the great and aeviternal pooja for the Holy One. (3648)

14. Even pelting was deemed as loving to the Lord;
Was not the touch of the bowman's slippered foot
On the Lord's crown deemed divine?
The act of Saakhya done in love, is pelting
According to them that know not the way of love;
Unto Lord Siva the stone was truly a flower. (3649)

15. One day in sheer forgetfulness, he was about to eat
Without performing his worship; then he said:
'Lo, I forgot to stone my Lord!" Up he rose
Without eating, and borne by soaring love, he came
In all speed to the presence of the Lord
Who pealed off the hide of the fierce tusker. (3650)

16. He picked up a stone and came running
Forsaking his desire to eat and fear-struck,
To fling it at his target, the Lord; in love
The brow-eyed Lord beheld him; with a view to cast
His benign looks on him, with His Consort,
The Lord appeared in the sky. (3651)

17. On His young Bull as the Lord appeared before him
The sacred serviteur folded his hands and fell
Prostrate on the ground in adoration; casting
His looks of grace on him, the Lord blessed him
With the company of the hoary serviteurs in Siva-loka;
This done, the Lord disappeared. (3652)

18. The Lord of effulgence knows certainly the way
Of the Saakhya's life; who are we to comprehend it?
We wear on our crown the feet of the flawless devotee
Who daily stoned the Primordial Lord, all in love,
And thus reached Him.
With those feet for our aid, we proceed to narrate
The life of Sirappuli and thus end all our woe. (3653)

40. The Puranam of Sirappuli Naayanaar

"I am also a serviteur of Sirappuli, the patron
of celebrated glory."

-The Tiru-th-Thonda-th-Tokai.

1. Aakkoor is an ancient and beauteous town
In the realm made rich by the Ponni;
The Prince of Sanbai has sung about its goodly
Brahmins thus: "They never say: 'No'
To the indigent in the world, but give lavishly."
With such scriptural benediction is the town endowed. (3654)

2. In all the gardens rich in fresh flowers, and in all
The radiant mansions, the Vedas would resound
Drowning the rumbling of clouds; the smoke
From the sacrificial pits streamed denser than the smoke
Breathed by eagle-wood burnt in the beautiful streets. (3655)

3. In Aakkoor where areca trees formed a fence
Around jaggery presses, he thrived world famous; he hailed
From the clan of Brahmins who adhered to the fourfold
Vedas; he was poised in the glorious servitude to the Lord
Of eight shoulders, and whose throat is blue;
He was a celebrated and munificent giver. (3656)

4. When the devotees of the Lord-Ruler called on him
He would fall at their feet, rise up, speak to them
In soaring love, pleasing words, feed them daily
With goodly and nectarean food, give them all that they
Sought; thus he lived in ever-growing joy;
He indeed was a nimbus which rained wealth. (3657)

5. He would chant the Panchaakshara as ordained, foster
The triple fire and make goodly sacrifices
For the glory of the feet of the blue-throated Lord;
Unto the flawless devotees, he would in love that never
Suffered diminution, give bountifully
And munificently; in due time he reached the feet
Of the Lord to flourish there for ever. (3658)

6. Hailing munificent Sirappuli, the great patron
Well-versed in the Vedas and hailing from
Aakkoor where thrived the lofty Brahmins in piety,
I proceed to proclaim the hallowed deed of heroic
Sirutthondar poised in righteousness,
And hailing from famed Tirucchengkaattaangkudi. (3659)

41. The Puranam of Sirutthonda Naayanaar

"I am a serviteur of Sirutthondar of **Tirucchengkaattangkudi**"

-The Tiru-th-Tonda-th-Tokai.

1. That is a town beloved of the Lord who with the eye
On His beauteous forehead gutted with ruddy fire
The form of the god of Love; it is bounteous
Tirucchengkaattangkudi situate in the beauteous
Realm of the Cauvery; its fields are the locale
Of the delightful sports of black-eyed farm-wives. (3660)

2. In that sempiternal and sacred town, flourished
The Maamaatthiyar-clan of full-blown glory;
They were dedicated to the holy ash of the Lord
Of ruddy matted hair and were entrusted with the lofty duty
Of guarding the lives that thrive in the world.
Paranjyotiyaar extolled by many, came to be
Born in the clan, for its greater thriving. (3661)

3. In the medical science of Aayur-Veda, the manifold arts
Treasured in Sanskrit, and in chivalrous warfare too,
He trained himself well and became a past-master;
He excelled in leading the ichorous tusker and also
The steed, and was renowned in the warfare
Of elephantry and cavalry. (3662)

4. He cultivated all soulful scriptures at all times
And in depth, and became convinced conscientiously
That the clarified conclusion of such scriptures
Points to the loving devotion of Siva's ankleted feet;
So he was poised in such love and devotion which was
Like unto the flood that flowed amain downward,
For the feet of the Lord who kicked Death to death. (3663)

5. He would render always such service befitting his nature
To the Lord's devotees; he was the close aid to his
Flawless king and for his sake he waged and won
Many a war by leading the elephantry; by annexing
The several countries of the hostile kings,
He flourished well in the company
Of his king who was great in the strength of his chariots. (3664)

6. For his king he led an army to the north and razed
To the ground the hoary city Vaataapi in a battle;
He led his hill-like tuskers of great trunks
And won the war; he captured and returned with heaps
Of gems and riches, herds of tuskers and also
Horses and such-like innumerable trophies of war;
These he brought before his royal liege. (3665)

7. When the king of the bright-rayed crown witnessed
In wonder his peerless capacity to lead the elephantry
And praised him, the knowledgeable ministers said:
"He is blessed with the puissance of servitorship
To the crescent-crested Lord; there is none his peer
In this whole world." (3666)

8. When the garlanded king heard that he was a sacred
Serviteur of his Lord, he said: "Woe is me that did
Not know him to be a devotee of the Lord of Devas!"
I plied him, alas, to give battle in the fierce war-front;
Quaking with fear, the king entreated Paranjyoti
Thus: "O my lord, forgive my sin." (3667)

9. Even before the king adored him thus, he paid
Obeisance to him and said: "I display
Such skill as befits my privileged stewardship
In war; can aught of evil from this ensue?"
Thereupon, the king that wields a righteous sceptre,
Conferring on him heaps of riches and also
Tax-free endowments, adored him and said: (3668)

10. "You discharged your duty without ever revealing
Your true state of servitorship; now be pleased
To consent to what my mind declares;
Be firmly poised in your true state so that it may
Grow resplendent, and perform your sacred,
Redemptive and grace-abounding servitorship."
He also gave him leave to depart (at once). (3669)

11. He took leave of his king and came to his town;
Paranjyotiyaar of celebrated renown adored
The Lord that wears the cool crescent in His crest
At Ganapatheeccharam and performed his sacred
Service as before, duly and without deviation. (3670)

12. He rendered true service to the devotees of the Lord-Author
Of the Vedas; with his helpmeet Tiruvenkaattunangkai
Who hailed from a flawless family, he was established
In the harmonious life of a glorious,
Righteous and pious householder. (3671)

13. He would duly and daily feast the devotees
Of the Lord that wears melliferous konrai flowers
In His crown, and then only have his food;
In great love he was poised unswervingly in this
Holy office, and flourishd in great splendour. (3672)

14. Pure and nectarean rice, varieties of fruits,
Sweets, curries of sextuple flavours, curdled curds
Milk, toothsome pastries and ambrosial water:
His feast was compact of these, and willing devotees
Called on him, partook of his feast and felt
Delighted thanks to him whom the wide world extolled. (3673)

15. In his loving service to the devotees of the Lord
Who wears on His crown of ruddy matted hair
The moist moon and the serpent, he conducted himself
As a very humble person; so he was known as Sirutthondar,
The lowly devotee, in this world. (3674)

16. With his thought set on the Lord who sports an eye
In His forehead and who in joy abides at Ganapatheeccharam
He rendered services in soulfelt love;
He would flawlessly feed the devotees
Of endless glory and thus thrived in great delight. (3675)

17. To him endowed full with tapas and his wife
Tiruvenkaattunangkai verily the root of growing
Domestic piety, by the grace of the river-crested Lord,
A divine son called Seerala Deva was born. (3676)

18. When the unique son was born, his relations
Made decorations and revelled in glorious delight.
As the father came by a rare ruby, his growing joy
Could not be by his mind contained; the townsmen
Gathered and conducted the '*Neiyaatal*' celebration. (3677)

19. Auspicious instruments and Vedas resounded
And pervaded the heavens; limitless wealth was
Bestowed on the glorious devotees of the Merciful One;
In growing delight, they performed the ceremonies
For all the ten days in keeping with the family tradition
And decked the child with '*Kaappu*'. (3678)

20. Giving joyously and bounteously to his loving
Kith and kin, he performed for the child
In growing joy all the rituals during its various *parvas*
In all splendour; the divine child then reached
The *parva* of 'toddling gait' when he plied softly
His feet ankleted with garland-like *Kinkini*. (3679)

21. He was decked with a '*cutti*' on his forehead where
His curls dangled densely; both his ears wore
Kutampai--ear-pendants; *kandasaram* bedecked
His neck; on his chest was *aimpadqi-taali*;
His hands wore bangles of diamonds; a golden cord
Went round his waist; resounding *salangkais*
Bedecked his ankles; thus in jewelled splendour
The child played in joy in the street. (3680)

22. When the child was three summers old, he underwent
The auspicious ceremony of tonsure; the parents
Of the peerless child with a view to cause his mind
Blossom, had him that came to be born for the snapping
Of their bondage, put to school to learn
The splendorous arts explicated by clear vocables. (3681)

23. During that time the Lord of Sanbai came there;
Sirutthondar resplendent with his threefold
Sacred thread, fared forth to receive him;
He greeted the goldy child, conducted him first
To the town, then to his house and thus did he
Come by the beatitude of adoring the glorious
And sacred feet of the Prince of Sanbai. (3682)

24. The Lord of Sanbai abode with Sirutthondar
In great love that was ineffably **glorious;**
He glorified him in his decad extolled by the world,
Conferred on him intimate friendship
And in great joy continued to sojourn there. (3683)

25. His servitorship which flourished thus, touched
The sacred feet of the Lord who abides in the great
Mount Kailaas; the Lord whose mount is the Bull,
With a view to savour of his true and abiding love,
And bless him, assuming the joyous and divine form
Of a Bhairava, came down from the sacred mountain. (3684)

26. He wore His long matted hair bedecked with petalled
Konrai blossoms, in curls and these were
Dark like nimbi that soared up having drunk
The water of the black main in abundance;
His long and curly hair, dense like a dark jungle
Waved in ringlets; the spreading bunches of dark hair
Were beautifully gathered and held in a top-knot. (3685)

27. Like the constellation of stars beheld between
The clouds, radiant and fragrant *tumpai* flowers
Flashed in His hair; as if adding darkness to murkiness
Dense throngs of black beetles, golden bees
And honey-bees hummed over his dark cluster of hair. (3686)

28. Like unto making the crepuscular crescent
Worn on one side of the crown into a full moon--
Radiant and small--, His unique *tilaka* of the holy ash
On His bright-rayed and coral-hued forehead blazed. (3687)

29. Like the confluence of the effulgence of the fierce
Surya-mandala, glowing *Chandra-mandala* and *Agni-mandala*,
In His exquisitely beauteous ears, He wore rubied ear-pendants
Wrought of lovely shell; on both sides dangled
In splendour *todus* set with *sevvarattha* flowers.
(3688)

30. As if to conceal the stain of venom in His throat
He wore on His neck a white chain of crystal beads
Wrought of the nectar that was churned out of the sea
Of milk; his chain of crystal beads would melt the life
And limb of those that contemplate Him. (3689)

31. Like dusk maturing into darkness and overpowering
The incarnadine lustre that pervades the heaven when
The sun sinks into the western main, on His divine body
Like unto the coral in hue, he wore a vestment, made
Of the tusker's hide which He peeled off, of yore. (3690)

32. It looked as though that the soaring love of devotees
Formed the jewels on His divine person; He wore
A victorious garland wrought of the beads of bones,
Chains, chaplets and bangles for His hands, a loin-cord
For His waist and jewels for His feet;
His person glowed in great splendour. (3691)

33. The very Vedas formed the divine anklets on His sacred
Feet and they seemed to proclaim thus: "Behold
The great mercy of the Lord who comes upon the earth
To grace peerless Sirutthondar; hail, for ever,
His grace willingly; be poised in increasing love." (3692)

34. In His left hand which usually holds the skull
Of Brahma, He held a radiant trident and it blazed
On His beauteous shoulder; His right hand
Of exceeding effulgence held the little drum which
Resounded in great resonance; the earth, by reason
Of its hoary *tapas* was blessed to bear His lotus-feet. (3693)

35. His face divine which rains grace, was lit up by a smile
Of moon's rays; His sharp trident that smites
The triple malas which breed bewilderment, blazed
Like sun's rays; great love that reveals the True Ens
Flourished, hailed by the world; thus, even thus, came
The Lord to Sengkaattangkudi in the bounteous
Tamil country of abounding wisdom and clarity. (3694)

36. Like one who was exceedingly esurient, he enquired
After the house of Sirutthondar, arrived thither
In great speed and addressed (its inmates) thus:
"Is Sirutthondar that wears a garland buzzed
By bees, the great serviteur that for ever provides food
For the sacred servitors, at home?" (3695)

37. "He that is come, is surely a great saint."
Thus convinced, the great serving maid called Santana
Came before him, fell at his feet and said: "He has
Gone out in quest of serviteurs of endless fame;
O our Lord-ruler, be pleased to step in." (3696)

38. Thereupon he spake to her thus: "We enter not,
All alone, any place where women alone abide."
Hearing this and grown afraid that he might
Leave the house, the lady of the house called
Tiruvenkaattunangkai who was in charge
Of the house, came forth to the front-yard (3697)

39. And said: "He who feeds dutifully the devotees
Of the Lord of Ambalam, could not this day
Happen on any one; so my Lord, he has gone
In quest of them; if he but beholds you who have
Newly arrived in this, your divine habit,
He will deem it his great beatitude and will
Rejoice very much; he might not delay at all; (3698)

40. "He will be here presently; be pleased to step in."
Hearing this, he said: "O you who foster peerlessly
The householders' dharma! We are from the North:
We came here to behold the ineffably glorious
Sirutthondar; for all your persuasion we will not
Consent to abide here during his absence." (3699)

41. He that came there concealing His eye in His forehead,
Subjoined and said: "We will be under the *Aatthi*
Full of beauteous flowers, in Ganapatheeccharam;
If he comes he may be apprised of the place
Where We are." This said, the Great One came
To the divine *Aatthi* and willingly sat beneath it. (3700)

42. Having searched for the devotees of the Lord who sports
A river in His crest, in all places, in vain,
Sirutthondar of glorious *tapas* came back to his house
Of bounty, narrated the unavailability to his sweet wife
Of endless love, and languished; then she told him
Of the advent of one whose divine habit commanded
The love and devotion of the entire world. (3701)

43. Hearing this he said: "Lo, I stand redeemed!
Where indeed is he?" To this she replied thus:
"He that holds a sharp trident and a skull
For alms-bowl, said that he is from the North;
He is a *Bhairava-Jangama* who sports a little drum;
Though we requested him to stay in our house,
He would not do so; he went away to sit under
The fragrant *Aatthi* at Ganapatheeccharam." (3702)

44. When his wife so spake, borne by soaring love
He hastened thither, beheld him, fell at his sacred feet,
Rose up and stood aside; addressing the one standing,
He questioned thus: "Are you indeed the great lowly devotee?"
When He spake so in grace, after paying obeisance
To Him, Siruthondar replied as follows: (3703)

45. "Though I am not worthy to stand before the devotees
Of the Holy Ash and offer my prayers with them,
Yet the devotees of the Lord in sheer mercy and in grace
Call me so; though I was in quest of devotees who could
Do away with all flaws, yet I could not find them;
It is by my *tapas* I behold you here. (3704)

46. "Be pleased to come to your servant's house
To have your food". When thus told, the serviteur
Unknown to Vishnu, said: "O you of resplendent *tapas*,
We came here to behold you; We reside in the Northern country;
It is impossible for you to feed Us
In all love; it is a rarity of rarities." (3705)

47. When He spake, Siruthondar said: "I speak not
Without due deliberation; O you of great *tapas*
Whose beauty fills the eyes! pray tell me,
How we should prepare your sacred food
So that we would hasten to do it; if one is blessed
With the presence of the devotees of the Lord who wears
A garland of cool konrai blooms, things which are
Not to be got even after strenous search,
Will become easliy available; nothing is rare for me." (3706)

48. When He heard him say: "Nothing is rare for me",
The Lord that came in the form of a great Bhairava
Spake thus in grace: "O devotee of great love!
After the passage of three *ritus* we feed when a *pasu* is
Felled and cooked; this day indeed is the day for Our
Eating; yet it is impossible for you to feed Us." (3707)

49. Hearing this he said; "Well, very well! I own
All the therefold cattle; I lack not anything;
If the devotee of the Lord that ate *Aalam*
As though it were nectar, be pleased to specify
The type of *pasu*, I will proceed forthwith
To arrange the cooking, and return in time."
Thus he spake folding his hands in adoration (3708)

50. Beholding the love and sympathy of the exceedingly
Cultured Sirutthondar, Bhairavar said: O great friend
Of devotees! the *pasu* to be felled for My eating should be
A human *pasu*; it must be five years old and from flaws
Be free in all its limbs. Then, like driving
A spike in a wound, he said: "I have one more thing to add." (3709)

51. Hearing this, Sirutthondar said: "Nothing is
Impossible of achievement for me; be pleased
To disclose your need to me." Then the Lord said:
"The boy must be the only son of a noble family;
His father must cut him while his mother should
Hold him; both must in all joy and without blemish
Cook the curry; only that, We eat." (3710)

52. Thus graced by the Primordial One, the devotee said:
"If I, your servant, am blessed with the boon
Of feeding you, my Lord, even that is nothing rare."
This said he took swift leave of him, adored
His melliferous, soft and lotus-like feet and in great
Delight, hied to his house, borne by love. (3711)

53. The godly woman of great love and chastity--
TiruVenkaattu Nangkai--, stood at the threshold
Of the house awaiting the coming of Sirutthondar;
When she beheld his bright and joyous face
She fell at his feet; then she addressed
Her husband to learn of the great *tapaswi*. (3712)

54. Thereupon the munificent lord told his wife thus:
"The great *tapaswi* will be pleased to get fed here
Provided, a five year old and only son whose limbs
Are flawless, is held by the mother and willingly cut
By the father and then is cooked and served as his meal." (3713)

55. He continued to address his wife, a rare
Woman of lofty *tapas*, thus: "We should duly
Arrange for the meal, to come by the boon
Of feeding the great *Bhairava--Jangkama*!"
Hearing this, his wife said: "How can we ever
Get the only son from a family for this?"
This said, she bowed to her husband. (3714)

56. He thereupon addressed her thus: "Perchance,
Sons that can satisfy the stringent stipulations
May be acquired from parents by giving them
Wealth to their hearts' content; but then
No parents will straight butcher their son;
So delay not; let us call the son that you bore
For my redemption." (3715)

57. She consented to what her husband said;
She deemed it their loving duty to behold
The joy-filled visage of the Lord's serviteur
After he was duly and without any delay, fed;
So the Lakshmi-like woman told her husband thus:
"Please fetch from the school our son, verily,
A ruby, born for our redemption." (3716)

58. Thus told by the loving wife, the husband
Felt that he was then and there, blessed
With all flawless boons; he hastened away
To the school to fetch from there the son
Of soft, lisping words, for cooking him
As nectarean food for the Lord. (3717)

59. When he reached the school, the child came running
To him and his *calangkais* tinkled musically;
He embraced his father who lifted him onto his
Shoulder and hied homeward; as he entered the house,
His wife--the lady par excellence of her clan--,
Came before her husband, the munificent lord,
And received the child from him. (3718)

60. She adjusted the hair on his head, wiped his face
And removed the dust from his ear-rings and loin-cord;
She felt sad as the fragrant paste on his person
Had worn off; she adjusted the collyrium with which
His eyes were painted; she whose soles of feet shy
At even the touch of the silk-cotton dyed red, bathed
The child ceremoniously and decked and dressed him
Flawlessly and then placed him into her husband's hands. (3719)

61. As he was to be cooked as food and curry
For the serviteur, he was by fear prevented
From smelling in love and affection, the crown
Of his rare child; he hugged him close;
Yet he would not kiss him; for preparing the curry
For the flawless and sacred serviteur, with a willing
Mind, he would not move into the kitchen;
He went into a different apartment. (3720)

62. Those two of integrated minds knowing well
That the men of the world would not construe aright
Their act, moved into a secret place; the mother carried
With her well-washed vessels; the father that had
Conquered and beyonded the nature
Of the phenomenal world, held the head of the child. (3721)

63. In all swiftness the mother tucked in her lap
The child's feet decked with chiming *kinkinis*;
She also held the hands of her child whose lips were
Like unto fruit, with her hands; the beloved child
Finding his parents happy, rejoiced; then the father
Sawed away with an instrument the head
Of the peerlessly great son. (3722)

64. The father felt that his peerlessly glorious son
Conferred on him the true beatitude and was
Radiant with joy; his wife was heartily happy
As her child had truly granted to her, the life
Of her husband; the two that were thus established
In great delight, performed the rare deed. (3723)

65. As the severed head would not serve as food
It was handed over to the serving maid Santana
For secret disposal; the flesh in the other limbs
Was cut, sliced and removed; bones were broken
And marrow was collected; for preparing curry
Spices were added and the housewife in all celerity
Plied herself to prepare the food. (3724)

66. She of perfumed locks, placed her cooking vessel
Over the oven and did the cooking joyously;
She brought it down when it was well-cooked;
She did *taalitam* with all the necessary ingredients
In a goodly and different vessel; then in all swiftness
She prepared other dishes of curry; she had rice also
Duly cooked; then she informed her husband. (3725)

67. "For the feasting of the lord, sacred food had been
Prepared as specified by him." So he felt more delighted
Then even before; he, the serviteur of the Lord-Rider
Of the Bull, hied in all speed, and came before
The holy one who was under the *Aatthi* over whose
Soft flowers chaffers hummed. (3726)

68. Coming before the Lord's presence, he paid obeisance
To Him and submitted thus: "In love did I
Beseech you to visit your servant's house
To have your food there, though you were forced
To wait all along in hunger; yet I have duly
Carried out your command; be pleased to come
Wtih me to fulfil my desire." (3727)

69. When he said: "Please tarry not even for a moment
But come at once to have your sacred food," and paid
Obeisance to Him, the Lord that had concealed His stain
On His neck and His eye on the forehead, said:
"O lowly devotee whose glory is full, let Us go."
Then, he like the indigent one suddenly blessed
With the twyfold wealth, conducted Him to his house. (3728)

70. Thus they came into the beauteous house; the wife
Of Sirutthondar came before Him and fell at His feet;
In that house fully decorated with fragrant wreaths
And chains of pearl, she showed Him
A seat damasked with fragrant flowers;
As she poured out fragrant water from a pot, (3729)

71. Sirutthondar washed with that holy water
The ankleted feet of the Radiant One, sprinkled
The water that had washed the feet, profusely
On their heads and also over every part of the house;
With sandal paste, lamp and lighted camphor,
He performed unto Him pooja, and waved incense
Before Him; these and other rituals he duly performed. (3730)

72. Then when the wife and husband beseeched
The Lord *Bhairava*--the wearer of the moist moon
In His matted hair--, now resplendent
With flower-bedecked crown of hair, as to how
He should be served with rice and curry, He said:
"With goodly rice serve together all the curried dishes." (3731)

73. The leaf in which the food was to be served
Was washed, a white cloth was spread on a tripod;
On the leaf, the toothsome rice and other dishes
Of curry were duly and distinctly served
In all splendour; then the leaf was placed on the tripod
Over which a white and soft cloth had been spread;
Witnessing this the pure and purifying One said: (3732)

74. "Have you cooked as I directed you, all the parts
Of the *pasu* toothsomely and in splendour?"
Thus questioned, the lady of the house, verily a swan, spake
Thus: "We have not cooked the pate as its mutton would
Not serve as food." Hearing this, He that does away with all troubles,
Said: "That too, we eat." (3733)

75. Bewildered, Sirutthondar and his wife stood
Sorrowing; then the servant maid Santana said:
"I had also cooked the pate's mutton thinking
That the serviteur might think of it when he sat
Down for his meal." When she took it out and gave it
The visages of the couple burgeoned bright. (3734)

76. When Sirutthondar served that dish
And stood bowing, the Lord commanded him thus:
"I cannot eat alone; get also the servitors
That may be available in these parts." Hearing this,
He mused thus: "Ha, I am lost! Is this to be
The contretemps for his taking the meal?" (3735)

77. Even when he moved out of the house
And searched for them, he could, by the grace
Of God, find them nowhere; so with a sorrowing visage
He spake to the Primordial One thus: "I find not
The sweet ones either on earth or heaven;
I too wear the holy ash seeing that the dwellers
Of earth do it." This said, he paid obeisance to Him. (3736)

78. Hearing this, the Bhairavar said: "Is there any to equal
You in your servitorship to the Holy Ash?
You may eat with Me." Addressing the divinely chaste
Tiruvenkaattunangkai He said: "Duly serve him rice,
Meat and all." She did so; however when Sirutthondar with a view
To make Him eat, was about to eat, He prevented him and said: (3737)

79. "Without waiting for Us who eat once in six months,
Why do you that eat daily, hasten to eat?
If you have truly a flawless son to eat
With Us, call him." Thus told Sirutthondar
Addressed Him who is without beginning or end
And said: "He will not be of use now." (3738)

80. Hearing this, the Lord said: "It will be possible
For Us to eat here only if he comes here; so call him
In love." Thus bidden, he could endure it no longer;
He anxiously mused thus: "For our godly leader
To eat here, what is it that we can possibly do?"
With his wife of soft and flower-decked *koontal*
He moved out swiftly to call his son. (3739)

81. Sirutthondar whose glory fills the world,
Called out thus: "O son, come!" The woman too,
Established in her duty for her lord, called out
Thus: "O my splendorous ruby! Seeraala come
For us to gain deliverance by his eating here!
The serviteur of Siva calls you to eat with him;
Come!" Thus, even thus, she cried aloud. (3740)

82. Then by the grace of the supreme Lord, came he running
From the school as if in answer to the call;
The mother hugged the peerless child of non-pareil
Beauty with her hands, and delivered
Him into the hands of her husband; he grew
Exceedingly glad, convinced that, by the grace
Of the Lord that burnt the triple hostile cities,
He was blessed to feed the divine serviteur. (3741)

83. He rushed with his son to feed the serviteur;
Before he could go there, the Primordial Lord
Who came there as a *Bhairavar* had vanished;
Unable to find Him, he stood bewildered; he fell
Down; he felt confounded; neither could he
Find there the cooked meat, curry and rice
On the served leaf; he was astonished. (3742)

84. He mused thus: "Where is he hiding himself,
The roseate-hued, black-haired Bhairavar
Of splendorous vestment, without eating?"
He searched for Him and came out in quest of Him;
Then the vanished Bhairavar with the liana-like
Daughter of Himavant and their son
That grew up in Saravana, appeared before him. (3743)

85. The Lord hailed by the Bhoota-hosts, Munis, Devas
And Vidyadharas, was so enthroned on His
Peerless mount, the white Bull, as could be beheld by them
That cooked for Him toothsome currry and nectarean food;
With his crown of moist and white moon gently nodding,
The Lord cast his look of great mercy on them. (3744)

86. The devotee who won by his love, his fitting wife
And child, beheld before them the Great Life; total they
Beheld, and were steeped in rapture; their minds
And bones melting, they fell down; up they rose;
They hailed Him; then the Lord would grace the great ones
Befitting their respective greatness. (3745)

87. The Lord who wears Konrai blooms on His matted hair,
Uma, His Consort who is concorporate with Him
And Their Son of long and triumphal spear
Translated to Siva-loka, the standing devotee, his wife
And child and also the servant-maid, there to abide
For ever without parting, under Their fragrant
And roseate and lotus-like feet. (3746)

88. We wear on our crown the redemptive feet of him
Who was blessed with the boon of cutting
And cooking his flawless son, as nectarean food
And curry for the serviteur of the Lord who sports
The river in His crest, and with their aid
We proceed to adore and narrate the glory of Kazharitru
Arivaar who conned whatever (other) beings uttered. (3747)

42. The Puraanam of Kazharitru Arivaar

"I am also a serviteur of Kazharitru Arivaar
Whose munificence excels that of the nimbus."

-The Tiru-th-Tonda-th-Tokai

1. In the hoary and aeviternal Malai-Naadu, glowing
With the greatness of the Goddess of Wealth,
Is a city of the Cera dynasty of manifold glory,
Flourishing with citizens poised in ancient
And traditional culture, and extolled by majestic
Tamil numbers; it is the great and ancient
Capital city called Kodungkoloor of the sceptred Cera kings,
Endowed with Tiruvanjaikkalam
Presided over by the Lord-Rider of the Bull. (3748)

2. The chanting of the Vedas and the scriptures in the morn,
The trumpeting of elephant calves, the soft humming
Of bees in the gardens, the neighing of prideful steeds,
The strumming of *Paalai and Vipanji yaazhs*, the sound
Of drums during dancing accompanied by singing:
These drown the roar of the sea and rise up
In wondrous splendour. (3749)

3. In all opulent houses flourishes coveted domestic
Joy; at their sides in the streets, flourishes
Manifold dharma; in all *matams* of divine devotees,
Flourishes the Saivite faith;
In all places of foison, flourishes overflowing wealth. (3750)

4. There thrive the citizens of the four castes
Poised in the unswerving conduct of the Vedic way;
The bountiful city is girt with the gardens of mango
Vakula, sarala and other trees encircled by great
And lofty walls; in this world it goes by the glorious name
Makothai, the seat of *Kothai* kings. (3751)

5. In that hoary city bounded by fragrant gardens
By reason of the great *tapas* ever wrought by the world
And the Cera dynasty endowed with wrathful
And musty elephantry, to quell *Kali* that weakens
And causes piety to waste away, and to cause
Righteous Saivism to flourish, Perumaakkothaiyaar
Came to be born by the grace of Siva. (3752)

6. At his divine avatar, the citizens of that great city,
In exceeding delight performed 'neiyaadal';
The heavens rained ethereal flowers that mantled the sky;
Auspicious sounds soared aloft everywhere;
Each and every life in this immense world
Felt an ever-increasing rapture. (3753)

7. He grew up for the thriving of the Saivite way
On earth; by reason of his *tapas* in his past lives,
He was endowed with love and devotion to serve
The ankleted feet of the Lord who sports an eye
In His forehead; his soul, all compact of love, would not
Pursue the privileges of a monarch; he but served
Tiruvanjaikkalam's Lord in whose matted hair
Courses the pellucid Ganga. (3754)

8. He felt it in his consciousness that worldly life
And kingly life are impermanent;
He would wake up at dawn, bathe in the water
And the holy ash, do pious
And manifold and ever-during service in the sacred gardens,
And gather flowers and blooms for weaving
Garlands to deck the Lord therewith. (3755)

9. He would secure holy water for the Lord's ablutions,
Sweep the yards of the temple and coat them all,
In sweet love, with cow-dung; he would also perform
Gloriously many other acts of service and recite
Holy hymns in integrated consciousness. Thus he throve. (3756)

10. While so, the garlanded king Sengkol Poraiyan
Who reigned under the shade of the cloud of his
Munificence beneath which was held aloft his white
Parasol, from the glorious and beauteous city
Girt with a sea-like moat and huge hill-like,
Lofty walls whence wafted aloft the royal banners,
Quitting his royal office, took to *tapas*. (3757)

11. When the ruler of the hoary dynasty betook himself
To the forest for performing askesis,
The intellectually great ministers, well versed
In monarchic and dynastic works, studied the situation
For a few days with care and arrived at the clear conclusion
That according to the rules prescribed, the right to rule
Vested in the kingly serviteur of the Lord:
So they called on him at Tiruvanjaikkalam
Where abides the crescent-crested Lord. (3758)

12. The truthful ministers who could quell falsity,
Came before his presence and paid obeisance to him;
Unto him they made their submission thus:
"According to the flawless tradition, the right
To get crowned and wield the righteous sceptre
Over the Malai Naadu rich in cool hillscapes,
Is yours." When thus hailed by them, (3759)

13. He mused thus: "What these ministers drive at, will be
An impediment to my servitorship, the source
Of ever-increasing joy; to know if I am to be
Blessed with the divine grace of reigning,
Without deviating from the way of devotion to Siva,
I will await the time to divine the will of the Lord
Whose jewels are bones and snakes."
Thus resolved he moved into the temple and prayed;
Then by the grace of Grace, (3760)

14. He was blessed with the right to reign,
Poised in devotion and love to the worship of the Lord,
An ability to con all that is uttered by mankind
As well as the world of sub-human species,
Endless and peerless success in all undertakings,
Limitless munificence and all regal splendour
Such as army, cars and mounts needed for a king,
To rule the world. (3761)

15. He adored the Lord that blessed him thus and moved
Out; though wielding the sceptre was injurious
To divine servitorship, yet by reason of the grace
Granted by the Lord, he expressed his assent
To the ministers who requested him to wear the lofty crown;
Then the ministers fell at his feet, and proceeded
To arrange for the coronation. (3762)

16. On the appointed day, during the goodly *hora*,
All things needed for the coronation were splendorously
Arranged and all auspicious rites were duly
Performed; Kazharitru Arivaar who knew well
That piety which could cause all lives--animate
And inanimate--, thrive in happiness, wore that crown
By which he could rule both earth and heaven. (3763)

17. Then he circumambulated the Lord's shrine, came
Before His presence, prostrated there,
Rose up and moved out; he mounted the royal tusker;
The trusted retinue held aloft the white parasol
And waved *chamaras*; as he thus came round
The city in procession he beheld a washerman
With a bundle of fuller's earth on his shoulders,
Come before him. (3764)

18. As the fuller's earth soaked by rain dripped
Down his person making it white, he thought it
To be the habit of a devotee of the Lord
Whose hand sports an antelope; he descended
Down from the neck of the decked royal tusker,
And in loving devotion and increasing ardour,
Folded his hands in all haste. (3765)

19. Adored by the Cera King, the bewildered washerman
Hailed the king and said: "My lord, who am I
That you should do so? I am your servant,
Your washerman." Hearing this the king said:
"I am Cera, the serviteur; you reminded us
Of the lovable guise of the holy ash;
Well, you may proceed untouched by grief." (3766)

20. Beholding the manifested servitorship of the king,
All the intellectually great ministers hailed him
Folding their hands above their heads; the king
Once again mounted the huge and wrathful tusker,
Went round the streets of the hoary city rich in lustrous
And gemmy mansions whence wafted many a flag,
And entered the vestibule of the palace decked
With gold and gems and mantled in great auspiciousness. (3767)

21. He descended from the bedecked elephant, moved
Through the hall inlaid with gems, and ascended
The lofty throne over which the lustrous and royal
Parasol cast a lovely shade; lily-eyed damsels
Waved *chamaras*; sprinkling flowers, princes hailed him;
Thus the Cera king sat enthroned in splendour. (3768)

22. With the beautiful Chola guarding the world
And the Paandya privileged to rule, he formed
The great triune sovereignty and upheld *niti*
As propounded in the work of Manu;
Innumerable kings paid him tribute;
He quelled enmity, both external and internal;
Fostering the resplendence of the holy ash
And the Vedas, he fostered the earth. (3769)

23. 'The fruit of his great and privileged reign,
Perfect *tapas*, riches sought after and aid great
Are but the dancing feet of the Lord
Of Tillai's Tirucchitrambalam:' Thus informed
By his clarified and resolute intellect, the lord
Of the Cera dynasty took to the performing
Of the pooja to the divinely uplifted foot
Of the Lord's in ever-increasing ardour. (3770)

24. Bathing the Lord with holy and fragrant water,
Offering fresh-blown flowers, sandal-paste,
Goodly incense, the glow of radiant lamps and nectarean food,
He performed the pooja to the Lord as ordained;
So the Lord Dancer who willingly presided
Over his pooja, caused him to hear daily
The tinkling of his beauteous anklet(s). (3771)

25. By reason of his devoted worship to the Lord's feet
He derived every day immense delight;
To seekers of alms, the indigent and to all,
In sheer munificence, he showered cloud-like,
Ruddy gold, and was established in unhindered
And victorious weal; hailed by the celestials he performed
For his Lord many a sacrifice. (3772)

26. As he thus ruled, the Lord of Aalavaai who willingly
Abides at ever-during Madurai in the beauteous
Paandya realm, desiring to confer goodly and great
Wealth on Bhaana Bhathra, the devotional singer
That adored the Lord in love, with melodious hymns, (3773)

27. Appeared in his dream during one night, and said:
"To grant you to your heart's content fresh gold
Silken vestments, jewels coruscating with gems
And also other things you need, We'll give you a letter
To be handed over to the Cera who, for ever,
Hails Us in love; proceed thither without delay." (3774)

28. Having (already) graced with glory the Cera King--
The wearer of resounding anklets--, the Lord gave unto Bhathra
A radiant palm-leaf which directed the Cera King
To shower gifts of great riches befitting his peerless wealth;
The leaf that bore the (Lord's) truthful words opened thus:
"Mathi mali purisai..." (3775)

29. Wearing the divine palm-leaf of the Lord--the Sankam Poet,
As it were on his crown, Bhaana Bhathrar
Left for Malai Naadu then and there; he reached
The walled Kodungkoloor and came to the cloud-capped
Palace and had his arrival announced to the king. (3776)

30. Even as he heard of his arrival, the king folded
His hands above his head; love in him welled up;
Tears cascading from his eyes flowed down; up he rose
And trembled very much; with a melting mind
He moved out of his palace decked with lovely gold:
He fell at the feet of Bhaana Bhathrar,
The master of music, times without number. (3777)

31. The king exclaimed: "Ha, deeming even me worthy,
You have come with the divine palm-leaf!"
When Bhaana Bhathra gave him the palm-leaf and paid
Obeisance to him, the king bore it on his crown,
And danced; his speech became incoherent;
Tears flooded down his chest smeared with the holy ash;
He prostrated on the ground, many a time. (3778)

32. He adored in love the divine palm-leaf again
And yet again; removing it from its container
Reverentially, he studied it; he hailed the glory
Of the Lord of the celetials; then he moved
Into the bright palace, and had his kin summoned promptly;
Then he addressed the fostering ministers thus: (3779)

33. "Pack all the goodly heaps of manifold wealth
Which for ever grow and are kept stored in the various
Treasuries of this, our ancestral palace,
Into convenient packages that they may be
Carried by men, and bring them here;
Let there be nothing left in the treasuries." (3780)

34. When thus told by the Cera king, the ministers
Of righteous intellect who were well-versed
In great works, had all the wealth of the beauteous
Palace that possessed great and glorious and endless riches,
Neatly packed in convenient bundles
And had them carried by men before the king;
Then they paid obeisance to him. (3781)

35. The Cera king showed Bhaana Bhathra all the immense
And multifoliate wealth kept neatly packed,
And said: "Be pleased to accept these, together
With mighty elephants and other living wealth;
Also deign to accept all the realm ruled by me." (3782)

36. Bhaana Bhathra beheld all the riches shown to him
By the Cera, the wearer of a crown wrought
Of ever-fresh gold; struck with wonder
And delight he said: "Let me take what I need;
You must continue to rule with all the insignia; this is
Indeed the command of the Lord-Wearer of the *pigngnakam*. (3783)

37. The puissant king consented to this as he durst not
Defy the behest of the Lord; the great Paanar
Took with him immense wealth under the weight of which
The earth writhed; of the musty tuskers and steeds he took
With him those he needed; then he fared forth riding
An elephant whose white tusks were like the crescent. (3784)

38. Ceramaan Perumaan of ever-increasing piety, folding
His hands above his head, followed Bhaana Bhathra,
As his eyes rained tears of joy.
Taking leave of his great friend at the outskirts
Of the city, the master of perfect music,
Bhaana Bhathra proceeded onward, reached beauteous
Madurai girt with strong and gold-bedecked
Fortress, and entered the city. (3785)

39. The king by whom thrives the Cera dynasty, thinking
Again and again on the way of the Lord that wears
A curved crescent in His crest, in gracing
His devotees, hailed and adored Him many a time,
And plied himself in kingly duties in the lofty *durbar*. (3786)

40. Conning all that was uttered by the beings
Of glorious and endless genesis in the world,
Kazharitru Arivaar did away with all their troubles,
Internal and external; he quelled larceny
Murder and the like; thus Kazharitru Arivaar abode
In perfect concord with the Chola king and the Pandya. (3787)

41. He that performed daily the holy and pious pooja to the Lord
In whose crest the celestial Ganga flows, could not,
One day at the end of his glorious pooja hear the wonted
Anklet-sound of the Dancer Lord, the Wearer
Of melliferous Konrai-garlands; he was bewildered. (3788)

42. He completed the pooja in all haste and mused
Thus in sorrow: "What may be the sin that I
Have committed?" He cried and resolved thus:
"What other joy is there to perceive with this body
Fostered in love by me?" Then as he unsheathed
His shining sword and fixed it on his chest
The Lord forthwith caused him to hear the music
Of His anklet(s) in a great measure. (3789)

43. As he heard the sound of the divine anklet(s)
Of the dancing Lord, he dropped his sword, folded
His hands above his head, fell prostrate on the ground
In adoration, rose up and said: "O Lord who is
Not to be comprehended by the tall Vishnu,
Brahma and the Vedas when they search for You!
Why have You not graced me earlier?" (3790)

44. Thus beseeched, the Lord without manifesting
His presence before him, spake in His ethereal Voice
Thus: "At Tiruvambalam, Van-tondan adoring
Our Dance of Bliss in integrated consciousness
Hailed Us with a decad of love-incarnate hymns;
As we stood listening to it enraptured, we delayed
Our coming here." Thus, even thus, the Lord
Made him think of Van-tondar. (3791)

45. "Oh the mercy of the Lord in dispensing grace
To His devotees!" He wondered and resolved thus:
"I will fare forth to adore Ponnambalam where dances
The Lord of golden matted hair; I will also behold
And hail peerless Van-tondar." Borne by a passion, the Cera
Decided to leave for the Chola realm, rich in goodly waters. (3792)

46. The Cera that wears a crown of gold, conveyed
His desire to the fostering ministers and bade them
Prepare for the great and fruitful anabasis
On an auspicious day; thereupon warriors of sharp
And shining spears and victorious heroes wielding bows
And the countrymen, thither gathered
In great strength at Vanji, the great city. (3793)

47. On an auspicious day, during goodly hora
He circumambulated the Lord who wears
Fragrant and blooming konrai flowers and is
Enshrined in Tiruvanjaikkalam, and adored Him;
Then he mounted the royal elephant, fittingly
Bedecked, and sat on its back; the Cera king
Left the hoary city of Kodungkoloor the tops
Of whose mansions touch the moist moon. (3794)

48. It looked as though that the very mountains in which
The glorious Malai Naadu abounds, moved onward,
When rows of elephants marched on the way; the marching
Of armed warriors looked as if the forests that bounded
The mountains marched along with them. (3795)

49. The rows of horses were like unto waves that dashed
On the shore in their splendorous movement;
The noisy army was like unto the roaring sea
Where, wave after wave, moves on in quick succession;
They filled the way-- high and low--, and the immense army
Marched on while the earth writhed under their burden. (3796)

50. As they came beyond the limits of that country
The king gave leave to the ministers to return;
The king decked with shining and beautiful jewels.
Took with him the needed retinue, crossed the Kongku
Country where dwelt Maravas that wielded
Dreadful and sharp spears, and arrived
At the Chola realm to which even Devas
Repaired to bathe in the Cauvery. (3797)

51. Wherever he went, Siva's serviteurs greeted the king;
He crossed hills and forests of Kurumpars
Who attended to all his needs; he moved on crossing Paalai
Abounding in small and sharp stones, jungle-rivers
And paths full of stones causing pain; on he
Proceeded adoring at the many shrines where the Lord
Whose mount is the victorious Bull, abides (3798)

52. He reached the bank of the peerless and divine Ponni
And bathed in joy in its holy water; crossing
The river he reached its northern bank; the king
Who was poised in the boundless way of love, moved
With a melting mind to adore the Dance of Bliss
At redemptive Ponnambalam in Tiruppuliyoor. (3799)

53. Reaching the boundary of hoary Tillai City
He adored it; in great delight when Tillai Brahmins
And devotees came forth to greet him, he paid
Obeisance to them, moved in, and adored
The divine street decked with fragrant flowers;
His flowery hands bloomed over his crown;
His mind rejoiced; even thus, he came before
The rising tower of the temple. (3800)

54. He prostrated on the ground before the rising tower
Of ever-during glory; his eyes were tear-bedewed
As he moved in; he circumambulated the beauteous court;
He adored the divine Perambalam
Which invests the world with radiance,
And came before the Tirucchitrambalam where
The Lord-Protector of all the worlds enacts the Dance. (3801)

55. When the Great Dancer who confers boundless bliss,
Revealed to him the foot lifted for dancing,
His heart and sense-instruments became oned
And melted alike; thus he prayed and was blessed
With deliverance; he praised the mercy of the Lord
Who while holding the poison in His throat
Gifted away the nectar to the Devas,
And the divinely nectarean Dance
Of His holy feet in Tiruvambalam, to the world. (3802)

56. All insatiate, though borne by an excess of desire,
He plunged into the sea of bliss and abode there
Willingly; by the Lord's grace Kazharitru Arivaar--
Whose munificent hands showered gifts like unto the nimbi
That rained, without fail, during the season--,
Standing under the flight of steps
Called the Tirukkalitruppadiyaar, hymned
The PonVannatthiruvanthaati of rich splendour
That the world might hail it for ever in joy;
Thus he hailed and hymned and adored the Lord. (3803)

57. When he stood before His Lord and pleased His ears
With his garland of anaphoretic Tamil verse,
As guerdon therefor, the Lord who dances
That the Devas may flourish, caused him to hear
The sound of His divine Anklet which arose
For the flourishing of the world, from His
Uplifted and redemptive foot in the beauteous
Tiruvambalam wrought of ruddy gold. (3804)

58. The Cera that was blessed to hear the sound
Of the Anklet, adored the Lord, established in the great
Beatitude of sheer bliss without bounds;
He stood worshipping the Lord for a long time
During all the hours of service, moved out,
Adored the divine street rich in beauteous mansions
And abode without that street. (3805)

59. The Cera who abode within the limits of Tillai
Which is hailed by all, in ever-growing love
For the Divine Dance of the Lord who dances
In the Tiruvambalam wrought of ever-fresh gold,
Whilst the flood and the serpent too dance in His crest,
Stationed himself below the divine flight
Of steps where the Vedas hail and adore the Lord,
And worshipped the Lord-Dancer
Day and night, and revelled in joy. (3806)

60. Ever-abiding and great love reminded him of the Prince
Of Naavaloor hearing whose hymns the Lord-Dancer
Delayed the manifestation of the sound
Of His Anklet, and thus graciously caused him
To seek his friendship; so up he rose to leave
For Tiruvaaroor, blessed with the leave of the Lord
Whose feet are the object of Vishnu's quest. (3807)

61. He adored the bourne of divine Tillai which is
Truly the very limit of wisdom, and blessed
With a growing love for the sacred feet
Of the Lord ever established inseparably in his heart,
He proceeded to Pukali, the holy place
Of the avatar of him who was blessed with perfect wisdom,
And adored it; on he proceeded adoring joyously at the many
Shrines of the Lord who sports an antelope in His hand. (3808)

62. Crossing the Ponni which with its waves, tosses pearls
Into the watery pathways, pits, fecund fields,
Tanks teaming in flowers and eddies of deep waters,
He reached the southern bank; he marched on,
Adoring on his way the shrines where
The brow-eyed Lord willingly abides, and came
To behold Tiruvaaror girt with fields,
The aeviternal city which would not be washed away
Even by the great deluge at the end of the *yuga*. (3809)

63. Having hailed Naakai Kaaronam, Nambi Aaroorar
Had then returned to Tiruvaaroor, blessed with jewels
Wrought of gold and ninefold gems,
Fragrant paste, strong steeds, a tsurugi wrought of fine gold
And the like; thus he returned to Tiruvaaroor
Hailing the many shrines on his way. (3810)

64. When the Cera king arrived at ever-during Tiruvaaroor,
Glad of the arrival of the Cera Lord, the lord
Of Brahmins, Nampi Aaroorar, fared forth to meet
And greet him; the Cera, in great longing, was
The first to adore Van-tondar of fragrant garland. (3811)

65. He too adored the king that adored him falling
On the ground, and lifted him up; in swelling love
When he embraced the king, the king also hugged him
Close; they were like unto those immersed in a flood
Of bliss, and unable to reach the shore;
Their very bones melted and their two lives
Came to be fused with each other; it looked
As though that the two shared but a single body. (3812)

66. When the sacred servitors witnessed their beatific
Friendship, they experienced unbounded happiness;
By reason of the divine mingling of the glorious friend--
The Cera with Van-tondar in such friend-ship,
The Prince of Munaippaadi came to be sublimely hailed by the world
As "*Ceramaan Thozhar*" (the friend of the Cera). (3813)

67. As they mingled each into the other, articulating
Joyous words, they happily mused thus: "How are we
To requite the grace of the Lord who showers such joy
When hailed? Ceramaan Thozhar holding the Cera's
Roseate hand, like unto the munificent nimbus
During the season of rain, crossed the street
And moved into the temple to adore the Lord's feet. (3814)

68. Thus conducted, the king went in and first adored
Devaasiriyan, circumambulated the court and moved on
In integrated consciousness; while Nampi stood
Before him and adored the Lord, standing behind him
The Cera hailed the Lord; from his eyes tears rolled down
To the earth; he fell prostrate on the ground and adored
The feet of his Lord who is for ever sweet. (3815)

69. Adoring the ankleted feet of Veethi Vitangkan
Hailed by the Devas and munis, the flawlessly
Glorious Cera King, in the presence of Naavaloorar
Hailed the Lord of the Trinity, in *Tirumummanikkovai*
And caused Him hear it for the well-being
Of the world; the Lord-God approvingly heard it. (3816)

70. When he rose up blessed with the grace of the merciful One
Aaroorar moved out of the temple with him
And conducted him to the beauteous mansion of Nangkai
Paravaiyaar; with women holding bright-rayed lamps,
Pots filled with holy water and garlands
Paravaiyaar came out to the threshold to receive him. (3817)

71. In the beauteous, lustrous and gem-inlaid mansion
Nampi Aaroorar caused him to be seated on a cot
The legs of which were wrought of fine gold; he too sat
With him; then Paravaiyaar of flawless virtue
Poised unswervingly in the way of *niti*
As ordained by the scriptures, duly performed
A perfect pooja to her husband and his friend. (3818)

72. When the husband bade her who was like unto
A lustre-inducing lamp, prepare a feast for the lord
Of the Cera dynasty who was endowed with galloping steeds,
She in all celerity cooked manifold dishes
Of curry and rice of such flavour that would
Please the royal palate; she had the feast prepared
For all the guests that came with the king. (3819)

73. The dishes prepared for the serviteurs excelled
Those that were cooked for the king; having so cooked
The toothsome dishes, Paravaiyaar who was like unto
The ocean-born Lakshmi, told her husband to invite
The Cera king endowed with elephants
To whose necks ropes were fastened,
To partake of the nectarean food with all that came with him. (3820)

74. Van-tondar of established renown in this world,
Bade his wife thus: "O damsel whose locks are decked
With chaplets, by reason of the *tapas* wrought by us
In our past, we are blessed to feed the Cera lord
Who has arrived here; now delay not to serve him with food."
Thus told, with her beauteous and sacred hands
She laid two seats in two different places. (3821)

75. When Nampi Aaroorar invited the Cera king to eat
In his company he shuddered, and adored him forthwith;
Thereupon holding his long and strong hands
When Nampi Aaroorar beseeched him, the king of Ceras
Consented to eat in his company. (3822)

76. As they sat together for the feast, Paravaiyaar
Of lofty *tapas* fed them both in exceeding devotion;
The king's retinue also ate the food of six-fold flavour
Joyously, with such helpings as they desired
To their hearts' content; thus in great delight she did
The saced duty of feasting the guests. (3823)

77. Fragrant paste compounded of sandal wood and fragrant
Karpoora mixed with dew, was prepared
By the handmaidens; this they handed over
To Paravaiyaar hailing her, along with musk as well as fresh
Garlands; she held out to the king
The *tambool* and the *pancha vaasam*. (3824)

78. Thus was performed gloriously the Maaheswara Pooja
Which the king accepted willingly; he received the holy ash,
Adored it and wore it on his crown; as in love
He could be companied with Nampi Aaroorar, the king
Fell at the feet decked with anklets wrought of ruddy gold
Of Nampi Aaroorar who was poised
In the beatitude of truly salvific servitorship. (3825)

79. When the king of Malai-Naadu adored him, he reciprocated
The adoration, and embraced him; the husband
Of Paravaiyaar whose visage is like unto the moon
Compact of all its digits, hailed the grace of the Lord
Whose matted hair displays the Ganga and the waving chaplets
Of Konrai flowers, for having conferred on him the friendship
Of the Cera king whose victorious flag glows
With the signum of the bow, and abode with him in joy. (3826)

80. Worshipping the feet of the Lord whose bow is
Mount Meru and who willingly abides at the Ant-Hill
In opulent Tiruvaaroor, and adoring Lord Veethi Vitangka
In His holy procession, in great delight they revelled
Every day and felt blessed; thus in resplendent devotion
They both -- the Adepts of language-- flourished. (3827)

81. While they flourished thus, Van-Tondar who wears
Bright and beauteous adornments, prompted by grace,
Longed to adore the blue-throated Lord-Brahmin
In His shrines, and proceed to the great and divine city
Of Madurai girt with fields, and situate in KanniNaadu
And adore the Lord in such hoary cities. (3828)

82. The Cera king unable to part from Nampi Aaroorar
Desired a continuum of his company; he was also blessed
With a divine intimation by reason of which he longed
In soaring love, to adore the Lord-Hero of Madurai *Aalavaai*
Who in the past graced him with the *Tirumukham*;
So he resolved to accompany him. (3829)

83. When thus the two minds grew concordant, they fared forth
And adored the flower-feet of the One enshrined
In Tiruvaaroor; blessed with His leave, they moved out
And marched on; the great and privileged devotees
And the retinue accompanied them with boundless jewels,
Mounts, carriers and peerless wealth. (3830)

84. Encircled by the hailing retinue, they adored the bourne
Of Tiruvaaroor and crossed its out-skirts abounding
In gardens, arrived at Keezh Velur and there adored
The Supreme One; on they moved and came
To Naakaippattinam rich in backwaters and sand-dunes
As well as gardens teeming in flowers, and adored at Kaaronam. (3831)

85. Aaroorar adorned the Lord with a garland of splendorous
Verse that would in love melt the minds of devotees,
And in that he addressed the Lord thus:
"You abide in Tirukkaaronam." Aaroorar and the Cera king
Sojourned there and then marched on adoring the many shrines
Of the Lord of matted hair and arrived at Maraikkaadu
Of the Lord who is the Primal God abounding in grace. (3832)

86. They adored the shrine of the Primal Lord of Maraikkaadu
Bounded by the main; they came to the divine threshold
Where stood Tirunaavukarasu of salvific and truthful
Beatitude, and Siva's young one of Pukali, and commanded
The doors "to open straight" and "to close shut".
With tears flooding from their eyes they invoked
The twin Naayanmaar and adored them. (3833)

87. They adored the Lord, the rare Ruby of aeviternal
Maraikkaadu hailed by the holy Vedas,
Prostrated on the ground, rose up and adored again;
Nampi Aaroorar adorned the Lord with a divine garland
Of Tamil verse beinning with the words:
"Yaazhai-p-pazhitthu." The grace abounding Cera
Recited the glorious passages from his work,
Ponvannatthuanthaathi and revelled in joy. (3834)

88. They rose up and moved out adoring the Lord;
Both the great serviteurs sojourned in that town
Rich in cool and fecund fields; even as they abode
There, they visited Akatthiyaanpalli
Situate in the south and adored its Lord whose throat
Holds the venom of the billowy ocean; then they came
To Kodikkoyil of the beauteous One who is crescent-crested. (3835)

89. At or near about the shrine of Kodikkuzhakar he searched
For dwelling houses and found none; he entered the shrine
And adored the Lord's feet; with a languishing heart
And flower-eyes pouring tears, Aaroorar hymned a decad which opened
Thus: "Katithaai-k-Katarkaatru." In that decad he sang
Of the Lord's abiding there with Vana Durga. (3836)

90. They sojourned there, and blessed with the gracious leave
Of the Lord, they marched on adoring the shrines of Lord Hara
In His many shrines in the Chola realm; they reached
The Paandya country where they adored the crescent-crested
Lord at Tirupputthoor and moved on and reached
The hoary city of Madurai rich in cloud-capped mansions. (3837)

91. When Ceramaan Thozhar and the Cera king arrived
At Madurai, to adore in love, at Aalavaai, the Lord whose
Garland is a serpent, the Paandya king, borne by great love,
Had the city decorated, came forth to receive them
And conducted them into it. (3838)

92. The Chola prince having married the daughter of the Paandya
Was already sojourning in the hoary city
Of Madurai; he joined them, and all of them came together
To the beauteous shrine of aeviternal Aalavaai. (3839)

93. Van-tondar prostrated on the ground and made his sacred
Circuit of the shrine of the Lord of ruddy
Matted hair of Tiruaalavaai, hailed the Lord
Who blesses his devotees with traditional servitorship,
Prostrated on the ground, rose up,
Adorned Him with a garland of Tamil verse
Compact of beatific glory, and thus flourished. (3840)

94. The Cera king whose renown spiralled up and up
In this world, prostrated before the Lord and mused thus:
"Can I ever reckon the greatness of Your mercy?
Deeming even me worthy, You deigned to send me
The *Tirumukham*!" Thus he adored the Lord; his speech
Became incoherent; standing before Him he hailed Him
And revelled in great delight." (3841)

95. The Paandya adored the Lord with the Chola;
When Nampi Aaroorar moved out with the Cera, in great joy
The Paandya conducted them from the shrine
Of the Lord of gods to his gold-bedecked palace
And attended to all their needs. (3842)

96. During the days they abode there adoring the Lord
In heart-felt joy, the Paandya and the Chola king frequented
The blessed abode of Van-tondar resplendent
With bright-rayed jewels, who was companied
With the Cera, and confabulated with them,
And in love revelled in that togetherness;
Madurai flourished in greater **splendour.** (3843)

97. During that time, longing to adore the nearby shrines
Of Lord Hara and adorn Him with garlands of Tamil verse,
With the three crowned kings whose chests were
Decked with chains of gold and gems, he of Tirumunaippadi--
He, the Lord of words--, arrived at Tirupoovanam. (3844)

98. When proceeding near unto the ever-during town
Of Tirupoovanam, the accompanying devotees
Pointed to the aeviternal town; then he burst into a decad
In praise of the Lord inaccessible to the Vedas;
The decad opened thus: "Tiruvudaiyaar."
Singing, "Is this Poovanam?" he hailed it, and reached it. (3845)

99. Reaching Tiruppoovanam he came round the court
Of the shrine where is joyously enshrined the Lord
Of gods; he fell prostrate before the Lord, rose up,
And hailed and hymned Him standing; he moved out
With the three victorious kings that with him adored
The Lord, and with them all, sojourned there. (3846)

100. Having sojourned there in joy, and adored the Lord,
Aaroorar along with the three great kings returned
To Madurai, the queen among cities; ever hailing
And adoring the fragrant feet of the Lord
Of Tiru Aalavaai, he abode there in delight great. (3847)

101. He visited Tiruvaappanoor and Tiruvetakam of the Lord
Of ruddy matted hair; he also adored the Lord
Whose throat holds the poison, in His many shrines,
In boundless love, and returned to Madurai girt
With cloud-capped fortress, and abode in joy. (3848)

102. With the three kings he came to Tiru-p-Perungkunru
Of the Supreme One, and circumambulated the shrine of the Lord
Who burnt the hostile cities; he moved in and adored
The Lord; contemplating the formidability of servitorship
Under the sacred feet of the Lord of matted hair
Who wears a garland of skulls Aaroorar sang: "We are scared." (3849)

103. He hailed the Lord with a flawless and musical decad
Which began thus: "Kotthittai." In the presence
Of the three sovereigns, he melodised the bountiful decad
And adorned the Lord with a garland of verse
In Tiru-p-Parangkunram where Lord Sankara abides. (3850)

104. The three great monarchs that ruled this vast earth
Hearing of the formidability attendant upon the servitorship
Of the Lord, grew scared; they adored Van-Tondar
Whose beauteous chest displayed the sacred thread worn in unison
With the rules of the Vedas; Aaroorar of perfect
Tapas further desired to adore the Lord-Dancer
In His many shrines. (3851)

105. When Nampi Aaroorar fared forth to adore the nearby shrines
With the goodly Cera of Malai Naadu, the two
Great kings resplendent with jewels wrought of bright gems,
Desired to return to Madurai; they ordered a retinue
To accompany them to render unto them all needed service
During their pilgrimage in the Paandya realm. (3852)

106. When the two great kings returned to Madurai,
Van-tondar of peerless glory and the renowned Cera
Moved onward adoring at the many shrines of the Holy One
And arrived at the slopes of Kutraalam
Where bright gems glowed with sunny splendour. (3853)

107. Adoring the resounding ankleted feet of the Lord-Dancer
Who willingly and joyously abides at Kutraalam,
He hymned a garland of verse and hailed Him;
He adored at Kurumpalaa; then he marched on
Worshipping at the shrines of the Lord who wears
A tender crescent on His crown, and arrived at opulent
And ever-during Tirunelveli where abides the Lord
Who, of yore, burnt the triple hostile cities. (3854)

108. He adored Neetru Azhakar at Nelveli and hymned Him;
He moved on adoring at the many shrines and reached
Tiruviraameechuram where abides the Lord, the Primordial
Lord of the Vedas, who in the guise of a bowman went
After a boar, of yore, afore victorious Arjuna. (3855)

109. He adored the Great Ruby of aeviternal Rameswaram
And adored Him with a worshiful garland of Tamil verse
And sojourned in that town; invoking the Lord
Of Tiru-k-Kedeeecharam of Maa Thottam (in Sri Lanka)
Who wears as jewels in His crown the serpents,
He hailed Him in a garland of choice Tamil verse,
Adored Him standing as it were from this side
Of the shore, at a great distance, and sojourned there. (3856)

110. Having adored in great longing the Lord
Of Tiruviraameechuram, verily a glowing shoot
Of ruddy coral splendour, he moved and marched on
Adoring the Supreme One in His many shrines;
With the Cera King of Malai Naadu Van-tondar then came
To great Tirucchuzhiyal adored by the Devas
Who would arrive there in great aerial cars to hail the Lord. (3857)

111. He prostrated before the Lord of Tirucchuzhi
Who wields a bow of the ruddy, auric mountain
And who forfends beings from falling further
Into the maelstrom of transmigration,
And adorned Him, the Wearer of round chaplets
Of konrai flowers and whose throat is stained
With the venom churned out of the ocean, with a garland
Of Tamil verse opening thus: "Oonaai uyir." **(3858)**

112. Unto Aaroorar who sojourned there adoring
The Merciful One, the Lord appeared in a dream
During night in the beauteous form of the Bull,
Wielding a *cendu* of gold in His hand; a *suzhiyam*
Adorned His beauteous head; His form divine, not to be
Seen anywhere else, melted his very bones. (3859)

113. The Lord said: "We abide at Kaanapper."
Then the Lord in whose crest the divine Ganga flows,
Disappeared. Aaroorar endowed with great and gracious
Gnosis, marvelled at it and exclaimed: "This is indeed
The grace of the Lord who wears the snake
And the tusk of the great boar." (3860)

114. He disclosed to Kazharitru Arivaar the vision
With which he was blessed; then adoring the feet
Of the Holy One of Suzhiyal rich in tanks where
Lotuses flourished, Aaroorar proceeded to Tirukkaanapper
To adorn the Lord with the garland of verse
Opening thus: "Thondar Adi-th-thozhalum." (3861)

115. The lord of Munaippadi in whose miry fields
Vaalai fish leaped beside the otter that stood
Away from men afraid to behold them,
Singing: "Oh for the day when I will be blessed
To behold the Lord who is the Bull!" moved on
Toward the presence of the Lord that would vouchsafe
His sacred feet to the devotee for his daily hailing. (3862)

116. He reached the aeviternal and bountiful city
Of Tirukkaanapper, circumambulated the splendorous temple
Of the crescent-crested Lord, adored its tower, moved in,
Fell at the roseate feet of the Primal Lord and hailed
Him in a decad of splendorous and choice Tamil verse. (3863)

117. Adoring the Lord in that shrine in love insatiate,
The glorious serviteurs sojourned there and then
Left Kaanapper rich in cloud-capped flower-gardens
And arrived at Tiruppunavaayil presided over by the Lord
Of the martial Bull and of Mount Kailaas. (3864)

118. They moved into the shrine of Punavaayil where the Holy One
Willingly abides; possessed by a great desire
Aaroorar hymned a Tamil decad compact of interrogatives
And beginning with the words:
"Chittha nee ninai ennodu"; they fell down prostrate
On the ground, rose up and sojourned in that town
Hailing the sacred feet of the Lord who, of yore,
Peeled off the hide of the wrathful tusker. (3865)

119. Adoring the many shrines of Lord Siva of Tiruppunavaayil
On their way, and blessed with the Lord's leave
They crossed hills and jungles, came to the country
Enriched by the waters of the Ponni and arrived
At the great town of Paambani where the Lord who wields
The mountain as His long bow, abides. (3866)

120. They adored at Paathaaleeccharam and moved on adoring
The feet of the Lord-Author of the Vedas in His
Many shrines, and in all celerity arrived at Tiruvaaroor
Where red *aambals* vanquished by the lips of beauteous belles
Endowed with breasts like unto mangoes,
Burgeon (only) during night. (3867)

121. The devotees of Tiruvaaroor came forth to greet
The Prince of Navaloor who returned thither
With the king of the Cera dynasty; they too paid
Obeisance to the greeting devotees in soaring love;
Then they moved into the shrine of the Lord, borne
By swelling ardour to come by the great beatitude
Of rendering willing worship to Him. (3868)

122. Circumambulating the temple where the Lord who wears
Fragrant konrai flowers, abides in love, they adored
In devotion before His presence; they hailed
The Lord during the long hours of pooja; Aaroorar
Hymned Him longingly with His grace; worshipping
The shrine of the Lord who snaps the bondage
Of the twyfold deed, they moved out of the shrine. (3869)

123. The retinue reached in advance the divine mansion
Of Paravaiyaar who decorated it in rich and great
Splendour; she came before them, greeted them
And fell at their feet; Vantondar conducting
The king of Malai-Naadu, entered the golden mansion. (3870)

124. As they stepped in, Paravaiyaar hailed and adored them;
Then she of melliferous words, the very pink of perfection,
Arranged for the cooking of nectarean rice and many
Varieties of curries; she set for them the tripods
Over which cloth was spread; lamps were lit and set
In due order; thus she fed the two and their retinues. (3871)

125. The auspicious Maaheswara poojas were duly performed
By her; these they accepted in delight great; they abode
Thither in joy aodring the Lord during all
The splendorous hours of pooja and moved
Out of the temple; never forgetful of the Lord's grace
They engaged themselves in goodly sport. (3872)

126. The two played *nilai-ch-chendu* and *pari-ch-chendu*
In great delight; they witnessed joyously
The formidable alectryomachy in which cocks whose
Legs were armed with knives, fought for victory,
And also the various fights between
Wild and puissant fowls; witnessing these
They abode at Tiruvaaroor. (3873)

127. Many days rolled on in ever-increasing joy;
The king of Kerala whose munificence knows no deception,
Adored and beseeched night and day the husband
Of Paravaiyaar to accompany him to his Malai-Naadu
Bounded by the sea; Aaroorar agreed to go with him. (3874)

128. Aaroorar was ready to proceed on the journey
As Nangkai Paravaiyaar willingly gave her consent;
He adored the crescent-crested Lord for the divine grace
Thus granted to him; Seramaan Perumaan duly performed
Pooja to all the servitors of that realm;
Then the great two moved into Poongkoyil to invoke
The Lord's blessing for their great undertaking. (3875)

129. Thus they adored the Lord and was graced by Him;
The servitors joined them; Nampi Aaroorar and Kazharitru
Arivaar, the king of the goodly Cera country
And the wearer of the crown wrought of fine gold,
Then rose up for their journey; adoring Tiruvaaroor
Girt with immense walls decked with gold,
They marched westward. (3876)

130. They proceeded along the southern bank of the Cauvery
Which flowed rolling down gold and scattering gems
In its vast waters; adoring on their way at the many
Shrines where Siva abides willingly, they arrived
At Tiru-k-Kandiyoor dear to the Merciful One
Of fulgurant and matted hair; with melting minds
They adored the Lord and moved out of the temple. (3877)

131. When he beheld Tiruvaiyaaru on the northern bank, his life
And limb melted; he folded his flower-hands above his
Head; he longed to adore the Lord's hallowed feet,
Linked to him in redemption, by crossing the flooding
Cauvery which was like unto a spreading sea. (3878)

132. Ceramaan Perumaan from whom, the Goddess of Wealth
Never parts, beholding Tiruvaiyaaru adored it
And addressed Aaroorar thus: "To reach Tiruvaiyaru
And adore the Lord whose throat holds the venom,
My mind melts in yearning; let us cross this river
And proceed to adore the Lord." (3879)

133. The river was in spate; its swelling water clashed
Against both the banks and rose up in the sky
Defying the plying of bark or boat; adoring the feet
Of the Lord-Dancer whose divine frame is besmeared
With the holy ash, Aaroorar who was privileged
To pass through any path, unable to contain himself,
Began to hymn the Lord. (3880)

134. His divine decad opened thus." "Paravum parisu."
At the end of each verse, in great impassioned love
He addressed the Lord that wears the serpent, thus:
"Aiyaaru Udaiya Adikalo!" It was thus Van-tondar stood
There and adoringly melodised his divine decad
Of splendorous glory. (3881)

135. In hoary Tiruvaiyaaru, the Lord that dances pervasively
In the Ambalam, abides; invoking Him, Aaroorar cried: "Olam!"
The cry that emanated from his integrated consciousness,
The cry that was like unto the mother-cow's which heard
The call of its calf that stood prevented from reaching it,
Was heard by all beings -- animate and inanimate--;
At this, the river parted and revealed a passage. (3882)

136. The flooding river that swelled sky-high, stood firmly
Like a crystal hill on the west; on the east where
The water had drained, the parted and goodly way,
Made soft with the spread of cool sand, was revealed;
The serviteurs that beheld this, rained tears from their eyes;
The hair on their thrilled bodies stood erect;
Folding their hands above their heads they adored the Lord. (3883)

137. Ceramaan Perumaan fell at the feet of Aaroorar,
And Navaloorar, the wearer of golden sacred thread on his
Beauteous chest, reciprocating the obeisance, said:
"Behold the grace of the Lord vouchsafed to you!"
In joy they hailed the Lord and moved into the midst
Of the vast Cauvery. (3884)

138. The Prince of Naavaloor--the wielder of redemptive words--,
And the Cera king, with the retinues attached to them,
Fared forth through the flawless sandy passage
Vouchsafed to them by their Lord, and crossed the river;
They came before the Lord of the five rivers
Fell prostrate before Him, rose up and hailed Him. (3885)

139. They hailed the compassion of the Merciful One
In love insatiate; plunged as it were, in devotion, they
Adored Him; then they prostrated before their Lord
And blessed with His grace, moved out; they passed
Through the midst of the river as before, and when
They reached the other side, the water that stood
Like a great mountain, began to spread and rush amain. (3886)

140. Marvelling much at the miracle, they hailed the grace
Of the Lord of Aiyaaru from the other bank of the river;
They prostrated on the ground in adoration, rose up
And moved westward adoring and hailing the Lord
Who wears the white crescent in His matted hair
At His other shrines; thus Tiru Aaroorar reached
The splendorous country of the Kongku with the Cera king. (3887)

141. When they crossed the Kongku country and came to the bourne
Of Malai-Naadu, the dwellers of that realm felt happy
As the friend of their king who was the Lord's own companion
Was coming there along with their king;
They gathered in their strength, received them
And felt delighted. (3888)

142. *Toranas* were hung in all towns everywhere; at the sides
Of the towns stood flower-gardens; over the way shady pandals
Were erected; in all houses, the smoke of eagle wood
Rose up like clouds; rivers ran with heaps of flowers;
At their sides were shored up gold and gems in wealthy heaps;
Drums were sounded everywhere;
The earth was damasked thick with flowers;
Thus they bedecked all the places. (3889)

143. Manifold glories filled all the directions; the ministers
Joined the king's armies; maned steeds marched in rows;
Strong-necked tuskers stood in order;
The elephants beautifully bedecked were legion;
Heaps and heaps of food were stored everywhere
(For free feeding); beholding these, the two immersed
In joy, moved on and arrived at Kodungkoloor. (3890)

144. The entrance to the fortress of Kodangkaloor was decked
With ornaments; the towers in the streets which rose up
To the stars, the mansions, the pavilions, the cool roads,
The great royal cities and the theatres were decorated
In variform ways; long chains closely knit to gems,
Areca bunches, dangling garlands and the like
In manifold ways bedecked the places in serried order. (3891)

145. Thus, even thus, the dwellers of the city came forth
To receive them; in the innumerable theatres danseuses
Who wore fish-like ear-rings, sang and danced; thus were they
Received into the beauteous streets; without entering
The palace of lofty turrets, they moved on; the Cera king
Conducted the peerless serviteur to Tiruvanjaikkalam. (3892)

146. Aaroorar circumambulated the beauteous court
Of the Lord's temple, moved before his presence in full
And perfect devotion, prostrated before Him and rose up;
He duly hailed the Lord with a divine decad which
Opened thus: "Maduppathu Gangai"; thus he hailed
The crescent-crested Lord and adored Him in the company
Of Ceramaan Perumaan. (3893)

147. He adored the Lord and borne by that joy moved out;
On a she-elephant decorated for procession, the Cera,
To the hailing of all the world, had Aaroorar seated,
And he himself sat behind him whisking the flawless
And beauteous *chamaras*; as they proceeded towards
The beauteous palace decked with adornments of fine gold.
The citizens who stood on both sides of the street said: (3894)

148. "Lo, for our king and lord, Nampi is a great friend!
What indeed is the aeviternal askesis we have
Wrought in the past to adore him! What else does
Our Malai Naadu need henceforth by way of wealth!
Behold the act of the king! It is truly ineffable!" (3895)

149. They scattered profusely flowers, puffed rice,
And gold dust, and bowed before him; marvelling they
Said: "The country of the Ponni from which he hails, is indeed
The tilaka of the world!" As such words
Of praise from all sides reached them, they moved
Into the beautiful vestibule of the palace where
Steeds and tuskers teemed, and got down. (3896)

150. The holy Kazharitru Arivaar conducted him--the lord
Of scriptures whose shoulders were beauteous (and broad)
Like the drum--, into the festive palace, and had Aaroorar
Whose adornments irradiated in all directions,
Seated on the throne, and humbly stood before him. (3897)

151. When the king's *devis* were about to pour out fragrant
And holy water from pots wrought of ruddy gold and the Cera
Was preparing to wash the beauteous and auric
Feet of Aaroorar, he witdrew his feet and said:
"Oh, this is not proper." Then the king fell down prostrate
On the floor and beseeched him thus: "Be pleased
To accept all our adorations befitting our love." (3898)

152. Thus entreated by the Cera King, he would not press
His refusal; Nampi Aaroorar who was great by reason
Of his abiding love merely witnessed all the acts of the lord
Of the Ceras, who was endowed with broad and victorious
Shoulders; after he duly performed all the great
And rare rituals of the pooja, Aaroorar partook
Of nectarean food with the Cera who ruled
Under a white parasol like unto the peerless full moon. (3899)

153. After the feast, the Cera king flexing his hand,
Decked Aaroorar with pleasingly fragrant sandal-paste
Mixed with musk, vestments, adornments set with precious gems,
Cool and fragrant and soft flower-garlands and the like;
The leavings were treasured by the king
As (holy *prasaad*) for his use. (3900)

154. The Cera Perumaakkothaiyaar arranged for goodly
Musical concerts and dance-performances;
He had pleasing entertainments performed by the lasses
During all the hours; he took Aaroorar to the nearby
Flower-gardens thither to spend their time; thus the Cera
Gladdened the heart of the Prince of Munaippaadi. (3901)

155. The Cera king caused Nampi Aaroorar to witness
The joyous game of *cendu*; he provided him with glorious
And manifold dishes; he made him behold water-sports
Performed in flowery tanks where chafers hummed, the fight
Between hill-like and strong-necked tuskers
Of triple ichor and wrathful wrestling too.
Thus, even thus, he gladly entertained Aaroorar. (3902)

156. While so, one day, as the mind of the Prince of Navaloor
Dwelt on the hallowed feet of the Lord of the Devas
That rules Tiruvaaroor, he was struck with fear;
He hymned a divine decad in which he affirmed thus:
"Can I ever forget my Life, the Lord of Aaroor?" (3903)

157. Thinking of Tiruvaaroor, he resolved thus:
"I will fare forth and adore the Lord thither."
When with the loving serviteurs he rose up
For his journey, the great Cera king of inseparable
Friendliness, with his mind inly melting,
Folded his hands above his head in adoration,
And desired to follow him, unable to bear parting. (3904)

158. He came before Van-tondar, suffering as it were
An emotional break-down, and said: "This day,
I canst not bear your parting; what am I to do?"
Then Aaroorar spake thus: "May you not grieve at all;
Abide in your city and reign from there quelling
All your foes in war." (3905)

159. When Aaroorar spake thus, the Cera king who graciously
Listened to him, said: "Unto me the sovereignty
Of Heaven and earth is truly your flower-feet;
Yet I dare not forfend your mind-borne love
Which impels you to proceed to Tiruvaaroor
In whose long and spacious streets, cars ply." (3906)

160. When the King so spake, Van-tondar replied thus:
"I, a cruel-hearted filcher, cannot abide here
In utter forgetfulness of the Lord of Aaroor who is
The dear Life of my life; by the sweet grace
Of the crescent-crested Lord, you stay here poised in kingship." (3907)

161. He then bowed his assent to Aaroorar; he sent
For his ministers and commanded them thus: "Have all
The manifold wealth which has till today accumulated
In the great and goodly treasury of this beauteous
And hoary city packed in bundles and have them
Brought here, borne by many men." (3908)

162. Thus commanded, the ministers had all the heaps
Of riches, highly-priced gold, ninefold gems, jewels
Set with dazzling gems, varieties of vestments,
Rich aromatics and the like, collected till that day,
Packed in goodly and convenient bundles and had them
Brought through carriers, and filled the place. (3909)

163. Van-tondar had all the immense wealth carried
By his retinue and bade them proceed ahead of him;
The divine lord of Munaippaadi paid obeisance
To the Cera who had fallen at his golden feet,
Adoringly lifted him up, embraced close the garlanded
And hill-like shoulders of the king and gave him
Leave to abide there. (3910)

164. Having given him leave, Aaroorar left the city;
Crossing the cloud-capped Malai Naadu, numberless
Stony wildernesses, jungle-rivers flooding with water
And long stretches of forests, he arrived at the way
Leading to Tirumurukanpoondi of ever-abiding glory. (3911)

165. "It is We who should give gold to Nampi; We will not
Suffer him accept it from any one else; so We will
Seize it and give it back to him in abounding grace."
Did the Lord-Rider of the martial Bull think so?
We know not His intent.
When Aaroorar came near Tirumurukanpoondi (3912)

166. The Lord willed that His victorious Bootha-Hosts,
In the guise of bowmen, should seize the wealth brought
By Van-tondar; so by the grace of the Lord who burnt the triple
Hostile cities, the Bhootha Hosts lay in ambush on both sides
Of the way through which he was to come and wrathfully
Sprang up, as an army of bowmen. (3913)

167. They bent their bows and fixed the sharp-headed darts
On the powerful strings and shouted: "Drop your bundles
And quit; otherwise we will slaughter you."
This said, they rifled the earth with their arrows
And seized the limitless wealth; robbed of the wealth
The retinue ran helter-skelter and reached
Aaroorar in great distress. (3914)

168. The bowmen came not near Aaroorar; they moved away
By the grace of the Lord in whose ruddy matted hair
The Ganga flows, and reached Tirumurukanpoondi to which
Aaroorar (later) repaired; seeking the temple
Of the Lord of the young and martial Bull,
Aaroorar came to that town. (3915)

169. Folding his hands he adored the temple of the merciful
One, bowed before the cloud-capped, tall and divine tower,
Circumambulated the court in soaring love and came before
The divine presence of the crescent-crested Lord. (3916)

170. Folding his hands above his head in melting love
Van-tondar fell down prostrate before the Lord concorporate
With Uma, and hymned a decad which opened thus:
"Koduku venjilai." In this decad he questioned Him thus:
"Wherefore do You abide near a wild forest where
Fearsome and waylaying bowmen abound?" (3917)

171. As he thus hymned and hailed the Lord, by His grace
Who is the Supreme Ens, the bowmen who had seized
All the precious things, heaped them sky-high
Before the tall and beauteous temple entrance; beholding this,
He adored the Lord in His divine presence;
Thus by the grace of the Lord-Dancer he took them all
(As the Lord's own gift). (3918)

172. He bade the carriers to proceed ahead; then he
Adored the Lord whose throat holds the poison,
And blessed with His leave moved out; he crossed
The Kongku realm, and borne by truthful love
He hastened to and arrived at Tiruvaaroor
Girt with fertile fields of paddy and sugarcane. (3919)

173. The Cera king who took leave of the lord of bards
For ever fixing his thought on Aaroorar who was oned
With his life in sheer friendship, and abiding
At Makothai bounded by flowery gardens
Where chafers hummed in joy, wielded
His impartial sceptre over the Malai Naadu. (3920)

174. The Cera King who reigned thus, later rode on his
Royal steed and reached aeviternal and divine Kailaas
Even before Aaroorar could arrive thither borne
By the musty hill-like tusker; this happened when
Our Lord Van-tondar left the Pooni country
Of foison and came to Makothai; this divine act
Of the Cera, we will relate later. (3921)

175. We adore the feet of the king of the divine realm
Full of mountains, the Cera king of the vast, sea-like
Army wielding the banner of the bow, and thus blessed,
We proceed to narrate **the glory of Gananaathar**
Of renowned Kaazhi in whose long and spacious
Streets rich in beauteous mansions,
The great Vedas and the allied scriptures are cultivated. (3922)

43. The Puranam of Gananaatha Naayanaar

"I am a serviteur of the servitors of
Gananaathan of sea-girt Kaazhi".

-The Tiru-th-Tonda-th-Tokai.

1. Gananaathar was the chief of the divine clan
Of Vedic Brahmins of the great city of Kaazhi,
The aeviternal source of creation that would float
Even during the boundless oceanic deluge at the end
Of the *yuga*; it is invested with the splendour
Of the avatar of divine Gnaanasambandhar
Who was blessed to drink of the hallowed and nectarean
Breast-milk of the Mother of the sea-girt world. (3923)

2. This serviteur in all love rendered daily
Goodly service to the Lord of the sacred Ark enshrined
In the beautifully walled city of Sanbai;
Poised in such divine servitorship, he trained
The devotees that came to him willingly and in love,
In each branch of the holy manual service of *Charya*
Which befitted them. (3924)

3. The rearing and fostering of flower gardens, the gathering
Of fragrant flowers from bunches, the weaving
Of manifold garlands, the securing of holy water
For the ablutions, the coating with cow-dung after
Sweeping the holy premises during day and night,
The lighting of innumerable lamps, the inditing
And reciting of the Tirumurai: (3925)

4. In such and such like multifoliate and holy acts
Of service, he flawlessly trained the devotees
That came to him willingly, as became their skill,
And caused their servitorship to thrive in splendour;
By fostering the growth of such skill in servitorship
The devotees increased in number. Poised in loving and true
Domestic life, he flourished exemplarily, gladdening
The way of adoration of the devotees. (3926)

5. The serviteur blessed with this great glory, by reason
Of his devotion to the feet of the Partaker of gnosis
Of truthful and great divinity, who hailed from Kaazhi
Of ever-growing glory, performed daily, unswervingly
During the three great divisions of the day, pooja
In love-impelling devotion, and thus thrived in joy. (3927)

6. The great serviteur who was thus established
In such serviteurship, gaining in this vast world,
The fruit of the daily pooja rendered to the lotus-feet
Of the Partaker of the nectarean gnosis, reached
The immense and radiant Kailaas of the Lord
Who wears on His crown konrai blossoms of pure fragrance
And was blessed to become the chief of the great
And goodly Host of Siva; thus was he graced
With this inheritance of aeviternal beatitude. (3928)

7. Established in the true and deliverance-conferring
Consciousness of servitorship to the Lord, who ate
The poison for the worlds to flourish, Gananaathar
Of vast and glorious Pukali, conferred such knowledge
On innumerable servitors as befitted their individual skill
And caused their service to thrive
In the world; hailing his feet, we proceed to narrate
The principled greatness of Kootruvanaar
Firmly poised in the piety of the holy ash. (3929)

44. The Puranam of Kootruva Naayanaar

"I am a serviteur of Kootruvan, the wielder
Of a sharp spear and the prince of Kalanthai."

-The Tiru-th-Tonda-th-Tokai.

1. Kootruvanaar, the chief of Kalanthai vanquished
All his foes in all the battles by the strength
Of his shoulders; he flourished in the well being
Of chanting daily the hallowed name of the Lord
Who wields the trident; for many a day
He hailed and adored the feet of the Lord's devotees
And plied himself in their service. (3930)

2. Graced with puissance by the Lord, he caused
All other kings obey him and stand aside in awe;
All the realms came under his rule; he came by
Limitless wealth and glowed in splendour;
He flourished in the pride of the fourfold
Martial possessions, such as victorious tuskers
Which frightened away the foes from the field
Of battle, racing steeds, beautiful cars
And infantry; these scared the hostile kings away. (3931)

3. Engaging himself increasingly in victorious wars
He moved on and on in the battle fronts where
Kings fought; he wore *tumpai* flowers, waged wars
And concluded them in success; he wore the fragrant
Garlands of opposing kings; he but lacked a crown;
He owned all other kingly riches. (3932)

4. For the ruling of the splendorous earth when he beseeched
The Tillai Brahmins to invest him with the great crown
Set with ninefold gems, they made answer thus: "We invest
Not with crown any, other than the one
That comes from the hoary Chola dynasty." Refusing to crown
Him they left for the Malai Naadu of the Cera. (3933)

5. The Tillai-Brahmins who swerve not from
The committed and privileged way, chose
Among them a family and bade them stay there and guard
The glorious crown with great circumspection;
When the Tillai-Brahmins who hailed from the twofold
Lineage--pure and holy--, reached the Cera's country,
Smitten by doubt, Kootruvanaar bowed before
The ankleted feet of the Lord-Dancer of the Ambalam. (3934)

6. Unto him who ever prayed: "O Lord, I, Your serviteur,
Should be graced with the beatific crown
Of Your flower-feet," during that night, in his dream
The Lord crowned him with His flower-feet; these
He bore by His grace and sole reigned the whole earth. (3935)

7. He caused the performance of great pooja in each
And every shrine on earth where abides in joy
The Lord who enacts the insatiable, and nectarean dance
In Tiruvambalam wrought of beauteous gold,
Ruled his realm to the delight of the celestials,
And reached the feet of Uma's Consort. (3936)

8. Poised in the loving glory of servitorship he fostered
And ruled over the lives of the sea-girt earth;
His effort was to do away with flaws; we adore
The ankleted feet of Kootruvanaar of Kalanthai
And proceed to narrate the greatness of those
Divinely-enlightened "Poi Adimai Illaatha Pulavar"
Who hail the Lord that fosters the world
Granting unto it the Naadaa-incarnate Vedas
In works of metrical hymns. (3937)

9. To dispel the bouderie of Paravaiyaar whose beauteous
Words excel the sweetness of honey and the melody
Of flute, when on a day divine, the Lord whose matted hair
Holds the moon and the snake in amity, plied Himself
As a messenger, Nampi Aaroorar cured the stoop of a hunch-back
And the blindness of a blind man, and bade them serve Him;
I too adore his bright flower-feet and thus do away
With the perverting kink that gets attached to the soul
In all its sevenfold embodiment. (3938)

VIII The Charukkam of Poi Atimai Illaatha Pulavar

45 The Puraanam of Poi Atimai Illaatha Pulavar

"I am a serviteur of Poi Atimai Illaatha Pulavar"
-The Tiru-th-Tonda-th-Tokai.

1. "The fruit of the clarity of words constituting poesy
And the import of many a splendorous and grace-abounding work
And the perception of true consciousness
Is indeed this." Thus convinced, they turn into dedicated
Servitors unto the flower-feet of the Lord whose throat is
Adorned with the bright and radiant poison; these indeed
Are Poi Atimai Illaatha Pulavar of surpassing glory. (3939)

2. Other than the praise of the Lord of beauteous
Matted hair wreathed with snakes, their lips articulate
Not words or vocables; in this servitorship
They rank first as serviteurs of Truth;
Great are these poets; who can their glory con?
Who indeed are valiant to speak of them? (3940)

3. Wearing their feet on our crown, we proceed to narrate
The divine servitorship of Pukazhcchozhar of beauteous
And victorious anklets, who was like the fruit of tapas
Wrought by the Chola dynasty which under the white
Parasol, bore the burden of ruling the whole world,
Performing true service fully alive to the nature
Of ever-soaring and sublime and sacred servitorship (3941)

46. The Puranam of Pukazhcchozha Naayanaar

"I am a servitor of Pukazhcchozhar who passed away
At Karur girt with gardens."

-The Tiru-th-Tonda-th-Tokai.

1. The glorious and generous Chola Tamil monarchs
Imprinted on the crest of the Himavant their signum
Of the tiger-banner; abiding under the white-rayed
And moon-like parasol, they sweetly fostered the vast earth;
Uraiyoor, the great hoary city--verily the abode of all
The multitudinous pulchritudes of the world--,
Was of the Chola realm. (3942)

2. In that beautiful city of great and endless glory
The pencil of rays like unto those of the young sun's,
Issuing from beatuous gems chased away the murk
Of night; at the sides of the streets stood rows
Of effulgent mansions from whose tops flags wafted,
Touching the celestial river. (3943)

3. This peerless and bountiful realm was the abode
Of all *bhogas* of well-being of not only this world
But also the worlds above and beneath it;
It was also rich in many goods piled up sky-high
In its endless sea-like commercial streets. (3944)

4. From the fierce and martial elephants poured down
The musty ichor which drenched the earth;
Their trumpeting rumbled through the cool sky;
Indistinguishable were the clouds that came near
Unto them where they were tethered in rows,
Looking like similar herds and endowed with the ichor
Of dripping rain and the flashy
Forehead-vestment of lightning. (3945)

5. Their bells tinkled and they neighed aloud pridefully;
The foam at the mouths of the rows of grass-eating
And radiant steeds was like unto the foam
At the tip of the (serried) waves; their bright saddles
Were like clouds resting on hills; their stables
Were vast as the (excavated) sea. (3946)

6. It looked as though that the flowery moat that girt
The fortess there, was like the sorrowing sea of milk
Which was bent upon repossessing at least one of its
Treasures--the tusker Airaavatam with a hollow proboscis,
Ucchaisravas the king of steeds, Lakshmi-
The Goddess of Wealth churned out of nectar, the tree Karpaka
And the Chintaamani--, wrenched from it by the celestials. (3947)

7. It is well-nigh impossible to describe the foison
Of Uranthai whose radiant glory pervades
The whole world; the city abounded in cloud-capped
Towers, gardens reaching the sun and the moon,
Beautiful streets where cars plied, flawless beauty
Scaling the very directions and women of lovely breasts
Cinctured with breast-bands, whose hips
Were the target of Manmata's flowery darts. (3948)

8. The puissant king that ruled the world from this city
For his capital, hailed from the ancestral line of Anapaayan--
The performer of divine service to the beauteous streets
Of aeviternal Tillai-city; this fosterer of the Ponni's realm
Was known by the renowned name Pukazhcchozhar. (3949)

9. The whole earth rested under the benign shade of his peerless
White parasol; the princes on earth obeyed him by reason
Of his victorious and hill-like shoulders; the whole world
Richly thriving, was under the righteous sway of his sceptre;
He so ruled that Saivism of the rare Vedas floursihed. (3950)

10. During his reign, he caused the splendorous and great
Performance of pooja in all Siva temples where is
Enshrined, in joy, the Lord whose ruddy matted hair sports
The crescent; he met all the needs of the servitors
Of ever-abiding renown by ascertaining them from them
And by divinig them; thus poised in piety, he fostered
The supreme way of the Holy Ash. (3951)

11. As he thus flourished, his feet hailed by the princes,
On an auspicious day he proceeded to Karur, the great
And peerless city of his race, with his ministers
And retinue, to receive the tributes from Kongkars
And other princes of the western realms. (3952)

12. Like Indra's coming to his **Amaraavati** with the celestials
He came near Karur girt with a beautiful fortress
And proceeded to the temple of Lord Hara who is happily
Enshrined in Aanilaikkoyil, and adored it; thence
He came to his palace of lovely radiance. (3953)

13. He sat in the gem-inlaid throne wrought of gold
In the durbar-hall of the palace where he surveyed
The tributes thither brought by the princes
Of the west in the forms of throngs of tuskers
Unending rows of steeds, heaps of weighty gold,
Gems flashing their brilliance to great distance
And other limitless goods. (3954)

14. He reinvested the princes that came with tributes
With the right to rule, and queried his ministers endowed
With the wisdom of government, thus: "Are there princes
Who obey not our sovereign and unique rule, and abide
Sheltered? Tell me after investigation." (3955)

15. One day, his royal elephant plucked the flowers intended
For pooja and brought by Sivakaami Aandaar,
And scattered them; when Yeri Patthar killed the tusker
And its mahouts, the king saying: "(This is not enough;)
Be pleased to kill me too," gave his victorious sword
Of steel, and even thus thrived in divine servitorship. (3956)

16. Unto the King of a long and bright crown that ruled
The earth, enthroned under the radiant and rich
And moon-like umbrella, the ministers well-versed
In the ancient laws, customs and usages, said:
"There is still a prince who has not paid the tribute
Due to you." Hearing this the king smiled his wonder. (3957)

17. When he asked them; "Who is he?", they said:
"He is Atikan that abides nearby in his place girt
With a lofty hill of fortress." Thereupon the king said:
"Is there a fortress impregnable even unto you?
Go, wage a war and pulverize his fortress and Palladium." (3958)

18. As commanded by the puissant Chola the ministers
Marched on with great and vast armies like unto the sea;
With their strong, great and fourfold armies they waged
A fierce war that would reduce to powder the interfluent
Jungles, lofty hills and well-built and guarded forts. (3959)

19. The great armies of the Chola wore garlands of *vanji*
To give battle to the puissant armies of Atikan;
The prince endowed with endless fortresses,
Plucked, in wrath, the lofty flowers of *kaanchi*
And wore them to meet the opposing hosts in battle;
The rival armies rose up against each other
Like two noisy and opposing oceans. (3960)

20. Tuskers against tuskers, steeds facing steeds
In might, footmen opposing footmen:
Punched, dashed and fought; thus was
Waged a great war on the vast earth. (3961)

21. Like hills fighting aginst hills fought the tuskers
Of cascading and billowy must; with a force greater
Than that of the bowmen-riders with which they were
Plied, the murderous tuskers fought and got killed. (3962)

22. The opposing heroes of the dashing cavalry
Like unto a hurricane fought, in opposite rows
In exceeding wrath and killed each other. (3963)

23. The warriors who could slice away their foes
So fought that their enemies were cut to pieces;
Thus discharging the debt of gratitude, these too
Gave up their lives in the field of battle. (3964)

24. The blood gushing from fighters
Who were slaughtered, ran like
A river; the piles of corpses rose up
Huge like mountains. (3965)

25. The black crows that winged the sky,
The vulture-throng that circled above them
And the flock of huge eagles, rose up
With large chunks of flesh--their big fare. (3966)

26. In that field of battle, well-strung bows,
Maces, *mucundis*, swords, short spears, javelins
Long spears, fiery tridents, Kappanams
And flashing darts opposed each other, broke
And fell down in pieces. (3967)

27. When the armies of the spear-wielding Atikan
Were slaughtered, the armies of Pukazhcchozhar,
The crowned king, razed to the ground the hilly
Towers and turrets and their passes, and encircled his city
(Once) girt with a great wall whence flags wafted aloft. (3968)

28. By the besieging army of the Chola, the vigil over the city
Girt with a hardy and hilly fortress was destroyed.
Thereupon the besieging warriors forged ahead
And pulled down--ha, pathetic to behold--,
The city's fort and all. (3969)

29. With the destruction of his great armies--now merely
Heaps of flesh--, the sword-wielding Atikan
Of the (once) strong and hostile army, fled away
From his citadel of utterly breached walls,
And hid himself in a huge jungle. (3970)

30. After despatching the innumerable severed heads
Of Atikan's warriors, the numberless Chola warriors
Took hold of heaps and heaps of riches, women,
Sturdy steeds and tuskers which would dash forth
In wrath in the field of battle. (3971)

31. The ministers who besieged and destroyed
The fortresses ceased all their martial activities;
Desiring to come under the shade of the ankleted feet
Of the earth's king, with all the glory of victory,
They arrived at the city of Karur girt with great walls. (3972)

32. Before the presence of the spear-wielding Chola
Of the great and bright-rayed crown,
The warriors brought the heaps of black
And severed heads already kept gathered
At the entrance of the ever-during city of Karur. (3973)

33. The monarch who was the life of the earth,
Among the innumerable severed heads
Brought to his view, beheld on the top of a head
A little braid of matted hair. (3974)

34. Even as he beheld it, he quaked; his mind grew
Bewildered; he folded his hands in adoration;
Borne by the great fear which possessed him, he moved
Toward the head held by the valiant and hardy warrior
And clearly beheld the matted hair;
Tears cascaded from the beauteous lotus-eyes of the king. (3975)

35. Then he burst out thus: "My eminent ministers
Led strong armies to the beat of martial drums,
Destroyed the foes and annexed glorious victory
Celebrated by others; but behold my beauteous reign
Of fostering the way of the Holy Ash in this world
Girt with billowy main!" He wilted, he languished sore. (3976)

36. "This person with matted hair wearing the garland
That became the war, did his duty to his king; he was
Poised in the divine way of the Lord of matted hair
Which sports the Ganga; even after beholding his severed
Head of matted hair mantled in glory, brought
To me, do I live to bear the burden of the earth?
Am I not the bearer of blame?" Thus he spake. (3977)

37. He resolved to expiate (his sin), and accordingly addressed
His ministers who ever stood by his word and the Holy Writ;
To reign in this vast earth and foster it, and to stand
Firmly established in the traditional servitorship
Of the Lord-Dancer of the Ambalam, you will invest
My son with the victorious crown." Thus he bade them. (3978)

38. He consoled the ministers who stood bewildered,
Hearing his words; the king who himself devised
His expiation, standing firm in the redemptive way,
Had the ruddy fire reared before him; then he decked
Himself with the holy ash that would quell the false way;
He stood wondrously resplendent. (3979)

39. He placed that head of matted hair in a vessel
Of gold set with gems and set it on his head;
He circumambulated the blazing fire, chanted
The Panchaakshara, the hallowed name of the Lord of Devas;
In joy he entered the flames that spiralled up. (3980)

40. When he entered the fire, celestial flowers showered
On the whole earth; great and auspicious instruments
Resounded from the heavens; thus, even thus,
He reached the umbrage of the great and merciful
And ankleted feet of the Lord of the ruddy
Matted hair, there to abide in aeviternal bliss. (3981)

41. He was the greatest of the three crowned kings endowed
With resounding drums and sea-like, vast armies;
By our propagation of the glory of Pukazhcchozhar--
The service that we render unto him, the wearer
Of a melliferous garland--, and by our adoration
And hailing of his feet, we are now blessed to narrate
The greatness of Narasingka Munaiyar as is known to us. (3982)

36. "This person with matted hair wearing the garland
That became the war, did his duty to his King; he was
Poised in the divine way of the Lord of matted hair
Which sports the Ganga; even after beholding his severed
Head of matted hair mantled in glory, brought
To me, do I live to bear the burden of the earth?
Am I not the bearer of blame?" Thus he spoke. (3977)

37. He resolved to expiate (his sin), and accordingly adjured
His ministers who ever stood by his word and the Holy Writ:
"To reign in this vast earth and foster it, and to stand
Firmly established in the traditional sovereignty
Of the Lord-Dancer of the Ambalam, you will invest
My son with the victorious crown." Thus he told them. (3978)

38. He consoled the ministers who stood bewildered.
Hearing his words, the King who himself devised
His expiation, standing firm in the redemptive way,
Had the ruddy fire reared before him; then he smeared
Himself with the holy ash that would quell the false way;
He stood wondrously resplendent. (3979)

39. He placed that head of matted hair in a vessel
Of gold set with gems and set it on his head;
He circumambulated the blazing fire, chanting
The Panchakshara, the hallowed Name of the Lord of Devas;
In joy he entered the flames that spiralled up. (3980)

40. When he entered the fire, celestial flowers showered
On the whole earth; great and auspicious instruments
Resounded from the heavens; thus, even thus,
He reached the umbrage of the great and merciful
And ankleted feet of the Lord of the ruddy
Matted hair, there to abide in supernal bliss. (3981)

41. He was the greatest of the three crowned kings endowed
With resounding drums and sea-like, vast armies;
By our propagation of the glory of Pukazhchozhar—
The service that we render unto him, the wearer
Of a mellifluous garland—, and by our adoration
And hailing of his feet, we are now blessed to narrate
The greatness of Narasingha Munaiyar as is known to us. (3982)

47. The Puranam of Narasingka Munaiyaraiya Naayanaar

"I am a servitor of Narasingka Munaiyaraiyar."

-The Tiru-th-Tonda-th-Tokai

1. He hailed from the dynasty of princes who reigned,
Poised undeviatingly in impartial justice; he ruled
Holding the Holy Ash of the blue-throated Lord
As the great wealth; he was the prince of Tirumunaippaadi
Abounding naturally with, and so, not sought after,
Foison great; he was Narasingkamunaiyaraiyar. (3983)

2. This great prince of Munaiyar dynasty ruled
From his city; he vanquished his foes in many a war;
He quelled the wickedness of the evil way; convinced
That great beatitude rests in the service
To the feet of the servitors eminent in serving
The Lord who wields the long trident, he served them. (3984)

3. He caused the divine wealth to increase in every temple
Of Siva, the Rider of wrathful Bull, and fostered it
Even if his life came to be imperilled; he would not,
Even in his dream, swerve from his duty of servitorship
To the Lord whose beauteous chest is bedecked
With garlands of *rudraaksha* beads and a carapace. (3985)

4. Unto the river-crested Lord, during every *Aatirai* day
He would, apart from his daily ritual worship,
Perform a splendorous pooja full of devotion;
He would, that day, give a hundred sovereigns
Fresh from the mint, to each of the assembled
Servitors and treat them to nectarean feast. (3986)

5. As he thus flourished, during a ***Tiruvaatirai*** day
When he was giving glittering gold to the lofty
And sublime servitors, thither came a person
Of blemish-ridden body full of dishonourable
Signs of lust; but lo, he wore the holy ash. (3987)

6. Beholding his form, those others that were near him
Moved away in sheer contempt; witnessing this, the prince
Walked toward him, folded his hands in adoration,
Took him with him and hailed him with pleasing words. (3988)

7. Desiring to prevent the fall of the men of the world
Into hell should they disrespect persons wearing
The holy ash though they should lack character, the prince
Gave him twice the quantity of gold that he gave
To each of those servitors assembled there, made obeisance
To him, spoke sweet words and then gave him leave to depart. (3989)

8. Thus he flourished, ever poised in the way of such
Servitorship; he fostered it with splendorous love;
His *chinta* became immaculate; thus, even thus,
He reached the umbrage of the flower-feet
Of the Lord whose jewels are snakes with sacs
Of poison, and came by the beatitude of bliss
Married to unending devotion and love. (3990)

9. Adoring the ankleted feet of Narasingka Munaiyar
The prince firmly rooted in the true servitorship
Unto the Lord who wears as adornments poisonous snakes,
We proceed to indite the dutiful and beautiful
Servitorship of Athi Patthar of Naakai endowed
With a harbour that receives into it ships laden
With great riches, and is besides renowned
For its huge and musty elephants. (3991)

48. The Puranam of Athipattha Naayanaar

"I am a servitor of Athi Patthar of Naakai which
Is girt with the extensive and billowy main."

-The Tiru-th-Tonda-th-Tokai.

1. The beauteous city of Naakaippattinam as of right
Belongs to the divine race of hoary and pre-eminent
Cholas who hail from the ever-during solar dynasty.
Verily a blossom of the *Karpaka* liana, the realm
Of Ponni, abounds in weal and wealth. (3992)

2. Black clouds that have drunk deep the black sea-waters,
Mistaking for hills the gold-bright and beauteous
Mansions, crawl over their sides; many are the raised
Platforms in those mansions where lasses whose
Rows of chains made of pearls dangle low and whose
Locks decked with honey-laden flowers get loosened,
As they play with a ball. (3993)

3. This city is full of glorious sounds; it is
The beloved abode of Lakshmi, the Goddess of Wealth;
It yields all things desired; it looks vaster than
The sea with its waves of elephants, steeds,
Gems and garments and other things thither brought
In barks and barkentines. (3994)

4. As there flourish increasingly its people who own
All the glorious and manifold goods which abound
In the hoary and ever-during realms--
Eighteen in number--, and as its rich citizens
Are more than a crore, this beauteous and hoary city
Is like unto a mirror *mandala* which reflects
(Within it) the whole world. (3995)

5. Near this vast and beautiful city, at the marge
Of the billowy sea and near unto the places
Where long and foam-crested waves crawl,
Are the dense habitations of fishermen
Who pursue their ancient calling of fishing
With their nets and who flourish well
With the leaping wealth of the tide. (3996)

6. Near their small hutments where the nets spread
For drying, looked like resting clouds, the new
Gold coins received from the buyers of fishes
Were heaped and measured; the long and dark eyes
Of the fishwives measured and assessed the worth
And price of the *kayal* fish brought by the fishermen
Who flourished by plying their fishing boats on the main. (3997)

7. The flocks of swans that came thither with storks
That flew there with intent to lift away the kippered fish,
Vanquished by the beauteous gait of the women
Endowed with lithe and slender waists,
Flew up and perched on the black branches
Of the fragrant *punnai* trees in bewilderment. (3998)

8. The noise of those that stretched the long nets
To mend them, the call of the vendors of heaped fishes
To intending buyers and their noisy bargain
As well as the noise of those who shored up white shells
Of great excellence, were like unto the echo
Of the long and billowy and noisy sea. (3999)

9. In that habitation, from a bountiful family
Of fishermen he came to be born; he applied
Himself devotedly to the service of the Lord who wears
The young crescent on His crest; he was the noble
Athipatthar of glowing servitorship. (4000)

10. He, the devotee, was the chief of the fishermen
Who plied their boats over the lucid, billowy
And resounding main; they threw their nets on (all) sides
And caught the fishes; these they set before
Their chief in endless heaps of highly-priced
Varieties; thus he flourished. (4001)

11. When the fishermen who thrived by killing fish
Brought before him the fishes netted by them,
He would, from out of them, select a fish par excellence,
Dedicate it to the Lord-Dancer and throw it back
Into the sea; this he did daily
In uninterrupted love and devotion. (4002)

12. Even when the beauteous nets did but secure for him
Only one fish a day, he would, in dedication,
Throw it back into the sea; thus rolled on many days
When he threw back daily into the cloud-resting sea
The only netted fish. (4003)

13. He grieved not for the sorrowing of his rare kin
Steeped in hunger as they could not any longer
Come by wealth and edibles secured by sale of fishes;
He dedicated the single fish that was his daily share
To the Lord whose hand sports the antelope,
And lived in joy. (4004)

14. Many days passed by in this way; he wilted
Without food; his comely body sorely languished;
Yet he was steadfast in his divine servitorship;
Aware of this, the Lord that ate the poison *Aalam*,
Longed to quaff the nectar of His servitor's love. (4005)

15. One day the Lord made even the single fish
Unavailable; however He caused to fall into a net
A fish whose limbs were wrought of fresh gold
And ninefold gems of purest lustre;
This wondrous fish was worth the whole world. (4006)

16. When the long net was drawn from the billowy sea
To the shore, the fish which was caught therein
Dazzled like the rising sun and flashed forth
To the wonderment of the world; witnessing this
The fishermen who stood nearby removed it,
And told him: "We have caught a fish." (4007)

17. When thus they told him, the serviteur of ever-during
Splendour said: "This very different fish
With its limbs wrought of gold and ray-clustered
Ninefold gems is for my Lord who rules me;
Go forth and reach His feet of golden anklets."
So saying he threw it amain into the main. (4008)

18. As a rule all the world runs after wealth;
The truthful servitor flawlessly shook himself
Free of that great shackle; before him that thus
Flung away the love of gold, the Lord appeared
On the heavens seated on His Bull; the Devas
Showered celestial flowers. (4009)

19. All the five celestial instruments sounded;
Atipatthar fell prostrate on the ground, rose up
And stood folding his hands above his head; the Lord
Whose beauteous throat shines with the stain
Of poison, blessed him to reach Siva-loka and there abide
In the beauteous and holy company of devotees. (4010)

20. Adoring the resplendent feet of Atipatthar, who
Poised in the vocation of his clan, had rendered
True and great and fitting service, we now
Proceed to indite the great servitorship
Of Kalikkampar established in redemptive piety,
And duly celebrated by all the three worlds. (4011)

49. The Puranam of Kalikkampa Naayanaar

"I am a servitor of the servitors of Kalikkampan.
The wielder of the well-strung bow, who cut away
The hand (of his wife)."

-The Tiru-th-Tonda-th-Tokai.

1. The hoary and world-renowed city of Pennaakatam
Which is in the west, is girt not only with flower-gardens
On whose tops the sailing clouds rest, but also
Fertile fields; here thrived families of great
And ancient clans rooted in their ordained conduct
In increasing domestic felicity. (4012)

2. He came to be born in the mercantile clan that thrived
In that city; love and devotion for the ankleted feet
Of the Lord filled his thought; thus he grew up;
Daily he rendered service to the hallowed feet
Of the Lord who willingly abides in Toongkaanai Maatam;
He was Kalikkampar who was otherwise desireless. (4013)

3. This devotee would treat the servitors of Lord Hara
To a nectarean and flawless feast of rice,
Toothsome curry varieties, ghee, milk boiled sweet,
Fruits sweeter than honey, lumps of sugar and the like;
He would also give them money and all that they sought. (4014)

4. As he plied himself in such servitorship, one day,
When the devotees had assembled in his ever-during
House to get fed, in accordance with the holy
And hoary practice, he requested them to permit him
To wash their sacred feet before he would feed them all
Sumptuously; he desired to perform this preliminary ritual. (4015)

5. His wife had already washed the house bright
And cooked rice and dishes of toothsome curry;
She had secured pure water for drinking, besides making
All excellent arrangements in connection
With the feeding of the devotees; as she poured
Water from a pot, her husband, the loving servitor,
Washed the feet of the great men of *tapas*. (4016)

6. When this sacred washing was going on, a former
Servant of Kalikkampar who had in wrath abandoned
His service, came there; he had become a servitor
Of the Lord who wears as jewels bones and snakes;
He came there in the habit of a devotee with others;
When he came before the magnanimous host,
He was about to wash his feet (also). (4017)

7. When Kalikkampar held his feet, his wife thought thus:
"This was the man who refused to serve (us)."
As she delayed to pour the water from the pot full
Of fragrant and blooming flowers, Kalikkampar,
The first among servitors, looked at his wife
Of dark *koontal* and mused thus: (4018)

8. "He is indeed a servitor of the Lord who wears
Fragrant konrai flowers; thinking of his past status,
And feeling abashed, she would not pour water."
Thus convinced, he would not look at her again;
He unsheathed his sword, seized the pot from her
And cut away her hand; he himself poured
The water from the pot and washed his feet. (4019)

9. Having washed his feet, he himself did all the acts
Needed for feeding, and with an unflinching mind
He fed the devotees; he of endless glory, poised in his
Chosen way of servitorship, flourished;
Thus, even thus, he reached the divine shade
Of the feet of the blue-throated Lord, thither
To abide aeviternally in the company of devotees. (4020)

10. Adoring the flower-feet of Kalikkampar who cut away
The hand of his wife who could not con the habit
Of the devotee of the Lord that ate the poison
Churned out of the roaring waters of the main,
We proceed to hymn the glory of Kali Nitiyaar
Who divinely served the Lord of the Bhootas
And whose splendorous servitorship shines
In all the worlds. (4021)

50. The Puranam of Kaliya Naayanaar

"I am a servitor of the servitors of Kaḷiyan"

-The Tiru-th-Tonda-th-Tokai

1. It is a beauteous city dear to the Lord Dancer
In whose matted hair the Ganga flows; it is in the great
Tondai Naadu renowned in this vast world; it is girt
With impregnable fort-like walls surrounded by cloud-capped
Flower-gardens; it is great Tiruvotriyoor,
In whose long streets the cars ply. (4022)

2. Its glorious and vast streets with their rows
Of beauteous mansions from whose tops wafted fluttering
Flags covering the sky, suggested,
Like the Buddhists and the peacock-feather holding Jains
The non-existence of space; these resembled
The waving areca-gardens; the nearby sea was
Like unto beautiful gardens full of crops. (4023)

3. In its mantapams, the divine hymns (in decads) were ever
Melodised; in the theatres, the lasses whose gait was
Swan-like, for ever danced; the crowded streets
Were always full of festivities linked to the orchestration
Of music; the sacred *matams* were ever full
Of hills of cooked *samba* rice. (4024)

4. There teemed *kurukkatthis* rich in blooms, *punnais*,
Branchy *kunkuma* trees, *shanbaka* trees whose rich
Buds lavishly burgeoned, cool *ceruntis*, and growing
Fragrant screw-pines; each of them perfumed the air
With the scent of its flowers; even the breeze from the main
Was loaded with incense; there the white stretches of sand looked
As though they were wrought of the dust of moon-rays. (4025)

5. The rumble of the clouds nearing the great walls,
The roar of the billowy main and the melodious sound
Of the many musical instruments thither merged irretrievably;
The street of the oil-vendors who ply the oil-presses
Was bright with gems and things pure. (4026)

6. He made his avatar by reason of the *tapas* wrought
By his clan; he was lofty with great wealth endowed;
He flourished in well-merited glory; he was called
Kaliyanaar who was ever poised in his servitorship
To the triple-eyed Lord. (4027)

7. He was the lord of manifold and countless wealth;
He knew how to put his wealth to its use;
Within and without the shrine of the Lord
Of Tiruvotriyoor whose mount is the young Bull,
During night and livelong day he arranged
To keep lit rows and rows of beauteous lamps. (4028)

8. As for many a day he caused countless lamps to burn
Night and day, the Lord desired to make known
The act of the true and holy serviteur;
His grace caused him to quit his work through which
Ever-increasing wealth could be earned; even as his
Twyfold Karma, his wealth also perished. (4029)

9. Even when his piled-up wealth grew thin and vanished,
The glorious servitor who would not swerve from his
Magnificent and divine servitorship, carried and sold
The oil of his clan-men and with the wages thus earned,
He plied himself in his divine service. (4030)

10. When he could not carry and sell the oil of his rich kin
As they refused to supply him with oil any longer, the devotee
Whose mind languished, desired to earn wages by working
As a coolie where they plied the oil-presses. (4031)

11. He filled the press to its capacity with sesame seeds
And plied it; when properly ground he toiled hard
To gather the oil-drenched cakes and squeeze
The oil out of it; he also plied the bulls that went
Round and round the press; with the wages that he earned
Thus, he caused innumerable lamps to be lit;
Lo, he caused pure servitorship to glow thus,
Even thus, in this world. (4032)

12. Even the income obtained from such work ceased to be,
As there were many competing coolies; so he languished
Sorely; he sold his peerless house and continued his service;
When the money thus derived came to an end,
He thought of selling his ineffably glorious wife. (4033)

13. In joy he conducted his wife into the beautiful city
To sell her; but no one came forward to buy her;
He wilted; he who would not even dream of the cessation
Of his service of lighting lamps in the divine
Shrine of the Lord of the irate Bull,
Came to the temple, utterly undone. (4034)

14. In the shrine of Patam Pakka Naathar whose servitor
He was, at the time when he was normally
To commence his service of lighting lamps,
He mused thus: "If the lighting of gem-bright lamps
Should cease, I too should cease to breathe."
Thus resolved, he commenced to do the deed. (4035)

15. He placed the lamps in rows and set the wicks,
To fill them all with his blood instead
Of the unavailable oil; he began to saw away
With a weapon his throat; thereupon the Lord
Whose eyes are three, in increasing and great mercy
Materialised before him and caught hold of his hand. (4036)

16. When the Lord appeared before him on His
Ever-young Bull, his wound healed and he
Glowed in splendour; as he stood folding
His hands above his head, the supreme Lord
Blessed him to reach the beauteous Siva-loka
To abide there in aeviternal resplendence. (4037)

17. Adoring the feet him who, when his divine service
Of lighting lamps to the Lord of gods, came to an end,
Cut away his throat--an act of rare greatness--,
We proceed to indite the goodly glory of the divine
Servitorship of Satthiyaar that would,
In this vast world, slice awav the tongues of those--
Whoever they be--, that slander the servitors of Hara. (4038)

51. The Puranam of Satthi Naayanaar

"I am a servitor of the servitors of Satthi
Of heroic anklet, the Prince of Varinjaiyoor."
-The Tiru-th-Tonda-th-Tokai.

1. Varinjaiyoor is in the Cauvery realm of the Cholas
Who by the puissance of their sole sceptre, erected
Columns of victory in all the eight directions and reigned;
In this city from the stalks of lotuses weeded out
By farmers, honey streamed forth and filled the tanks. (4039)

2. In the truthful clan of Velaalas of Varanjaiyoor
He came to be born to invest it with greater glory;
He was a servitor unto the ankleted and redemptive
Feet of the Lord who could not be comprehended
By Brahma and other Devas. (4040)

3. He was endowed with the valiancy to pull out
The tongue of him who, in this world, slandered the servitors
Of the Heavenly Father, and slice it away;
He was called Satthiyaar. (4041)

4. He would forcibly pull out with tongs the tongues
Of blasphemous sinners and cut them away
With sharp knives; thus he flourished loftily
In the way of loving servitorship. (4042)

5. Poised in such manly and divine servitorship
He served, in love, his cause for many many days
In this ever-during world; thus, even thus,
He performed the redemptive servitorship
For the river-crested Lord. (4043)

6. He, the heroic and divine serviteur, performed
This true service, freed from doubt; thus he reached
The holy shade cast by the feet of the Lord of the Ambalam
Who dances for the deliverance of the world. (4044)

7. Bowing at the feet of Satthiyaar who would slice away
The tongues of those that did not speak well
Of the Lord's servitors, we would now describe the glory
Of Aiyatikal, the holy *Kaatavar* of great *tapas*. (4045)

52. The Puranam of Aiyatikal Kaatavarkon Naayanaar

"I am a servitor of the servitors
Of Aiyatikal Kaatavarkon."

-The Tiru-th-tonda-th-Tokai.

1. He hailed from the dynasty of the world-renowned
Pallavas; quelling cruel Kali and enmity and all troubles
Which sprang from them, he ruled, poised
In the divine way of Saivism of the Lord
Of ruddy matted hair; he was Aiyatikal who brought
His subjects under his feet by the justice
Of his righteous sceptre. (4046)

2. Under his rule, opulent glory flourished; all lives
In this vast world were sweetly poised in greatness;
The way of dharma thrived; the ways of Saivism
And of the rare Vedas glowed with splendour;
It was thus he ruled subjugating his enemies
And making them abide under his feet. (4047)

3. Kings obeyed him; northern Sanskrit and southern
Tamil with all their wealth of scripture, came under
His mastery; even when he so ruled, he resolved thus:
"Kingship indeed is misery." He quit it in utter
Contempt, having had his beauteous son crowned.
He then willingly performed service divine,
Firmly established in the goodly way of Saivism. (4048)

4. The fosterer of the right of servitorship fared forth
To all the shrines in this sea-girt world, where the Lord
Of gods willingly abides, beheld and adored
The Deity; he performed such acts of service as became
His dutiful servitorship; at each shrine he composed a *venpaa*
In bountiful Tamil and hailed the Lord. (4049)

5. Adoring the Lord in great spiralling love, he came
To the presence of the Lord-Dancer of ruddy, matted
Hair, who enacts the Dance divine at Tirucchitrambalam
Of Perumpatrappuliyoor, and worshipped there;
The great one adorned the Lord with a soft flower--
A *venpa* in splendorous Tamil. (4050)

6. There he was blessed with the grace of the Lord
And there he sojourned; then he fared forth to all
The temples in this world where the Lord
Abides in joy, adored Him in redeeming love,
Performed fitting service and sang the sweet
And dulcet *venpaa-s* hailed by all the worlds. (4051)

7. Thus Aiyatikal Kaatavarkon of Kaanchi girt
With an impregnable fortress, performed for many
Many days, in this way, his becoming service
Which pleased the Lord's servitors, and then
Reached the holy company of the ever-during
Devotees who in aeviternal Siva-loka abide
Under the hallowed feet of the Supreme Lord. (4052)

8. Adoring the lotus-feet of Aiyatikal Kaatavanaar
Who adorned with beauteous garlands of hymns
The Lord who adorns Himself with snakes of poisonous sacs,
We proceed to narrate the servitorship
Of Kanampullar whose *chinta* ever performed
The *tapas* of adoration to the feet of the Lord
Whose hands sport the fawn and the mazhu. (4053)

9. He cast into the river the gold given by the Lord
Of Muthukunru who blued His throat by eating
The poison for the deliverance of the worlds,
And took it out from the great and bountiful tank
Of Tiruvaaroor hailed by the seven worlds;
We suffer not from the least of mental perturbances
As he has lifted us straight from the Karmic pit. (4054)

IX. The Charukkam of Karaikkantan

53. The Puranam of Kanampullar

"I am a servitor of Kanampullar the great,
Who had as his sole protection, the ankleted feet
Of the blue-throated Lord."

-The Tiru-th-Tonda-th-Tokai.

1. It abounds in glorious and opulent mansions where
Flourished many great and flawless families;
It is on the southern bank of the northern Vellaaru;
There the honey that flowed from long drupaceous jackfruit
Coursed its way to the water-spread
And irrigated the fields; this bright town
Is called Irukku Velur in this world. (4055)

2. He was the chief of all the clan-chiefs of that town;
Great and immeasurable was his manifold wealth;
Endowed with lofty and peerless qualities he lived poised
In ever-growing nobility; his loving consciousness
Ever informed him thus: "The Lord's feet alone
Endure, for ever, in truth." (4056)

3. He was convinced that the most proper use to which
Flawless wealth could be put, was to light
Within the shrine of Siva, lamps that would always
Burn with endless lustre; this he did,
And with his tongue ambrosially hailed the Lord;
As time passed on, he grew penurious; then he eventually
Arrived at hallowed Tillai of the Lord of gods. (4057)

4. In abiding love he adored the redemptive feet
Of the Lord who dances in the beauteous *Ambalam*
Of Tillai city, and abode there; he came by money
By selling the moveables in his house, and lighted
Lamps in Tiru-p-Puleeccharam of the Lord,
The wielder of the bow, who gutted with fire
The triple hostile citadels. (4058)

5. While thus he throve, there was nothing left with him
To sell; afraid to indulge in begging he plied himself
In cutting *Kanampul*; he sold it for such price he could
Get, and with that money bought ghee, and thus lighted
The holy and divine lamps; lo, the greatness
Of the true and undaunted devotee! (4059)

6. While in this flawless way he lighted lamps,
The grass he cut and carried with him, by dint
Of hard labour, could not be sold anywhere, one day;
Yet he would not give up his service;
He lighted the grass cut by him and made it
Perform the office of beauteous lamps. (4060)

7. He who caused the lamps to glow before the Lord
During the appointed hour, could not come by enough
Grass to render duly his service;
Thereupon he that served the Lord in true love
Burnt for a lamp the hair on his head;
He so burnt it that his very bones melted;
Thus, even thus, he burnt away the bondage
And nexus of the twyfold Karma. (4061)

8. Mercifully viewing this service, unto the peerless
And divine devotee who in upsurging love
Burnt his very head, the Lord in His great
And all-auspicious compassion, conferred
The beatitude of Siva-loka; our lord Kanampullar
There abiding, hails Siva in aeviternal bliss. (4062)

9. Adoring the feet of him who in this great and sea-girt
Earth, burnt his hallowed head for a lamp in the divine
Presence of the river-crested Lord, we proceed to indite
The glory of the servitorship of Kaariyaar
Of resplendent Katavoor bounded by gardens
Abounding in honey-laden blossoms. (4063)

54. The Puranam of Kaari Naayanaar

"I am a servitor of Kaari who had for his sole
Protection the ankleted feet of the blue-throated Lord"

-The Tiru-th-Tonda-th-Tokai

1. He was born in Tirukkatavoor where thrived
Brahmins versed in the Vedas; he mastered the *turais*
Of bountiful Tamil and comprehended the fruit
Thereof; he compiled a *Kovai* in Tamil which
Came to be called after his name; in this work
The rich import lay hid under known words;
He cultivated the friendship of the three kings. (4064)

2. He pleased them with his words married to rich
Meaning; with the heaps of riches he received
From the kings who wore garlands of burgeoning flowers,
He built many a hallowed shrine for Lord Sankara
In whose crest, the cruel-eyed serpent and the young
Crescent flourish (in amity). (4065)

3. He always spoke truthful words that delighted all ears;
He gave lavishly great wealth to the glorious devotees
Of the Lord of gods; his thought ever rested
On the divine Mount Kailaas girt with gardens
Where abides the Lord whose mount is the Bull. (4066)

4. He established his fame in all the quarters
Of this sea-girt earth; he was poised in ceaseless love
Engendered by a consciousness clarified by spiritual
Investigation; by the continuous grace
Of the Lord in whose long, matted hair flows
The beauteous Ganga, even as his mind was
Ever linked to the Mount Kailaas in the north,
His body too came to abide thither everlastingly. (4067)

5. Adoring the ankleted feet of Kaariyaar who ever
Served the feet of the Lord that wears melliferous
Konrai flowers, and blessed with his grace,
We proceed to narrate the servitorship of glorious
Netu Maarar who hailed from the lunar dynasty
Of the Paandyas endowed with musty elephantry. (4068)

55. The Puranam of Ninra Ceer Netu Maara Naayanaar

"I am a servitor of the servitors Of Ninra Ceer Netu Maara Naayanaar."

-The Tiru-th-Tonda-th-Tokai.

1. He was caught in the gin of Samanas who held fast
To the wobbling way as though it were their *tapas*
And who mortified their flesh; his *karmic* way was
Changed by the lord of Tamil; thus he reached
The redeeming feet of Tirugnaanasambandhar;
He is Ninra Ceer Netu Maaranaar whose glory is
Hailed by the seven worlds. (4069)

2. During his time, by the grace of the godly child,
Saivism grew apace in the Paandya country;
The king wielding a righteous sceptre, fostered
The Saivite way of the celebrated Panchaakshara;
He wore (the heirloom of) the garland of gold
Received from Indra, and glowed in splendour. (4070)

3. When he ruled thus, his enemies came from the north
Waging a war; with his sea-like army, his flood
Of swift steeds, and his rows and rows of wrathful
And destructive elephants, he gave them battle
At Tirunelveli and victoriously forged ahead. (4071)

4. In the field of battle, from the limbs of tuskers
And horses slaughtered by warriors on both sides
And also the severed black heads of soldiers
Piled up as a hill, blood gushed forth and formed
A ruddy sea; once Ugra Kumaara Paandya wielded
An ever-fiery spear to dry up the soaring main;
It looked as though that Netu Maarar too
Had to do a similar feat to dry up the ruddy sea. (4072)

5. The joyous neighing of the victorious steeds,
The noise of the clanging weapons, the trumpeting
Of the hill-like elephants and the blaring
Of the many martial instruments were like unto the rumbling
Of the clouds that would gather at the end
Of the *Yuga*; it looked as though that the King too,
Like Ugra Kumaara, should then unleash
The great heroic shackle. (4073)

6. In the field of battle where fire-spitting weapons
Opposed each other, ghouls bathed in the pools
Of blood where lay immersed slaughtered bodies,
Ate the flesh and danced in glee; it looked as though
In the battle-field, like the Bhootas
Of yore, the ghouls too served and were fed. (4074)

7. In the field where the fierce battle was fought,
The armies of the pre-eminent northern kings routed
By the Paandya's army endowed with musty elephants
Whose long tusks were tall like
The palmyra trees, scattered away; the king
Thereupon wore the victorious garland of fragrant
Vaakai along with the Paandya's own, of neem. (4075)

8. The Paandya king whose broad chest was caressed by the beauteous
And sandal-pasted breasts of Mangkayarkkarasiyaar--,
The Chola's divine daughter--, performed endlessly glorious
And fitting acts of service to the Lord who wears
The young serpent and the argent crescent; thus he ruled
His realm with the ever-crescent grace of Siva. (4076)

9. Lofty Netu Maaranaar caused the way of the Holy Ash
To glow in glorious splendour in this world girt
With the billowy sea; he ruled for many years and by the grace
Of the Lord, reached the great Siva-Loka
Hailed by all, thither to abide in aeviternal bliss. (4077)

10. Adoring the red lotus-feet of Netu Maarar
Of Southern Madurai who became pure and holy,
By reason of his taking refuge under the flower-feet
Of the Prince of Pukali which is girt with, great walls
Adorned with gold, we now proceed to hail
And indite the servitorship of Vaayilaar of hoary
Mayilai which is situate on the long beach where
The waves cf the main shore up many a gem. (4078)

[illegible]

[illegible] the King too.
[illegible] Kannan's [illegible]
The [illegible] (4073)

In the time of battle [illegible] fire-spitting weapons
Clashed with each [illegible] ghouls [illegible] in the pools
Of [illegible] dismembered bodies.
As the flesh and [illegible] it looked as though
In the [illegible]
Of yore, the ghouls [illegible] served and were fed. (4074)

In the field where the fierce battle was fought,
The armies of the pre-eminent northern kings routed
By the Paandya's army endowed with mighty elephants
Whose long tusks were tall like
The palmyra trees, scattered away; the King
Thereupon wore the victorious garland of fragrant
Vaakai along with the Paandya's [illegible] (4075)

The Paandya King whose [illegible] by the beauteous
And [illegible]
The [illegible] glorious
And [illegible]
The [illegible] he ruled
[illegible] of Siva (4076)

56.The Puranam of Vaayilaar Naayanaar

"I am a servitor of the servitors of Vaayilaar
Of hoary Mayilai where the shored-up, ruddy corals
Blaze darkness away."

-The Tiru-th-Tonda-th-Tokai.

1. In glorious *Tondai Naadu* hailed by works of renown,
This beautiful town, established in truth, is situate;
Many a hoary clan here thrives from the hoary past
In traditional opulence; it is Tirumayilaappoor. (4079)

2. The great sea in search of a treasury to store
Its wealth, deeming the ships as such, poured
Into them its riches; near the beauteous town
Abounding in mansions whence beauteous flags
Wafted aloft, the ships--verily the containers
Of the sea's riches--, lavishly poured out the riches. (4080)

3. In the whole stretch of the beach near which lucid
And resounding waves toss about,
Elephant-calves which were brought in ships,
Clouds that sailed close to the ground after absorbing
The water of the sea which washes ashore pearls,
And buxom buffalo calves
Are found mixed up indistinguishably. (4081)

4. Near the white mansions, the stainless moon that seemed
To pass through the interspaces of posts of fluttering
Flags, feeling vanquished by the visages
Of the coral-lipped lasses, move away, as if scared,
To hide itself in a secret place. (4082)

5. All the streets are full of festal decorations; the chafers,
Verily the messengers of lads strong as young bulls,
Are found on the *koontals* of lasses; in all the mansions
Beauteously painted, great riches abound. (4083)

6. In this eternally glorious, beauteous and great city
Of Mayilai, he came to be born in the hoary Sudra caste
For its gaining the greatest weal and well-being;
He was a lofty *tapaswi* and he was called Vaayilaar. (4084)

7. His great clan was the ancient Vaayilaar-clan; he was
The chief of this pure and traditionally great clan;
He was poised in the servitorship of the Lord,
And glowed in splendorous love and devotion. (4085)

8. Rearing within a mental shrine of unforgetfulness,
He lit the lustrous lamp of godly consciousness;
Immortal bliss constituted his ablutions to the Lord;
He offered unto the Lord of Dharma, the nectarean food
Of his love; thus, even thus, he did his pooja. (4086)

9. In abiding love, for many many days, he did,
Without let or hindrance, daily the *Antariyaga Pooja*
To the Merciful One, ceaselessly; thus he reached
The haven of the hallowed feet of Lord Siva, and there
The true and holy servitor adores and abides eternally. (4087)

10. Having hailed the great one that gained
The everlasting company and servitorship
Of the devotees of the river-crested Lord
By enshrining and adoring, in insatiate love,
Siva in his immense, mental shrine, we now
Proceed to narrate the glory of Munaiyatuvaar
Of glorious and divine Needoor. (4088)

57. The Puranam of Munaiyatuvaar Naayanaar

"I am a servitor of Munaiatuvaan
The wielder of a sharp spear."

-The Tiru-th-Tonda-th-Tokai

1. In the Cauvery realm of the Cholas who conquering
Enmity, fostered the world, is opulent Needoor;
There the honey pouring from the budding blooms
In the fragrant gardens courses its way
To the flooding river, and irrigates miry
And fragrant fields tilled by the farmers. (4089)

2. He was the head of the Velaala clan of resplendent
Munificence; with intense love for the ankleted feet
Of the blue-throated and triple-eyed Lord,
He established himself with all his heart
In the Lord's servitorship; he vanquished
The unfriendly ones in war and the wealth
He derived thus, he, the servitor true, gave
Freely and dutifully to the Lord's devotees. (4090)

3. When princes and chiefs vanquished by foes
Sought his help and promised to pay him lavishy,
He would weigh their offer impartially
And accept it, if proper; then he would accept
The payment, and so fight the battle
That even Death, fear-stricken, would sulk away;
Thus he would win the battle; with the gold
Received by him as payment for his glorious victory
He flourished well. (4091)

4. All the wealth that he thus came by, he gave away
Lavishly to the servitors of the Lord in unison
With their articulated needs; he treated them
To flawless feasts of nectarean food, dishes
Of curry with fragrant ghee, sugar, milk, fruits
And the like; thus he flourished, poised
Unswervingly in the loving way of servitorship. (4092)

5. He continued in this servitorship for many many days
Making the way of the traditional servitorship to glow
In splendour; by his righteous way of living, he who
Was known as Munaiyatuvaar, by reason of his vocation
As a warrior-hero, came to abide at Siva loka of Uma's
Consort, for ever linked with the beatitude of bliss. (4093)

6. Whoever they be, he could vanquish them in battle;
Adoring the fragrant lotus-feet of such Manaiyatuvaar
Who gave away in joy his wealth to the Lord's devotees,
We proceed to narrate the servitorship of Kazhal Singkar
Who wielded a righteous sceptre and fostered the world
In such a way that the Saivite way of the Lord of gods
Shone in splendour. (4094)

7. In mercy, full and perfect, he stood robbed
By the bowmen on the way to Tirumurukanpoondi
Girt with melliferous gardens; we are sure,
He will pluck out, root and all, our hoary karma;
We are blessed with a divine aim that will establish us
Firmly in servitorship; so we thrive, lacking nothing. (4095)

X. Katal Soozhntha Charukkam

58. The Puranam of Kazhal Singka Naayanaar

"I am a servitor of the servitors of Kazhal Singkar,
The Kaatava king and lord who fosters
The whole world bounded by the sea."

-The Tiru-th-Tonda-th-Tokai.

1. He hailed from the hoary Pallava dynasty famed
In this world; he reckoned not aught save the roseate
And redemptive and flower-feet of the Lord in whose
Matted hair the Ganga flows, and who, of yore,
Smote the triple hostile cities; the king was endowed
With an immense army that flaunted a victorious flag;
He was called Kokkazhal Singkar -- the emperor. (4096)

2. Kazhal Singkar, the scion of the Kaatava dynasty,
By the grace of the Lord who wields the auric mountain
As His bow, waged a war, destroyed his foes,
Captured the northern realms and fostered
His country establishing it in the way of dharma;
Thus he flourished fostering piety. (4097)

3. He made a holy pilgrimage to all the shrines of Lord Hara
On this earth, did his worship poised unswervingly
In love and devotion and performed true and fitting
Service; he came to Tiruvaaroor in the south, verily a city
Of Siva, and moved into the temple to adore the Lord, the Snapper
And Redeemer of the cycle of transmigration. (4098)

4. When the king of the great army that marches on
To the beat of drums, with his fivefold officials,
Was adoring the Lord of the Ant-Hill in the shrine
Of the Merciful One, his peerless wife of soft hair
Decked with fragrant flowers, his **queen-consort,**
The lofty one among his wives, came to the temple. (4099)

5. The queen who in **her mien was very like a peafowl,**
Came round the temple, beheld each one of its glories,
Moved on and came near the mantapam where soft flowers
Were woven into wreaths; there she picked up a fresh flower
That had just then fallen, and inhaled its fragrance. **(4100)**

6. As she was so inhaling, the holy servitor Serutthunai
Thought thus: "Ha, she has inhaled a flower
Taking it from the mantapam (where garlands
Are being woven)." He ran in all haste, secured a weapon
Pulled the nose of the Lakshmi-like one who smelt
The honey-laden flower, and cut it away. (4101)

7. As blood gushed forth from her nose thus cut away,
With her flower-decked koontal cascading down,
She, the queen-consort, trembling like a peafowl
Endowed with a *tokai*, fell down wilted, on the ground,
And lamented aloud; the king who was adoring the great
And perfect effulgence at the splendorous
And golden Ant-Hill, came thither. (4102)

8. The **king** that came thither, beholding his wilting
And sorrowing and lamenting queen who was like
Unto a fallen flowery twig severed from the fragrant
And verdurous and blooming *Karpaka*, questioned thus:
"Who on this planet of earth
Durst do this cruel deed undauntedly?"
(4103)

9. When he questioned thus, Serutthunaiyaar,
The servitor, came near him and narrated to him
The events as they took place; then the king
Addressing him said: "For this, the punishment
Meted out ought to be condign." (4104)

10. This said, he unleashed his sword from its scabbard
With which his waist was girt, and **saying:**
"It is but proper that the hand which first
Touched the fragrant flower and picked it up
Should be first chopped," cut off with bangles and all,
The roseate hand of his queen-consort
Of fragrant locks, his own beloved wife. (4105)

11. When he thus cut off with his sword the roseate hand
Of his peerless queen, the loud resounding
Of "Hara, Hara!" by the servitors, rose over the earth
And merging with the uproar of the celestials
Throughout the heavens, increased in volume;
There was then and there a shower
Of divinely fragrant *Karpaka* flowers. (4106)

12. The king that performed this rare deed of service, ruled
For many years, poised in privileged servitorship,
And by the glorious and aeviternal grace
Of the Lord unknown to Vishnu and Brahma,
Reached the umbrage of His roseate
And redemptive feet, and thus gained
The great grace which is ever-during bliss. (4107)

13. Hailing and adoring the ankleted feet of Singkar
Who, even as the world witnessed it, severed away
The roseate hand of his great and beloved queen,
We proceed to narrate the servitorship of the devotee
Blessed with true grace, and hailed
As Idangkazhiyaar-- the gloriously great devotee. (4108)

9. When he questioned thus, Seruthunaiyaar,
The servitor came near him and narrated to him
The events as they took place; then the king
Addressing him said: "For this, the punishment
Meted out ought to be condign." (4104)

10. This said, he unleashed his sword from its scabbard
With which his waist was girt, and saying,
"It is but proper that the hand which first
Touched the fragrant flower and picked it up
Should be first chopped," cut off with bangles and all,
The roseate hand of his queen-consort
Of fragrant locks, his own beloved wife. (4105)

11. When he thus cut off with his sword the roseate hand
Of his peerless queen, the loud resounding
Of "Hara, Hara!" by the servitors, rose over the earth
And merging with the uproar of the celestials
Throughout the heavens, increased in volume;
There was then and there a shower
Of divinely fragrant Karpaka flowers. (4106)

12. The king that performed this rare deed of servitor, ruled
For many years, poised in privileged servitorship,
And by the glorious and aeviternal grace
Of the Lord unknown to Vishnu and Brahma,
Reached the umbrage of His roseate
And redemptive feet, and thus gained
The great grace which is ever-during bliss. (4107)

13. Hailing and adoring the ankleted feet of Singar
Who, even as the world witnessed it, severed away
The roseate hand of his great and beloved queen,
We proceed to narrate the servitorship of the devotee
Blessed with true grace, and hailed
As Idangkazhiyaar-- the gloriously great devotee. (4108)

59. The Puranam of Idangkazhi Naayanaar

"I am a servitor of glorious Idangkazhi, the great one
That wears a garland of petalled flowers."

-The Tiru-th-Tonda-th-Tokai

1. Konaadu is rich in groves where male *kuyils*
Nibbling at the tender mango-shoots, search
For their hiding mates and thus gladden them;
This realm is like unto the picturesque *toyyil*
Worn on her breast, by the Lady Earth who has
For her clothing the great sea full of rising waves. (4109)

2. Kodumpaaloor of Konaadu is the capital in whose
Ponds and tanks of cool and lucid waters,
Chafers buzz over fragrant and melliferous red lotuses
And drink their honey; there the storks and their mates
Get well fed and these, to shun the moist northern wind
Slumber in the gardens of *Kurukkatthi.* (4110)

3. Mighty-shouldered Aadithya Chozha, bedecked with jewels
Of gold, hailed from the glorious dynasty
Of Irukku Velir; he ruled from this city, and it was he
Who gold-plated the roof of the aeviternal Ponnambalam
With the famous and fresh and weighty gold
Of Kongku; Idangkazhiyaar was his anecstor. (4111)

4. The great name of Idangkazhiyaar was famous
Throughout the world; he would only think of the way
Of servitorship to the Lord who burnt the triple
Hostile cities; he would not, at any time,
Think of any crooked way even in his dream;
Borne by great and continuous love, he would render
All acts of service, as desired by the devotees. (4112)

5. He so ruled that the Saivite way flourished
Along with the dharmic way of the Vedas; for this,
In increasing splendour he caused the performance
Of poojas as ordained in the Saivaagamas in all the temples
Where the blue-throated Lord abides aeviternally;
Thus he flourished in great and ever-increasing glory. (4113)

6. One day, a subject in his realm who was endowed
With the *tapas* of feeding Lord Sankara's serviteurs,
Could not come by the provision for preparing
A nectarean meal to Siva's serviteur; when thus stumped,
Without knowing what he was doing by reason of his
Spiralling desire (to feed the Lord's servitor), (4114)

7. At dead of night he broke into the king's granary
Situate within the many-walled and well-guarded
Promptuary where heaps and heaps of paddy were kept
Stored in rows, and started removing some paddy;
The guards who kept watch during the night
And who announced the passage of time by beat of drums,
Apprehended him and brought him before the king. (4115)

8. When the spear-wielding king (in his court) questioned
The *tapaswi*-devotee, he replied thus: "I did this as I was
Stymied in all my efforts to feed the servitor of our Lord,
The Father." When he so spake, the king grew exceedingly
Compassionate, released him and said: "Lo, he indeed
Is a treasure unto me." (4116)

9. Feeling contrite, the king who would come by the fruit
Of his riches, caused his drummers to announce thus
Everywhere: "The servitors of the Lord are free to carry
Away not only paddy but other riches too from the royal
And limitless treasury and promptuary." (4117)

10. With all his consciousness and in love, he allowed
His immense and limitless treasury to be looted,
As it were, by the Lord's servitors, and felt
Delighted; he caused the flourishing of the way
Of the Holy Ash by his rule of grace --cool and serene--,
Over the earth for many years and then he reached
The umbrage of the Lord's flower-feet. (4118)

11. Adoring the ankleted feet of Idangkazhiyaar,
Great and glorious in his adoration of the traditional
Servitorship unto the beauteously blue-throated Lord,
We proceed to narrate the divine servitorship
Of Serutthunaiyaar, the *tapaswi* who valued not
Aught as superior to the way of the Lord,
The Granter of salvation true. (4119)

10. With all his consciousness and in love, he allowed
His immense and limitless treasury to be looted,
As it were, by the Lord's servitors, and felt
Delighted; he caused the flourishing of the way
Of the Holy Ash by the rule of grace — [illegible] and [illegible]
Over the earth for many years and then he reached
The umbrage of the Lord's flower feet.

11. Adoring the ankleted feet of Ishangnani,
Great and glorious in his adoration of the traditional
Servitorship unto the beauteously blue-throated Lord,
We proceed to narrate the divine servitorship
Of Senathanaiyaar, the unerring, who valued not
Aught as superior to the way of the Lord,
The Granter of salvation true.

60. The Puranam of Serutthunai Naayanaar

"I am a servitor of the servitors of Serutthunai
The Chief of Thanjavoor."

-The Tiru-th-Tonda-th-Tokai

1. Thanjavoor of Marukal Naadu is of the Cauvery realm
Where the lucid waves push into every sluice
Sale and *kayal* fishes and bright gems;
It is an opulent and lofty town rich in hoary clans
Which were established in the traditional
And righteous way of their clans, never swerving
Inwardly or outwardly, from their integrated life. (4120)

2. He was the chief of the Velaala clan which for ever
Would correct the erring men and which flourished
Gloriously in that famous town; he was a Saivite
Who was truly devoted to the Lord's feet
Bedecked with melliferous flowers; he was called
Serutthunaiyaar who fostered the way of servitorship
To the river-crested Lord of ruddy matted hair
And the Holy Ash, the Lord who kicked Death in his chest. (4121)

3. This loving devotee rendered his service in the divine
And goodly court of the shrine at Tiruvaaroor of the Lord
Of the Great Car with immense wheels, where wise *munis*
And Devas thronged for ever, and adored the Lord
At the ordained hours; poised in the servitorship of the Lord
That wears the young and curved crescent
On His crown, he flourished well. (4122)

4. The great queen-consort of the ruler of the world,
The Pallava king Kazhal Singkar, was seen inhaling the fragrance
Of a fresh flower that lay beside the bright
Flower-mantapam; he, a devotee, that came
In the traditional line of servitors to Lord Hara, unable
To endure her act, took out a sharp and shiny instrument,
Rushed amain and came near her. (4123)

5. Fast he came towards her, dragged her by her dark
And soft *koontal*, cast her on the ground
And caught hold of her beauteous nose; saying,
"I will punish the nose that smelt the flower
Removed from the divine flower-mantapam, the flower
That is to have decked the Lord's ruddy matted hair,"
The peerless servitor-chief cut it off. (4124)

6. He, the puissant lion among servitors, who made known
The glory of servitorship the world over, caused
Servitorship to Siva-- the Wearer of a Konrai chaplet
In his crown--, to flourish in this sea-girt earth; thus
He caused the lives on earth gain deliverance;
Then he reached the umbrage cast by the feet
Of the Lord-Dancer of Ambalam, there to revel in deathless bliss. (4125)

7. Adoring the holy feet of Serutthunaiyaar
Who sliced away the lovely and beautiful nose
Of the great queen-consort that inhaled the fragrance
Of the flower that had fallen in the divine court
Of the Lord whose mount is the red-eyed Bull,
We proceed to narrate the privileged servitorship
Of Pukazhtthunaiyaar of ubiquitous fame. (4126)

61. The Puranam of Pukazhtthunai Naayanaar

"I am a servitor of Pukazhtthunai who dedicated his mind
To the auric feet of the Lord that dances, even as
The snake dances on his circling vestment of tiger-skin"

-The Tiru-th-Tonda-th-Tokai.

1. He came to be born in the ever-during and divine clan
Of Siva Brahmins of Ceruviliputthoor; he was unique
In his sacred and personal servitorship to the Lord
Whose bow is Mount Meru; his matchless fame
Pervaded the whole world; he was called
Pukazhtthunaiyaar-- the ever-glorious. (4127)

2. When he spent his days adoring his Lord King, in tapas
Poised in truth, a famine swept the earth girt
With the swelling main, and hunger became rampant;
Yet, affirming "I will not give up my Lord-King,"
He performed night and day his pooja to the Lord
With many a fragrant flower and cool water. (4128)

3. One day when he ritualistically bathed Him who is
Inaccessible to Brahma and Vishnu, as he languished
From dire hunger, he grew unsteady and could not hold
The beauteous pot of holy water; he dropped it on the crown
Of the blue-throated Lord, alas, and stood wilting. (4129)

4. Then slumber closed his eyes by the grace of Sankara;
The Merciful One blessed him in his dream thus:
"Till the end of the famine which has caused
The scarcity of food, We will place here for you
A coin (of gold)." Freed of his misery, he woke up. (4130)

5. The Lord who rides the Bull in joy, gave him
A coin of gold which was placed at the foot
Of the Pita to free him from his misery; the devotee
Whose body had wasted with hunger, took it and felt happy;
Blessed with absolutely divine consciousness,
His face burgeoned, and he felt ecstatic. (4131)

6. Like that day, on all succeeding days, with the coin
Thus received (he flourished); when the famine
That caused the dire distress of cruel hunger,
Passed away, he continued as ever to do his true
And personal service to the Lord of fulgurant
And ruddy matted hair, and reached the umbrage
Cast by the feet of the Holy Lord, where he was
To be ever hailed by the immortals of Siva-loka. (4132)

7. Adoring the feet of Pukazhtthunaiyaar in whose mind
The feet of the Lord who is concorporate with Uma--
Whose soft fingers sport with a ball wrought of petalled flowers--,
For ever abide, we proceed to narrate the servitorship
Of Kotpuliyaar, the wearer of a fragrant garland,
The peerless chief whose beauteous arms
Were smeared with aromatic sandal-paste. (4133)

62. The Puranam of Kotpuli Naayanaar

"I am a servitor of Kotpuli too, the hero among
men who wielded a puissant spear."

-The Tiru-th-Tonda-th-Tokai.

1. He who was called Kotpuliyaar came to be born
In the Velaala clan for its flourishing,
At Nattiyatthaangkudi in the Chola country
Of ever-increasing weal and well-being;
He was the general of the glorious Chola whose rule
Over the realms of earth, grew more and more expansive;
He would wage devastating wars against foes
And grow glorious by his prowess. (4134)

2. He used all the riches he received from the king
For his service, to acquire hill-like heaps of paddy
To provide *Neivedya* for the crescent-crested Lord,
In all His shrines; he pursued this service for many a day
In the most proper way, and thus flourished. (4135)

3. While so, commanded by the king, when he was to proceed
On an expedition, he had enough paddy garnered
For the *Neivedhya* of the Lord whose jewel is the snake,
That would last till his return; then he informed his kin thus: (4136)

4. "These are paddy-heaps dedicated as offering
To our Lord-Father; whoever covets these,
Even mentally, will suffer perdition; I swear this TIRUVIRAYAAKKALI,
In the name of Siva." He individually addressed
His kin and spake thus; then paying obeisance
To them, he proceeded to the battle front. (4137)

5. A few days after his departure they were involved
In a famine; the kin then thought thus:
"Instead of perishing without food, we will manage
To survive by appropriating the *corban*-paddy
Of the Lord whose flag sports the Bull, and in due time,
Set the matter straight flawlessly."
Thus resolved they despoiled the stored-up paddy. (4138)

6. The chief of the dwellers of Naattiyatthaangkudi
Was crowned with success in the war; the king
Bestowed on him heaps of riches; when he came
To know of the sin of his kin, he resolved thus:
"I will slaughter them all." Concealing his intent
He arrived at his town. (4139)

7. He spake sweet words to all his kin that came
To receive him, and then proceeded to his bright
Mansion bathed in the rays of the moon;
"Invite all my kin of this town that I may
Give them beauteous garments and riches too."
Thus he bade (his servant). (4140)

8. When all his kin arrived thither, he, the pious one,
Behaved as if he would give them great riches;
He caused his servant who also bore the name Kotpuli,
To stand guard at the entrance; then he mused thus:
"Will I spare them from killing-- the impious kin that had
Transgressed the great mandate of the Lord?"
Grown wroth, he started slaughtering them. (4141)

9 His father, mother, brothers, wives, binding kin,
Bonded slaves: these and others who willingly ate the *corban*
Of our Lord-Father, he cut, he quartered; ha, thus, even thus,
Did he put to the sword his cruel, *karmic* transmigration. (4142)

10. The servant Kotpuli pointed to an only child
That escaped death, and said: "Please spare this child;
This had not tasted that (accursed) food; moreover,
It is the only scion of its family." Saying,
"This child was fostered on the breast-milk of her
Who ate the paddy," he threw up the child into the air
And sliced it into two, with his **fulgurous** tsurugi. (4143)

11. Then and there Lord Siva appeared before the devotee
And spake thus: "With your sword you have cut away
The *paasam* of your kin; they will abide in the world
Superior to that of the Devas and will eventually
Reach Us; Oh glorious one! You come to Us even now!"
Thus the Lord commanded him, and vanished. (4144)

12. Adoring the feet of Kotpuli, the wearer of a garland
Of blooming flowers, who, by reason of his devotion
To the feet of the Lord--the Father, the Mother, the dear Life,
The very Nectar and the Ever-Free--,
Cut and quartered all his kin, root and all, we proceed to narrate
The glory of the holy company of "Pattharaai-p-panivaar." (4145)

13. What mote it be that I had wrought by way
Of great *tapas* in the past? The roseate and redemptive
Feet of the Prince of Naavaloor that walked through
The parted river, have also bloomed in my worthless
Mind as well as crown. (4146)

10. The servant Kotpuli pointed at an only child
That escaped death, and said, "Pray spare this child;
This had not tasted the (forbidden) food, moreover,
It is the only scion of its family." Saith,
"This child was fostered on the breast-milk of her
Who ate the paddy," he threw up the child into the air
And sliced it into two, with his peerless sword.

11. Then and there Lord Siva appeared before the devotee
And spake thus: "With your sword you have cut away
The bondage of your kin; they will abide in the world
Superior to that of the Devas and will eventually
Reach Us. Oh glorious one! You come to Us even now!"
Thus the Lord commanded him, and vanished.

12. Adoring the feet of Kotpuli, the servitor, of the garland
Of blooming flowers, who by means of his devotion
To the feet of the Lord—the Father, cut asunder, like
The very Nectar and the tender—
Cut and quartered all his kin, that wrought to bloom
The glory of the holy company of "Thillaivaal Anthanars". (4145)

13. What more it is that I had wrought by way
Of great rapture in the past! The hallowed and redemptive
Feet of the Prince of Nedumaran that walked through
The parted river have also blossomed in my ken—thereby
Mind as well as crown.

XI The Charukkam of Pattharaai-p-Panivaar

63. The Puranam of Pattharaai-p-Panivaar

"I am a devotee of all bhaktas that adore the Lord."
-The Tiru-th-Tonda-th-Tokai.

1. Whenever they behold (any of) the devotees of the Lord,
Feeling humble and shy, they hail them in great joy;
Love-borne they seek the devotees, even as the calf
Seeks its mother-cow, and speak to them in all humility
With words all compact of sweetness. (4147)

2. When they happen to witness anywhere the flawless pooja
Unto Sambu performed by devotees, whoever they be--,
They gain at once the *sat-bhaavana* and gracious look
Of such worshippers in the presence of many;
By reason of their rare love and devotion, they are
Loftier than the loftiest. (4148)

3. They will, in soaring joy and insatiable devotion, render
Willing pooja to the Merciful One and His devotees;
They possess such *tapas* which links them to the feet
Unattainable even by Brahma throned on Lotus
And Vishnu whose bed is the Snake. (4149)

4. "Whatever acts the body does, let them be invested
With the competency to reach the lotus-feet of the Lord whose
Flag sports the Bull." With this, their cherished ideal,
They render their service to the Lord whose ear is decked
With a white *Kuzhai*; they will not slip
Into uterus--the pit of transmigration;
The whole world is no match for their glory. (4150)

5. They will ever listen to the holy *lilas* of Sankara;
Their love for the Merciful One is limitless; by reason
Of their love--unbeknown to others--, for the Lord
Who willingly wears on His beauteous crown the river Ganga,
The crescent moon and konrai flowers, they are privileged
To reach the Lord's feet, like unto the red lotus-flower. (4151)

6. They hail the Lord alone, melt in devotion, and feeling
Exceedingly joyous, their very speech becomes incoherent;
The great flood of tears cascading down, washes
Away the flawless holy ash applied to their chests;
The hair on their bodies stands erect in thrilled ecstasy;
For ever modest and shy, their bodies are ever atremble;
They are full of virtue true. (4152)

7. These are service-minded devotees endowed
With a perfect consciousness who never once at any time--
Whether standing, sitting, lying, walking,
Eating, sleeping, waking or winking--,
Forget the flower-feet that dance in the Ambalam. (4153)

8. Poised in the *tapaswic* servitorship to Sankara
They flawlessly enjoy themselves with the fruit thereof;
Their glory invests the world with resplendence;
They adore the feet of the Merciful One--the Lord
Of Tiruvaaroor--, and in devotion which for ever swells
In their *chittha*--, they as true *bhaktas* hail the Lord. (4154)

64. The Puranam of Paramanaiye Paatuvaar

"I am a servitor of the servitors
Of Paramanaiye Paatuvaar"

-The Tiru-th-Tonda-th-Tokai.

1. We hail the glory of the psalmodists who sing
Only the Supreme One--the Destroyer of the triple citadels,
The Wearer of snakes as jewels, the peerless Ens
That manifests when wisdom ripens into Gnosis,
The Lord-Author of all the worlds and the Omniscient One
Who is not to be perceived by sense or sense-organs. (4155)

2. In whatsoever language they have mastery--
Be it southern Tamil or northern Sanskrit
Or any other tongue of the foreign region--,
With inly, melting devotion and integrated
And true consciousness, they sing, and the object
Of their hymns is the Lord-Patron who dances
In the Ambalam--the supreme Lord unknown
To the Vishnu Boar and the Brahma Swan. (4156)

[illegible] (4150)

[illegible] (4151)

[illegible] (4152)

[illegible] (4153)

[illegible] (4154)

65. The Puranam of Chitthatthai-Sivan-Paale-Vaitthaar

'I am a servitor of Chitthatthai-Sivan-Paale-Vaitthaar'

-The Tiru-th-Tonda-th-Tokai.

1. Beyonding the beatitudes of the pentad of Gods
Enthroned on their (respective) causal Lotuses,
They have, by practice of *thaaranai*, their *chitthas* firmly
Established in Naadaanta glowing in Sivan's splendour
Which is full and perfect, pure and true,
And self existent and self-effulgent;
Blessed with the traditional servitorship
Unto the Lord-Author of the Vedas--the Dancer
In the unique Ambalam--, they have reached Him. (4157)

66. The Puranam of Tiruvaaroor-p-Piranthaar

"I am a servitor of all born at Tiruvaaroor"
-The Tiru-th-Tonda-th-Tokai.

1. He is with form and without form; He is the Lord
Who is omneity; he is the bridegroom of Umai of fragrant hair;
Does it lie in my power to articulate with my lips
The servitorship of those born at Tiruvaroor
Which is joyously ruled by the Lord? (4158)

2. As those born at Tiruvaaroor of ever-crescent glory
Are truly the divine Ganas of Lord Siva Himself who is
Enthroned at Tiru-k-Kayilai, the noble way
Is theirs, who having quelled their prideful
Pentad of senses, adore and get
Endowed with integrated consciousness. (4159)

67. The Puranam of Muppothum Tirumeni Theenduvaar

"I am a servitor of Muppothum Tirumeni Theenduvaar."

-The Tiru-th-Tonda-th-Tokai.

1. Their devotion for the Lord who is dear to souls, is
Ever on the increase by reason of His sweet grace; they swerve
Not from the rules established by the true
And illumined way; they perform pooja to the Lord
With ever-crescent ardour during the threefold divisions
Of the day; these are indeed the *Aadi Saiva* Saints. (4160)

2. Conscious (and careful) examination (of the scriptures)
Reveals that these Siva-Brahmins alone are entitled
To perform the traditional, service-based and loving poojas
To the Lord, during the threefold divisions of the day,
In time past, time present and time future; is it in our power
To hymn the hereditary glory of these lofty ones? (4161)

3. Adoring the lotus-feet of these Brahmins who perform
In loving devotion, during the threefold divisions
Of the day, pooja to Siva-- unknowable to Naaraayana
And the four-faced Brahma, our Lord who is the import
Of all the truths of the Vedas and who is
The Merciful One--, I proceed to narrate in melting love
That fills the heart, the servitorship of the holy ones
Who are Muzhu Neeru Poosiya Munivar, as is known to me. (4162)

68. The Puranam of Muzhu Neeru Poosiya Munivar

"I am a servitor of Muzhu Neeru Poosiya Munivar too"

-The Tiru-th-Tonda-th-Tokai.

1. He is the basis of all; He is omneity; He is the merciful One
In whose matted hair the Ganga flows and in whose ears
Are white and bright and beauteous *kuzhais*;
Sivaagamas propounded by Him expound *Karpa*,
Anukarpa, *Upakarpa* and also *Akarpa*; of these
Akarpa stands eliminated; the other three are adorable;
They do away with ***Kaama*** and the like-- the sextuple **sins**;
We hymn the praise of the Holy Ash that our twyfold karma
May stand abolished. **(4163)**

2. Cows yield *Panchakavya* used for the ritualistic ablutions
Of the Lord who joyously dances in the Ambalam
For the deliverance of the world; if they are free
From disease, having calved but recently, their dung is to be
Picked up to the recitation of (*Satyojaata*) mantra;
When in *Sivaagni* fostered with *Siva-mantras* adored
By the celestials, their dung is laid with thought fixed
On our Lord's feet that are beyond the pale of (human)
Consciousness, and taken out, it is hailed
As the Holy Ash of the *Karpa* type. (4164)

3. According to the rules **enunciated** in the Aagamas
Of the Ruby-Dancer who dances in the Ambalam in the presence
Of Uma whose breasts are covered by a band, cows' dried dung
Should be gathered from a forest; it should be
Finely powdered and then mixed with the liquid pure of cows' urine;
Thereafter it is to be kneaded into balls.
To the recitation of *Atthira* mantra and consigned to the *Homa- agni*;
This is then to be gathered after it is well burnt;
This wealth of the Holy Ash is indeed *Anukarpam*. (4165)

4. The ashes of burnt trees and shrubs in a jungle
(Where cows graze), the ashes when the pens of cows
Get burnt, the ashes in other gutted places and the ashes
In kilns where bricks are baked: these severally
Gathered and without mixing one with the other,
Should be mixed with cows' urine, as ordained
By the Sivaagamas, to the recitation of appropriate
Mantras, and made into balls; when these are
Consigned to the *Sivaagni* fostered in *matams*
With all the attendant ritual, what is thereby
Obtained is known as ***Upakarpa*** Holy Ash. (4166)

5. With the Holy Ash thus prepared, purity-- external
And internal--, is to be contemplated; then a small
Quantity is taken to the recitation of appropriate mantras
And worn on the person; the wearer should eschew
The adornment of the ash in the aeviternal *Siva-Sannidi*,
Before fire, river, Guru the teacher of Truth, corridors
And unholy places; the ash is to be duly worn on the whole
Person, or as triple stripes, or as crescent or triangle,
Very like the glow of the lustrous lamp or as a circle
Bright; thus they wear, the servitors of the Lord. (4167)

6. They are the rare *munis* of hoary tradition
Who are righteously established in the conduct
Pertaining to their respective caste regulations;
They have known the way of the *tattwas*; they are
Firmly poised in their faith and swerve not a bit;
They hold the Holy Ash gathered from the fire,
Nitya Agni, in fresh vessels; adoring the Lord
Clad in tiger-skin, they wear the Holy Ash
On their entire person; these indeed are known
As "Muzhu Neeru Poosiya Munivar." (4168)

6. They are the [illegible] of holy tradition
Who are rigorously established in the conduct
Pertaining to their respective Caste-Acquisitions.
They have known the way of the forever; they are
Firmly poised in their faith and serene [illegible]
They hold the Holy Ash gathered from the fire,
Nitya Agni, in neat vessels, [illegible] the [illegible]
Clad in tiger-skin, they wear the Holy Ash
On their entire person; these indeed are known
As "Muzhu Neeru Poosiya Munivar." (4165)

69. The Puranam of Appaalum Ati-ch-Chaarnthaar

"I am a servitor of the sevitors of Appaalum Ati-ch-Chaarnthaar"
-The Tiru-th-Tonda-th-Tokai.

1. Those devotees that dwell beyond the realms of the three
Tamil monarchs and who are blessed with at-one-ment
With the feet of the First One, and those serviteurs
That flourished before the advent of the holy
Tiru-th-Tonda-th-Tokai inseparable from the lips
Of Nampi Aaroorar and those that would flourish after
Its advent, for ever linked to the feet of the Lord
Whose flag sports the Bull and in whose flower-bedecked
And long matted hair *adampu, tumpai, Ganga* and *Konrai*
Flourish, are indeed hailed as Appaalum Ati-ch-Chaarnthaar." (4169)

2. When he was on his way to the opulent Tirumurukanpoondi
Of the Lord who with His bow of Mount Meru
Burnt the triple hostile cities, all the heaps of riches
Wrenched from (his retinue) by the encircling bowmen,
Were borne by the pre-eminent Bhootha Ganas of the Lord
Who is concorporate with Uma of ever-tender breasts;
Such was his boundless beatitude; so, I, the humble servitor
Should have truly wrought great *tapas* in my previous births
To hail his aukleted feet divine. (4170)

XII Manniya Ceer-ch-Charukkam

70. The Puranam of Poosalaar Naayanaar

"I am a servitor of Poosal of Ninravoor, whose lips
Ever articulate the eternally glorious Vedas."

-The Tiru-th-Tonda-th-Tokai.

1. We now narrate the memorable history of Poosalaar
Of Ninravoor who desired to build a temple for the Lord
That burnt the triple hostile citadels; he was however
Without the requisite wherewithal; so he resolved thus: "It would
Be great to build a temple out of pure consciousness."
Lo, he built a goodly temple in his mind. (4171)

2. In Tondai Naadu of this world, for ever glorious
And lofty in righteousness, is a hoary town, the abode
Of the four Vedas which confer weal and well-being;
It is Tiruninravoor abounding in the ever-during
Wealth of piety in which are poised the righteous
And perfect Brahmins of lofty lineage. (4172)

3. He came to be born in that town for the flourishing
Of the rare Vedic tradition; all his thoughts
Bred by *chinta*, were dedicated to the Lord's feet;
He swerved not from the path of dèvotion;
He grew fostered by that waxing devotion
And shone with exceedingly conscientious splendour--
Generative of the import of Truth. (4173)

4. He resolved thus: "Rendering service to the Lord
And His serviteurs alone befits me."
So coming by wealth through proper and possible means
He gave it away to the devotees; then he resolved
To build a temple for the joyous enshrining of the Lord
In whose matted hair, Ganga of deep waters, flows;
He did not at all think of his lack. (4174)

5. He mentally went over the places where he could
Get abundant wealth; he painstakingly sought after it;
He could not however come by even a little; so he
Sorely languished thinking: "What am I to do?"
Then he resolved to build it in his mind; he gathered
The needed wherewithal bit by small bit
And stored them all in his mind. (4175)

6. The materials apart, he mentally searched for
And commandeered the masons and the sculptors;
He fixed the auspicious day and the hour too
For commencing the work of building the temple;
He laid the foundation-stone in comformity
With the Aagamic rules; in love and devotion
He proceeded with the building of the temple
Even during night, without sleep. (4176)

7. He completely planned in his mind the base line,
The base and the basement and also the basal
Construction of the *gopura*; so too he devised
The many picturesque tiers, one upon the other;
He also fixed the top of the *vimaana* in unison
With the prescribed cubit-measurement; thus,
Even thus, for many many days on end,
He plied himself in the work of completing
The temple in his mind. (4177)

8. He fixed the *stupa*; he did the plastering and made
The picturesque decorations, he had a well dug out;
He built the great walls within and without the temple;
He excavated a tank; he reared all else, needed
For the temple; the auspicious and fitting day
For consecrating the shrine drew near. (4178)

9. While so, the Kaatavar king had in Kacchi built
A temple of granite, making extensive and rich
Endowments therefor; on the day preceding the day fixed
By him for consecrating the **shrine** of the deity who is unknown
To Vishnu, the Lord who wears petalled **konrai** flowers,
Appeared in his dream during night, and said: (4179)

10. "On the morrow We move into the great and goodly
Temple built by the devotee--Poosal; lo!
He planned it and built it over many many days;
So you have the consecration-ceremony done
On any day after tomorrow." This said,
The Lord who wears in His matted hair konrai flowers
Departed from him to move into the devotee's temple. (4180)

11. When the Holy One who (ever) proclaims the glory
Of His servitor, graced him thus, he woke up;
The puissant king then resolved thus: "I must
Behold him and pay obeisance to him who has
Rendered such holy service." With spiralling love
He proceeded to Ninravoor girt with gardens. (4181)

12. Reaching the town he enquired of the people who came
To him, thus: "Where indeed is the temple built
By the devotee--Poosal?" To this they answered:
"Here is no temple built by Poosal."
Thereupon the king spake thus: "May all Brahmins
Poised in truth be pleased to come hither." (4182)

13. When the earthly celestials called on the king,
He asked them: "Who may this flawless Poosalaar be?"
Then all the Brahmins replied thus: "He is
A blemishless Brahmin of this town." Then the king,
The wielder of a fearsome spear would not tell
Them to call him thither; he himself proceeded
To the presence of the Lord's devotee. (4183)

14. The king who came and beheld the serviteur, adored him
And said: "Where is the temple you have built
To be hailed by the dwellers in all
The eight directions? Coming to know, by the grace
Of the Lord who sports an eye in His forehead,
That this day is the day of the consecration of the shrine
Of the deity who is the Lord of the celestials, I have
Come here, to behold you and adore your feet." (4184)

15. When he listened to the king, the servitor looked at
The king in bewilderment, and said: "Ha! the Lord
Had deemed even me as worthy and graced me.
For lack of the wherewithal, I but built a temple
Here in my mind." Then he explained to the king
How he planned and built the temple in his mind. (4185)

16. Hearkening to his words, the king was struck with wonder;
Thus he exclaimed: "Behold the glory of the servitor
Endowed with a flawless *chinta*!" Even thus he hailed him
And with his fragrant garland touching the ground
He fell down prostrate and adored him. This done, the king
With his army that marched to the beat of drums
Repaired back to his hoary town. (4186)

17. The servitor consecrated Lord Hara's idol
In his mind's temple at the ordained auspicious hour;
Thereafter he performed all the poojas gloriously
And willingly for the Lord for many many days,
And thus flourished; then he reached the golden feet
Of the Lord-Dancer of Ponnambalam. (4187)

18. Hailing the golden feet of Poosalaar who was
Constantly devoted to the Lord of long and ruddy
Matted hair for whom he built a temple
In his mind, I proceed to hail the feet
Of the spiritually rich Paandi Maa Deviyaar--
The daughter of the heroic Chola--,
Born to confer deliverance on the world. (4188)

71. The Puranam of Mangkayarkkarasiyaar

"I am a servitor of Maani, the wearer
Of streaked bangles."

-The Tiru-th-Tonda-th-Tokai.

1. She is the peerless queen of women, our deity,
The divine shoot of the Chola dynasty, Maani of Kanni Naadu,
Who wears bangles, the **goddess** throned on the red **Lotus,**
The divine woman who did away with the blame
Of the Paandya race: by the grace of our lord--
The Prince of Sanbai--, she abolished the evil
That beset Tamil Naadu and propagated
The way of the Holy Ash of soaring effulgence;
We hail the feet of those that hail her feet. (4189)

2. How can we even articulate the glory of her who was
Endowed with the *tapas* to get hailed in a glowing
Hymn by the Prince of Pukali--the crest-jewel
Of the earthly celestials--, who having quaffed
Nectarean gnosis, poured forth holy words from his lips?
She flourished for many years as the consort of Netumaaran
Of flawless renown-- the monarch of the **Paandya** realm--,
And his guide of Saivism,
And with him reached through the path of Saivism
The umbrage cast by the Lord's feet; she is
Blessed to abide aeviternally there. (4190)

3. The unfailing divine Ponni fosters foison
And thereby, the Chola dynasty; even like her
Beauteous Chola country, she--a glorious lamp--,
Caused the southern realm of the Paandya to shine
In splendour; hailing her pretty and roseate feet
We proceed to narrate the glory of Nesar, the great one
Of the **renowned weavers'** clan, who poised
Unswervingly in his righteous way, gave away
To servitors clothing, ***keel*** and ***kovanam*** woven by him. (4191)

72. The Puranam of Nesa Naayanaar

"I am a servitor of Nesan too"

-The Tiru-th-Tonda-th-Tokai.

1. Men of loving *chinta* and granters of well-being,
Established in the way of ever-glorious greatness
For ever abide in this very hoary city
Of world-pervading glory; it is Kambili rich
In mansions whose cloud-capped towers and turrets
Are bathed by the moon's rays. (4192)

2. In that city he came to be born in the clan of weavers;
In his traditional and ever-during vocation
He acquired pre-eminence; he would render, with all his
Heart, service to the devotees of the Lord
Who wears snakes for his jewels; he wore as it were
The feet of the Lord's devotees and hailed them thus;
He that glowed with such splendour was called Nesanaar. (4193)

3. He dedicated his thinking to the flower-feet of Hara,
His soaring *vaak* to the lofty Panchaakshara
And his manual service to the servitors of the Lord;
He wove fitting clothing, *keell* and flawless *kovanam*. (4194)

4. Weaving goodly garments, great *keells* and peerless *kovanams*
He would ceaselessly give away these to the servitors
Of the Lord whose mount is the Bull, whenever
They approached him for these; he would ever adore
And hail their feet and thus came by the beatitude
Of servitorship; thus, even thus, he reached
The shade of Hara's feet. (4195)

5. Adoring the feet of Nesar who, to reach the feet
Of the Lord whose crown is wrought of braids
Of matted hair, did away with the *karma*
That fettered him, we proceed to narrate
The glory of Ko-ch-Chengkat Chola who by reason
Of his (*tapaswic*) greatness came to be born
With the awareness of his previous birth and who,
For the Lord whose ensign in His flag is the Bull,
Built many a temple and reigned over the earth. (4196)

73. The Puranam of Ko-ch-Chengkat Chozha Naayanaar

"I am a servitor of Chengkanaar who ruled
As a Paandya king also."

-The Tiru-th-Tonda-th-Tokai.

1. In the Chola country of the Cholas who came in the line
Of Emperor Cibi, who to save a dove, chopped off and placed
In the pan of the scale his flesh equalling its weight,
Near Chandra Theertha situate on the bank
Of the beautiful Cauvery whose waters
Shore up by their waves pearls, eagle-wood,
Sandal-wood and gems, is a cool and stately forest,
Rich in cool gardens thick with good many a tree
Flourishing well for ever. (4197)

2. When in that flowery forest under a white *naaval* tree
The Lord of the flower-soft feet whose form is Truth
And who was, of yore, searched by Vishnu, manifested Himself,
A white tusker of exceeding *tapas* ritualistically bathed
Him with the beauteous water carried in its trunk,
Adorned Him with bunches of fragrant flowers and adored Him;
Thus it performed daily pooja to the Lord
Whose throat is dark like the blue lily. (4198)

3. So the place came to be called "Tiruvaanaikkaa".
A spider endowed with wisdom, to averruncate the fall
Of the dry leaves of the forest and the sun's rays
On the crown of the Lord like unto ruddy gold,
Wove a dense and extensive and goodly canopy
With its salivary threads over the Lord's head. (4199)

4. The tusker that went forth to adore the Lord's feet,
Beholding the extensive web beautifully wrought
By the spider, deemed it as pollution and destroyed it;
The spider but thought that the tusker's trunk made
A (fortuitous) swish which destroyed the web;
So it wove it again; on the succeeding day too
The puissant elephant destroyed it., (4200)

5. "Should this elephant do away with my web of threads
Which I have wrought with pain, as a canopy
To prevent the fall of dry leaves on the person of the Lord?"
Thus thinking in great ire and sorrow, the spider moved
Into the hole of the tusker's trunk and stung it;
Unable to bear the immense pain, the mammoth
Struck the earth with its trunk (repeatedly),
Fell down undone and died. (4201)

6. As the tusker smote the earth with its trunk
The spider that had entered into it also died;
The Lord who is the import of the Vedas duly rewarded
The musty elephant with a fitting boon; He graced
The spider to get born as a Chola par excellence
And guard the world with his reign benign. (4202)

7. The King Subhadeva of the hoary Chola race with his
Queen-consort came to Tillai of aeviternal glory
And there regularly adored beneath the flight
Of the Panchaakshara steps (with) his crown touching
The ground, the flower feet of the Lord-Dancer of Ambalam. (4203)

8. The childless queen fervently prayed to the Lord
And He whose long matted hair is like unto the hue
Of the crepuscular sky, heard her prayer and graced her;
So the spider that had wrought great service to the Lord
Came to be conceived as a beauteous child
By the queen Kamalavati, dear to the Chola king. (4204)

9. The days of pregnancy for Kamalavati whose shoulders
Were like unto bamboo, ran their course and the hour
Of delivering a desirable babe drew near; then spake
The astrologers, the knowers of threefold Time, thus:
"If the tender babe gets born a *naazhikai* hence, he would
In time, grow to rule and foster all the three wide worlds." (4205)

10. Thereupon the brightly-bjewelled queen said: "Tie up
My feet and keep them lifted aloft that I may deliver
My child, not now, but a *naazhikai* later." Thus it was
Done, and when the time foretold by the astrologers
Came, they untied her feet; the immortal queen then delivered
The rare gem of a child; taking him in her hands
She fondled him thus: "En Ko-ch-Chengkannanno?"
("Is my prince a red-eyed king?") (4206)

11. Soon after the delivery, the queen passed away;
Subhadeva, the righteous Chola ruler brought up his son,
Dear to him as his very life; (in due time) he crowned him
As the king, and invested him with the rights of a monarch;
Then in all love he pursued the flawless path of great *tapas*
And ultimately reached Siva-loka. (4207)

12. Ko-ch-Chengkat-Chola, the wearer of a garland
And the wielder of a spear, was, by the grace
Of the Primordial Lord, endowed with a consciousness
Of his former birth; he ruled over the earth
Poised in that awareness; he took upon himself
With all love, the duty of raising many spacious temples
Where the Lord of the Hosts would willingly abide. (4208)

13 As he was aware of the grace with which he was endowed
At Aanaikkaa in the past, he began to build there
A temple for the Lord whose divine hand sports
An antelope, and who would abide there in joy;
So with the *Vennaaval* tree ever-associated with Gnosis
He built a temple of ever-during goodliness,
For the Lord, the hue of whose neck is like
Unto a blue lily to get enshrined there. (4209)

14. Chengkanaar endowed with pre-eminence-- the ancestor
Of Anapaayan of great munificence--, commanded his ministers
To build in the Chola country of eternal glory,
In all vast and great towns, beauteous temples where
Would be enshrined in joy Lord Chandrasekara. (4210)

15. In each temple, for providing nectarean food and other
Services to Lord Siva, he made, in all love,
Exceedingly great and rich endowments; his unique sceptre
Held sway in all the directions; then the king
Of vast chariotry, thinking of Tillai par excellence
Where dances the Lord of triple eyes, came thither. (4211)

16. He hailed the feet of the Lord who dances in the Ambalam
Wrought of ruddy gold and abounding in excelling grace,
Melted in love and devotion, adored and extolled
The Lord feeling delighted in his mind, and abode there.
It was then he built many a mansion
For the Tillai-Brahmins who were poised in truth. (4212)

17. By reason of his servitorship to the God of gods
The Chola king Ko-ch-Chengkanaar solely reigned
Over the earth with none to contest his kingly rights;
He performed in this world many a service as commanded
By Siva; eventually, he-- hailed by the celestials, reached
The umbrage cast by the feet of the Lord of divine Tillai. (4213)

18. Adoring the flower-feet of the Chola Chengkanaar
Who came to be born only to reach the umbrage
Of the anklcted feet of the Lord whose neck is of the hue
Of the blue lily, I now proceed to articulate the glory
Of Tiruneelakantappaanar, the master of dulcet
And harmonious *yaazh*, hailed by the whole world. (4214)

74. The Puranam of Tiruneelakantayaazhppaana Naayanaar

"I am a servitor of Tiruneelakantatthuppaananaar."
-The Tiru-th-Tonda-th-Tokai.

1. He was a resident of Erukkatthampuliyur; he would
Ever play on the proper *yaazh* the glory of the Lord;
Adoring all the grace-abounding shrines in the fecund
Chola realm, he proceeded to Naanmaadakkoodal
To hail the Lord whose bow is the mountain, at Aalavaai. (4215)

2. Reaching the temple where the Lord of Aalavaai is enshrined,
He stood at its entrance and tightened the strings of his
Yaazh which stood ready to yield the fourteen-fold
Panns of Paalai; among the *panns* he chose the one befitting
The hour and touched the strings again and again
To produce it in absolute harmony; then he played on his
Yazzh the melodious hymns of the Lord concorporate
With His Consort of fragrant and long hair. (4216)

3. The King Soundara Paandya who presided over
The aeviternal Aalavaai at Madurai, was pleased
With his instrumental rendering;
As commanded by Him that night in their dream,
All the servitors conducted the great Paanar who was
Graced by Siva, to the presence of the Lord,
Who, of yore, smote the hostile citadels. (4217)

4. When thus conducted before the Lord Partner of Uma
The great Paanar became aware of the truth that it was
By the behest of the Lord; so the immortal Paanar
Who was before Him-- the Singer of Vedic Hymns--,
Began to hail the Primordial Lord of Kootal
With the hymns that he played on his *yaazh*. (4218)

5. He sang of the Lord's burning of the triple citadels,
Of His standing posture on the car for smiting the citadels,
Of His peeling the hide of the tusker, of His gutting
With fire Kaama, of His inaccessiblity to Vishnu
And Brahma and of His easy accessibility to the devotees;
The Lord hearkened to him in grace and blessed him. (4219)

6. An ethereal voice then spake thus: "The melodious *yazzh*
Played by Paanar, in love and devotion, will get affected
By its contact with the cool and moist ground; so, place
Beneath it a beauteous plank." Thus commanded, the servitors
Did so; thus, even thus, was Paanar of splendorous
And redemptive Tamil, blessed with the divine grace of the Lord. **(4220)**

7. Seated on the seat of gold, he played the yaazh; he so hailed
In hymns the bounty of the Lord concorporate with His
Consort Uma, that the whole world came to know of it
And celebrated it; he then left the shrine even as the Devas
Hailed him, and adored the Lord in His innummerable shrines;
This done, he came to Aaroor for ruling which the Lord
Forsook His reign over the celestial world. **(4221)**

8. Standing before the entrance of the temple, he played
Fittingly on his *yaazh*, of the Lord's great puissance
Of kicking Death to death, of His great mercy excelling
Even mother's and of His serene grace meted out to His devotees.
When the Lord who was pleased to listen to him
Created for him a new entrance at the north
He moved into the temple through that entrance
And adored the Lord. (4222)

9. He worshipped the Primordial Lord enshrined
At the Moolattaanam; there he remained a long time;
Then with the leave of the Lord he departed from Tiruvaaroor
Whence the holy ones never part, and moved on
Adoring the Lord whose neck sports the stain of venom,
At His many shrines where He is joyously enshrined. (4223)

10. Having adored the Lord at His many shrines
He moved on to adore the **lotus-feet** of our lord--
The Prince of Kauniyas of Kaazhi city, who by the grace
Of the Lord enshrined in the Ark afloat
On the encircling ocean, was fed with Gnosis by Uma
Whose words are tuneful as that of the *yaazh*--;
Thus Paanar, the player of the melodious *yaazh*
Arrived at Pukali, the city of beatific Brahmins. (4224)

11. When the **Partaker** of Gnosis heard of his arrival
He duly honoured the great Paanar of wondrous music;
Abiding with him, **Paanar** played on his *yaazh*
The lofty decads of the godly child; ever in his company
He reached the feet of the blue- throated Lord
At Tirunalloor-p-Peru Manam along with him. (4225)

12. Adoring the flower-feet of the great Paanar, born in the clan
Of Paanars and blessed to attain deliverance,
We proceed to narrate the glory of Sataiyanaar--
The wearer of a garland buzzed by chafers,
The recipient of grace from Siva who wears
The burgeoning crescent and the serpent on His crest,
The Siva Brahmin well-versed in the scriptures
Who hailed from Tirunaavaloor abounding in fields
Rich in sugarcanes and paddy crops. (4226)

9 He worshipped the Panchanadi Lord enshrined
At the Moolattaanam, there he remained a long time;
Then with the leave of the Lord he departed from Tiruvaiyaar
Whence the holy ones never part, and moved on
Adoring the Lord whose neck sports the stain of venom,
At His many shrines where He is lovingly enshrined. (4223)

10 Having adored the Lord at His many shrines,
He moved on to adore the lotus-feet of the Lord—
The Prince of Kouniyas of Kazhi who, by the grace
Of the Lord ensconced in the Ark afloat,
On the enchanting peak, was fed with Gnosis by Her
Whose words are blissful as that of the parrot—
Thus Paanar, the player of the melodious yaazh
Arrived at Pukali, the city of beautiful Brahmins. (4224)

11 When the Partaker of Gnosis heard of his arrival
He duly honoured the great Paanar of wondrous music;
Abiding with him, Paanar played on his yaazh
The lofty decads of the godly child, ever in his company;
He reached the feet of the blue-throated Lord
At Tirunallur-p-Peru Manam along with him. (4225)

12 Adoring the flower-feet of the great Paanar born in the clan
Of Paanars and blessed to attain deliverance
We proceed to narrate the glory of Sadaiyanar,
The weaver of a garland packed by chaplets,
The recipient of grace from Siva who wears
The burgeoning crescent and the serpent on His crest
The Siva Brahmin well-versed in the scriptures
Who hailed from Tirunaavaloor abounding in fields
Rich in sugarcanes and paddy crops. (4226)

75. The Puranam of Sataiya Naayanaar

"I am a servitor of Sataiyan who had reached
The feet of Hara, my Lord."

- The Tiru-th-Tonda-th-Tokai.

1. He was a friend of the Lord and he bade Him
Ply as his messenger to her-- verily a flowery liana--,
That would embrace his broad shoulders;
He, Nampi Aarooran, the peerless friend
Of Ceramaan Perumaan, was engendered
By Sataiyan that the world might thrive. **(4227)**

76. The Puranam of Isai Gnaani Ammaiyaar

"I, the Prince of Tirunaavaloor, who am dear
To Isai Gnaani (am her servitor)."

-The Tiru-th-Tonda-th-Tokai

1. She was the divinely opulent wife of Sataiyanaar
Of endless glory; it was she who gave birth
To Nampi Aaroorar ruled by the Lord who, of yore, smote
The otherwise impregnable triple, hostile citadels;
Can I ever with my feeble words extol the glory
Of Isai Gnaani Piraattiyaar of flawless family?
No, I cannot; neither can any one. (4228)

XIII The Vellaanai-ch-Charukkam

1. Nampi Aaroorar, the author of the Tiru-th-Tonda-th-Tokai
Which is the original source (of our work),
Made his avatar for the deliverance of the world;
We now proceed to indite, as is known to us,
His ascension to the divine Kailaas of the Lord-Quaffer
Of poison with Kazharitru Arivaar the eyes of whom
Were like unto red lotuses that burgeon in the morn. (4229)

2. In this world, enduring love and devotion and the like
Reared by the water of grace, grew aloft in their strength;
Their form was splendorous like that of Nampi Aaroorar--
All roseate and golden; the cruel and violent tares
Of the twyfold Karma were weeded out; they rose up in resplendence;
The mellowing grains yielded
Abundant and aeviternal *Siva Bhoga.* (4230)

3. Van-tondar, the intimate servitor of the Lord, who wears
As garland the snake, during his stay at beauteous Aaroor
Girt with melliferous flower-gardens,
Thought of Ceramaan Perumaan, adored the feet of Lord Thiagaraja
And with His leave, proceeded to Malai Naadu endowed
With many a slope, in uncontrollable love. (4231)

4. He set his mind on the Lord who joyously abides
In many shrines of the divine country made rich
By the goodly river Ponni and adored Him on his way;
On he moved to the western Kongku realm of sylvan tracks
Where in the gardens, antelopes leaped and played
In joy; thus he reached the opulent
Tiru-p-Pukkoliyoor of the Lord in whose crest
Rest the pure crescent and the celestial Ganga. (4232)

5. As he came near the spacious street of the town
Where Brahmins abode, he beheld two mansions,
Fronting each other; from one were heard
Instruments, played during an auspicious ceremony;
From the other came loud lamenting; so he asked
Some of the Brahmins that resided there, thus:
"How is it that two contrary events are here
Taking place, simultaneously?" (4233)

6. The Brahmins adoring him, replied, thus: "There were
Two excellent boys, each aged five; when they bathed
In the tank, one of them was devoured by a crocodile;
The boy that escaped death, is undergoing the ceremony
Of investiture with the sacred thread; the wailing
Comes from that house which lost the boy." (4234)

7. The Brahmin and his helpmeet who had alredy known
Of the greatness of Van-tondar, longed to adore him--
The wearer of a garland thick with flowers.
Van-tondar was moved as he listened to the event;
The parents, totally oblivious of the mental distress
Caused by the loss of their son, came there and fell at his feet. (4235)

8. With their sorrow gone, their countenances became bright;
Addressing them that adored him, Aaroorar spake thus:
"Are you the ones that lost your dear son?"
Thus questioned, they adored him and said: "That was
A thing of the past; we were for a long time,
Desiring to behold and adore you; our devotion has borne
Fruit; we have been blessed with your gracious advent."
This said, they adored him again. (4236)

9. "Forgetting even the misery caused by the loss of their son,
The Brahmin and his wife feel glad at heart
For my coming; I will call back to life the boy
From the very mouth of that crocodile, hand him
Over to them and then only adore the ankleted feet
Of my Lord-Father of Avinaasi." Thus he affirmed,
The queller of the distress of those that sought him. (4237)

10. After he thus spake graciously, he asked (the people):
"Where is the tank --the abode of the cruel and fierce-mouthed
Crocodile that devoured the son of these?"
Then ascertaining its location, he came to the bank
Of that deep tank; to force the sharp and sabre-toothed
Crocodile to bring back the boy who was devoured
By it that day in the past, he began to hymn
A divine decad. (4238)

11. Before his divine hymn which opened with the words:
"Uraippaar urai" came to be concluded,
Yama, whose arms are tall and huge like a hill, brought
With him the boy, quick and endowed with due growth of body
Which he would have come by during the past (two) years
When he ceased to be, having been eaten by **the crocodile**
Of the wave-tossed waters, and caused him
Emerge out of the **mouth** of that crocodile. (4239)

12. When the big-mouthed crocodile came to the bank
And spat out the boy, his mother that stood melting
In love, ran toward him, lifted him up and with her
Holy husband fell at the roseate and salvific
Feet of Aaroorar, the *Tiruvaalan* and life-giver;
From the Empyrean the celestials showered
The fragrant flowers of the ethereal trees. (4240)

13. People on earth wondered; the Brahmins threw up their
Upper garments and felt ecstatic; the Vedas sounded;
Aaroorar, the great one, took with him the boy
Who was verily the rare Brahmin's pupil of the eye,
And hailed Lord Hara of Avinaasi. (4241)

14. He completed the divine decad, bowed before Him
And moved out; he had the beloved son of the devotee-Brahmin
Invested with the sacred thread in his presence,
And had, to the resounding of drums, the auspicious ceremony concluded.
Then to call on the Cera King
He proceeded to Malai Naadu through the cool
Beautiful and fragrant gardens rich in *kuraa* flowers. (4242)

15. As he passed through the various towns where abode
The servitors of Siva in the western country,
He felt exceedingly happy; crossing the goodly towns,
Woods, jungle-rivers flowing with gems, and stony
Wildernesses, he that was pleased to enter into my heart
Entered into the fecund Malai Naadu. (4243)

16. "Nampi of southern Aaroor who retrieved the boy
Devoured by the crocodile in the past, is come!"
When the servitors of that country ran to the presence
Of the Cera King and announced thus, on them
He showered ***Porkizhis***, jewels set with gems,
Coins of gold and garments. (4244)

17. In his exceeding ecstasy, he was happily confused;
Then by beat of joyous drums he had it proclaimed thus:
"Behold, my lord is come! The glorious one that rules me
Is come! The Saivite seer of Aaroor is come!
My friend and my lord is come! Behold him
Coming for the deliverance of the whole world!" (4245)

18. He sent for his ministers well-versed in wise works;
To receive the great one, he had the peerless city
Splendorously docorated; then he rode on the elephant
Whence cascaded ichor; to receive him came he
That was born for the deliverance of the Cera race,
Crossing the royal street. (4246)

19. When Van-tondar was about to enter the bourne of Malai Naddu,
The lord of great armies-- Ceramaan Perumaan
Of victorious flag, the signum of which was, of yore,
Inscribed on the Himavant--,
Went forth to receive him, and bowed at his feet--
Very like fresh-flown lotus flower;
At this Aaroorar- the abode of nectarean scriptures
That do away with all flaws and blemishes--,
Reciprocated the obeisance. (4247)

20. Though the beauteous persons of the Cera King whose mind
Revelled in joy and Tiru Aaroorar were different,
They but appeared to be one and the same person;
Such indeed was the nature of their loving embrace
Born of great and swelling desire, after their
Mutual obeisance; then the Cera King par excellence
Listened with raptrue to the narration by our father and lord
Touching the opulent greatnesses of Tiruvaaroor. (4248)

21. Beholding the harmony of the two lofty and loving friends
Who merged so blemishlessly into each other,
The retinues of each of them clamoured in joyous uproar;
Then Ceramaan Perumaan had the Perumaan of **Tamil**
Seated on the hill-like tusker and sat behind him
Holding the moon-bright state-umbrella over his head. (4249)

22. The huge Cera army roared like the resounding ocean;
The devotee throngs decked with white and bright
Holy ash made an uproar very like that of the swelling Ganga;
The clouds of dust raised
By the hooves of steeds ridden by the ministers who
Came to adore them, settled everywhere;
Thus, even thus, they reached the beauteous entrance
Of Tiruvanjaikkalam girt with ramparts
Over which the moon crawls and clouds rest. (4250)

23. To the chanting of the Vedas the Brahmins danced
The *Kunalai* dance; the elephants rained ichor;
Pots filled with holy water were seen everywhere;
Through the streets decked with festoons, as damsels
Showered flowers, the elephant that carried on its back
The two friends, marched on. (4251)

24. When the two friends descended from the mighty tusker,
Tinkling sounds rose aloft from all the anklets
Of the jewelled flower-feet of danseuses that danced
In the streets; sounds of huge drums soared aloft;
Whorled conches in serried rows blared. (4252)

25. Pure and fragrant flowers mixed with pearls
And puffed rice were strewn; before them on both sides
Munis versed in Vedas chanted benedictory verses;
Over their heads, the white parasol cast a cool shade;
Chamaras were whisked from the sides; thus the lord
Of ***Vaanavar*** and his friend moved into the palace. (4253)

26. On a throne damasked with flowers and buzzed by bees,
The monarch of Malai Naadu had Nampi Aaroorar
Who glowed like a young bull, enthroned, and adored him;
He performed unto him loving poojas the greatness
Of which was truly ineffable; this done, to the delectation
Of the retinues, he showerd on them many types of gems. (4254)

27. During such days when the Prince of **Thirumunaippaadi**
Abode happily with the lord of the Ceras, dispelling
All (earthly) troubles, he, companied with the Cera king,
Adored at all the shrines in the immense stretch
Of Malai Naadu where the Lord who wears the serpent
For his jewel willingly abides; then Van-tondar came back
To Makotai girt with great walls adorned with gold. (4255)

28. When thus passed many a day, one day, when the Cera,
The first among the crowned kings, was having his holy bath,
His **friend** Van-tondar came to Tiruvanjaikkalam; his days
Of long separation which indeed formed a goodly
And distant path from the Supreme Lord whose crown
Of matted hair contains the flowing Ganga, were about to end. (4256)

29. As he made the sacred circuit of the shrine
Of the blue-throated Lord, great and spiralling love
Began to swell in Aaroorar's bosom; into the shrine
He moved, and adored the flower-soft feet of the Lord;
He fell down prostrate on the ground before Him
And rose up; this marked a rare act of renunciation;
At that very movent the trouble-tossed earthly life
Quit him; he hymned the Lord in a decad
Which oped thus: "Thalaikku-th-thalai maalai." (4257)

30. The divine intimation of the decad was to have
The bondage-ridden life on earth snapped; when thus
The devotee sang in exceeding devotion, as the time
Apportioned by the Lord for his separation from the company
Of Siva Ganas at Kailaas came to an end,
Siva, whose throat glows with the hue of the dense venom,
Was pleased to bless him to reach His sacred feet. (4258)

31. The Lord who is concorporate with Himavant's Daughter,
Seated on the white and victorious Bull in flowery Kailaas
Thick with fragrant and stately trees, graciously bade
Brahma and other Devas thus: "Bring here Our Ooran,
Whose *chinta* is oned with Us, borne on the celestial **tusker.**" (4259)

32. The Devas, Vishnu, Brahma and others adored the Lord
And took leave of Him; seeking Van-tondar they came
With the pure and white and bright tusker, to Tiruvanjaikkalam
In the city of Makotai girt with cool gardens and groves;
With their feet touching the ground they circumambulated
The temple, and came before the divinely-guarded entrance. (4260)

33. As the Prince of Tirunaavaloor (after his worship)
Moved through the entrance where the Devas stood thronging,
They duly received him and spake thus: "Behold the gracious
Act of the Lord of Kailaas whose matted hair is decked
With ***konrai*** flowers and the cool **Ganga."** This said, they hailed
Him, and subjoined thus: "This indeed is His mandate!"
Thus told, he had nought else to do; he bowed low
To the Lord's behest, rose up and humbly obeyed it. (4261)

34. The Devas circumambulated the devotee that humbly
Complied with the Lord's behest, and adored him; when they
Had him seated on the celestial white tusker,
The five ethereal *tuntupis* resounded very like
The four great oceans; the hailing celestial lords
Showered flowers; Aaroorar who proceeded on his jouney,
Then thought of his great friend who could con
All that was uttered by all living beings. (4262)

35. The moment the Cera Tampiraan came to know of the act
Of the Tampiran's Companion, he forthwith mounted
A peerless steed and proceeded to Tiruvanjaikkalam;
He beheld in the heavens the servitor of Truth that rode
The heroic white tusker in the sky; thereupon he would
No longer bear to abide on the earth; to his mind
Already with Aaroorar, he hitched his steed
And moved onward with great speed. (4263)

36. As in the ear of his beloved steed the chief among
The kings of earth, chanted as ordained, the *Siva mantra*
So dear to him, it rose up, darted into the sky, came
Near the tusker ridden by Van-tondar who wore a fresh
And fragrant garland, circumambulated it and marched ahead. (4264)

37. The warriors of the great army that accompanied
The Cera king beheld his flight on his speeding steed
Into the sky till he disappeared from their sight;
As they could no longer behold him, all of them
Out of exceeding love they bore for their king,
Took out their swords and slew themselves. (4265)

38. With heroic *shookshma sariras* the warriors reached
The Cera king to become again his servants;
The galloping horse marched ahead of the white tusker
That exuded the triple ichor and carried on its back
The unique servitor; thus, even thus, the heroic lord
Of the Ceras moved fast toward the direction
Of the sacred mountain of the Lord of Ambalam. (4266)

39. As he rode the tusker, the army of thronging celestial lords
Marched ahead of him; hymning the garland of Tamil verse
Beginning with the words: "Thaan enai mun pataitthaan."
Glorious Van-tondar came before the sacred southern entrance
Of the Holy Mountain of the Lord who in His matted hair wears
The cool and melliferous konrai blooms. (4267)

40. A universal effulgence like that of the flawless Holy Ash
Burgeoned; at the ornate entrance of the mountain-- beauteous
As the *chinta* of ever-truthful and flawless devotees--,
They descended from their respective mounts--
The radiant elephant and the horse--, and walked
A great distance; crossing many a place
In the Lord's argent mountain they arrived
At the beauteous and gemmy threshold. (4268)

41. At that *Tiru Anukkan Tiru Vaayil* the valiant Cera king
Was stopped; our Prince of Naavaloor who came there
Riding the white tusker whence cascaded black must,
Hailed by the encircling Devas, by the grace of the Lord
Moved to the divine presence of the Great One. (4269)

42. He moved in, adored the triple-eyed Lord, fell down
Prostrate before His divine presence and rose up;
Like the young calf that had for a long time suffered
Separation, rushing toward its mother-cow, he ran and reached
The Lord, and stood hailing Him; Siva concorporate
With bejewelled Uma and is ever to Her right side,
Said: "O Ooran, you have come back having assured
The world of its deliverance!" (4270)

43. "You have forgiven my sin; You have claimed me
As Your servitor; removing my flaw You have conferred
On me the aeviternal grace of bliss; can my smallness ever
Merit Your great mercy?" Thus he hailed the Lord,
And with an ever-obedient heart, Van-tondar fell down
Again and again in adoration and rose up revelling
In a sea of bliss whose form was like that of unending
And ever-flowing *Aananda*. (4271)

44. Van-tondar that stood there, moved near the flower-feet
Of the Lord whose matted hair is adorned with the Ganga,
And spake thus: "The Cera king is without the beauteous
And gemmy threshold." Thereupon the Lord whose bow is
The mountain, bade the Great Deva thus: "Fetch him here."
Thus bidden, he came there and said: "The Lord
In His grace, O victorious Cera, bids you come!"
Thus told, he rushed to adore the Lord's feet. (4272)

45. Even at a great distance from the divine presence
Of the Lord who is concorporate with His Consort
He adored Him, felt ecstatic and in soaring love
Hailed Him; the Lord in whose Ganga-bedecked matted hair
The crescent sails, casting a bright-rayed smile,
Graciously questioned him thus: "How is it
You have come here, unbidden by Us?" (4273)

46. Folding his hands above his head, the King said:
"Hailing the feet of Aaroorar, your servitor came
Ahead of him, all the way adoring him who rode
The tusker with a rope adorning its neck;
I was tossed to Your divine presence by the lucid waves
Of the flood of mercy poured by You;
Oh Lord of matted hair who wears a fragrant garland
Of konrai flowers! I have a submission to make. (4274)

47. "O Lord whose glory is ineffable even by the swelling
Vedas and Munis! Out of love, I have composed
On You a *Puram* verse, a, *Ulaa*;
I should be blessed with Your audience, O Lord
Who had me companied with Van-tondar to rid me
Of the fettering *paasa*!" When thus he submitted,
The ever-blessing Lord said: "Recite it."
Thus, even thus, was the servitor blessed
With the Lord's audience. (4275)

48. The Partner of Uma was pleased to approve
The Puram verse of Tiru Ulaa which, by love,
The Cera king caused to be heard by the Lord;
In grace divine abounding in well-being,
The Lord blessed him thus: "Be companied
With Ooran who is Aalaala Sundaran. and may you both
Abide here as the Chiefs of Our **Ganaas.**" (4276)

49. Thus blessed, the two bowed before the Lord,
Rose up and wore His grace, as it were, on their crowns;
Immortal Van-tondar became Aalaala Sundara and stood
Undeviatingly poised in his former servitorship
Of divine goodliness; the Cera king par excellence
Became Siva Gana Naathar and plied himself
In that dear-loved office. (4277)

50. Paravaiyaar and Sangkiliyaar of exceeding excellence
Who came to be born on earth, with the snapping
Of their mighty *passam*, by the grace of the Goddess Uma,
Became Kamalini the soles of whose feet were dyed red
With red silk-cotton, and Anintitai, and were again
Established in the service of the shrine
Of the peerless Himavant's Daughter. (4278)

51. The divine decad of sevenfold music sung on his way
By Aalaala Sundarar-- the great *tapaswi*
And conferrer of deliverance--, for getting propagated
In the world for its redemption, was handed over
To Varunan, the god of the billowy oceans; wearing
The gracious decad on his crown, as it were,
He submitted it to the Supreme Lord of Anjaikkalam
Who alone survives the Great Deluge. (4279)

52. The Puram verse of Tiru Ulaa sung by the Cera king
Was heard that day in the slope of the argent Kailaas
By the great Saasthaa; he **bore** it with him,
And at Tiruppitavoor-- the habitat of Brahmins--,
He openly published it and thus caused it
To flourish radiantly in all goodly splendour
In this sea-girt world. (4280)

53. Ever-crescent is the bliss of Siva; so the servitors
Love the One who alone should be loved;
Their souls soar up to the feet of that One;
The immense glory of the servitors of the Lord-Dancer
Of Ambalam pervades and abides aeviternally
Through all the worlds. (4281)

NOTES

THE PURANAM OF ST. TIRUGNAANASAMBANDHAR

Verse No.

1. **The Vedas:** "Vedic science is a system of spiritual knowledge encompassing all domains of life. First, it gives us the knowledge whereby liberation or self-realization can be gained, whereby we gain the true goal of life which is the immortality of our inner consciousness. Second, it provides the knowledge whereby the outer aspects of our lives can be harmonized with our spiritual purpose. This includes how to take care of our physical body and our society. As such Vedic knowledge provides the foundation for a true and spiritual human culture. It extends into all spheres of life and knowledge including medicine, astrology, mathematics, psychology, sociology and linguistics. It is the basis of the art of India, its poetry, music, dance and sculpture. It was the model for the social structure and legal system of ancient India . . . . " -- From the River of Heaven by David Frawley, pp.14 and 15, Motilal Banarsidass Publishers, 1992.

   For gaining a correct perspective of the Vedas, the reader should read the Vedaachaarya David Frawley's works: Gods, Sages and Kings, Hymns from the Golden Age, Wisdom of the Ancient Seers, The Astrology of the Seers, Ayurvedic Healing and the Yoga of Herbs – (Co-author Dr. Vasant Lad).

   About the all-comprehensive nature of the Vedas, Verse 91 of Tirumoolar's Tirumantiram affirms thus:

   "There is no dharma outside of the Vedas;
   All dharma is contained in the Vedas;
   Ceasing disputation, the truly intelligent
   Hymned the Vedas and gained Salvation."

   Superb Saivism: This is Saiva Siddhantam evolved out of the Saiva Aagamas. The Vedas are to be read in the light of Saiva Aagamas. Suprabhedaagama affirms: "Siddhantam is the quintessence of the Veda" (Siddhanta Veda saaratvaat). The Makutaagama asseverates: "The very essence of the Veda is this Tantra-Sastra (Aagama)" (Veda saaram idam sastram). It also says: "The knowledge of Siddhantam which is the import of the Vedanta, is ethereally beatific" (Vedaanthaartam idam gnaanam siddhantam paramam subham).

   It is good to remember that Saivism referred to by St. Sekkizhaar relates to the Sivaagamas. The fourteen Meikanda sastras which contain the quintessential wisdom of the Saiva Aagamas came into existence later.

   Tirugnaanasambandhar: He who is linked with pati-Gnaanam, also known as Siva-Gnaanam. It is indeed true Gnosis.

   Pukali: Seerkaazhi – the birth-place of St. Tirugnaanasambandhar. Pukali is truly the Palladium. The coolth of Pukali is meant to abate altogether the heat of repetetive births. The opening verse sets out in clear words the raison d' etre of St. Tirugnaanasambandhar's avatar.

2. **The great Cholas of ancient Saivite stock:** The greatness of the Chola dynasty is a matter for celebration. The Chola kings with steadfast and unswerving adherence, served Saivism. A Paandya King, for a brief period, deviated from the path of Saivism. The lost sheep was restored to the fold by Tirugnaanasambandhar.

The Cauvery: St. Sekkizhaar calls it Ponni (the golden) by which name alone it was known to the ancient Greeks.

Impregnable walls: St. Sekkizhaar calls them "Kanni Mathil" (the Virgin - walls), as they were virtuously firm and righteously stubborn, yielding their virtue to none.

3. **Chant the Vedas as ordained:** It is only given to the initiated, the right to chant the Vedas, and not even to them as they like. They have to be chanted as ordained.
Great Deluge: The **Pralaya** that causes the Dissolution of the world at the end of a **Kalpa**.
It is... on the ocean-stream: The world may end but not Seerkaazhi known as Thonipuram (the city surmounted on Dhoney).
(dhoney n. (hist.) small sailing vessel; cp. TONY/T/) - page 685, The Little Oxford Dictionary (1986).

4. Each 'Great Deluge' leaves its water-mark on the walls of Seerkaazhi. These multitudinous water-marks resemble the twinings of Vasuki -- the serpent of the nether world --, that was used as a rope to churn the Milky Ocean. The ocean was churned to come by (1) Amrita (Nectar) -- the water of life immortal, (2) Dhanwantri, the Physician of gods and the cup-bearer of Amrita, (3) Lakshmi, the goddess of fortune and beauty, and consort of Vishnu, (4) Sura, (5) Chandra -- the moon, (6) Rambha -- a nymph, and pattern of lovely and amiable woman, (7) Ucchaishravas -- a wonderful and model horse, (8) Kaustubha, a celebrated jewel that since adorns the beauteous chest of Vishnu, (9) Paarijaata, a celestial tree, (10) Surabhi -- the Cow of plenty, (11) Airaavata -- a wondrous tusker (Indra's mount) and (12) Sankha, a shell -- the Conch of Victory.

   The many water-marks are proof positive of the hoary nature of the city.

5. **A myriad young suns:** Surya (the sun) is the dispenser of light and knowledge. St. Tirugnaanasambandhar is more than a sun. Seerkaazhi, his birth-place is not a city of a single sun. The city is endowed with a myriad suns.

   Kamban, in his Ramayana, speaks of a city of myriad moons. In Mithila, from behind each window a damsel peeps out to have a darshan of Rama and Lakshmana in the company of Viswamitra. It looked as though that from each casement a flawless moon uprose. (Saalaram thorum thondrum Chandira udayam kandaar.)

7. St. Sekkizhaar's subtle suggestion expressed through the figure of speech known as pathetic fallacy, is that even the mango tree of Seerkaazhi, is poised in the Vedic way, performing yaaga (holy sacrifice). The oblation of (melted) ghee is poured through the mango-leaf in a homa-pit of fire. It is poured constantly and without interruption. The constant pouring is referred to as **thailadaarai** (rain of oil).

9. If the trees of Seerkaazhi can emulate the Brahmins, small wonder it is, that the lotus flower with its stem and humming bees, can also emulate the hymning Brahmin.
Saama hymns: Saama Veda is one of the four Vedas. The Saama Veda Samhita is out and out metrical. It contains 1,549 verses; only seventy eight of these have not been traced to the Rig Veda. The verses of this Veda have been selected and arranged for the purpose of chanting at the sacrifices and other appropriate occasions. Saama hymns are particularly dear to Lord Siva.

10. **Kolam:** Kolam means beautification. Every Hindu woman specialises in this fine art. With rice-flour, within and without the house, intricate designs and crinkum-crankum patterns

are drawn. Kolam combines beauty with charity. The rice-flour is meant to feed emmets, insects, squirrels etc. Kolam is an indicant of auspicious prosperity.

The women of Seerkaazhi are described as Vada Meen (the northern star). The northern star is personified as the wife of Vasishtha, a paragon of conjugal excellence.

Cf. *"I am constant as the northern star,*
Of whose true-fix'd and resting quality
There is no fellow in the firmament." **- Julius Caesar: Act iii, Sc.1. l. 60.**

11. Muddy play-field: The play-field may be dusty. The dust, however, in the words of Tagore, is "healthy dust". St. Sekkizhaar, in the order of precedence, first praised the righteous Brahmins. Next he extolled the chaste wives of the Brahmins. Their children then received his attention. These children emulated their glorious parents. This bespoke their future greatness.

Cf: *". . . . . the childhood shows the man*
As morning shows the day." **- Paradise Regained: Book IV, l.220.**

12. The houses in ancient Tamil Naadu were rich in poles and pennants. Nala Venbaa speaks of 'pennant - flaunting balconies'. NAASI is the place on which the flag-pole rests.

13. This verse speaks of the abundant uberty of Seerkaazhi. Heaps of gems lie uncared for. According to St. Seekizhaar evolved souls do not bother about material prosperity. Milton says :

"Extol not riches, then, toil of fools,
To slacken virtue and abate her edge,
The wise man's cumbrance, if not snare; more apt
Than prompt her to do aught may merit praise."

- Paradise Regained: Book II, l.453.

14. i) Bhiramapuram: The city sanctified by the shrine at which Brahma – the Creator worshipped. Brahma is a member of the Hindu triad comprising, Brahma, Vishnu and Rudra (not Siva and not at all Para-Siva).

ii) Venupuram (The Bamboo city): Indra, mortally scared of Surapadma remained in this city incognito and worshipped Siva who manifested Himself to Indra in the form of bamboo.

iii) Pukali (Alsatia): The Devas and others too took refuge in this city during Surapadma's reign of terror. It is here they prayed to Siva to beget a son to quell the tyrant. As this city served as their place of refuge, it is known as the City of Refuge (Pukali).

iv) Venguru: Sukra, the hierophant of the Asuras, worshipped at this shrine and became a great guru. Hence this city is known as the city of the great guru.

v) Thonipuram: Vide translation and notes of verse 3.

vi) Poontharaai: (Poo/Bhu: Earth. Tharaai: (He) that wore it in his tusk.)

An Asura called Hiranyaaksha rolled the globe, as though it were a mat, and hid it in the bottom of the ocean. To retrieve it, Vishnu assumed the form of a cosmic boar, slew the demon and rose up with the earth perched in his tusk. As Vishnu, in the form of the cosmic boar, adored Siva in this city, it is reminicently named after him.

vii) Sirapuram: A certain Asura called Silamban, assuming the disguise of a Deva, insinuated himself among the Devas at the time when Amrita was distributed to the gods. Silamban managed to partake of a modicum of Amrita -- the water of immortality. The Sun and the Moon discovered this and informed Vishnu of the happening. Thereupon Vishnu

sliced away the two hands as well as the head of the Asura. However as he has gained immortality, his body was placed in the stellar sphere, the upper parts represented by a dragon's head called Raahu -- the ascending node, and the lower parts, represented by a dragon's tail called Ketu – the descending node. Silamban's decapitated head worshipped Siva in this city. Hence its name, the city of severed head.

viii) Puravam: Of yore, Indra as an eagle and Surya as a dove set out to test the clement and eelymosynary emperor Sibi. Chased by the eagle the dove fell at the feet of Sibi. When the eagle claimed his game, the emperor would not part with it, though he announced that he was prepared to give any other thing in its stead. The eagle demanded an amount of flesh from Sibi's body, matching the weight of the dove. Flesh sliced away from Sibi's body was weighed against the dove's. Any amount of Sibi's flesh was found to be insufficient. Eventually Sibi entered the pan and weighed himself against the dove. It was then, and only then, the pans weighed equal and level stood the central pin of the scales.

As the Sun god sinned in the form of a dove, he, later, worshipped Siva in this city, in the very form of a dove. Hence the name Puravam -- the Dove-city.

ix) Sanbai (The city of shanba grass): Cursed by the rishi Kapila a woman gave birth to a pestle which she broke into smithereens. These grew into shanba grass, with which the Yaadhava people killed each other. To expiate the sin, Kapila and Krishna did penance in this city.

x) Kaazhi: The city is named after Kaali, the Consort of Siva, in her fierce form. Kaali is Grace in fierce form. This is needed to quell useless, alien faiths.

xi) Kocchaivayam: (Kocchai : Malodour. Vayam : Removal) Paraasura copulated with a fishwife in mid-river and thus engendered sin as well as malodour. His penance done in this city did away with the sin and the malodour.

15. **Gotra:** It is named after one of the ancient sages who is either a descendant of or himself one of the eight accredited progenitors of the human race, namely: Agastya, Atri, Bharadwaja, Gautama, Jamadagni, Kasyapa and Viswamitra. Every twice-born (Brahmin) or person belonging to the first three castes, owns one of these rishis as the original founder of his family.

Sivapaada Hridaya: He in whom the Feet of Siva are embosomed.

Tapas: Tapas is achieved in the words of Shelley

"...................... by dreadful abstinence
And conquering penance of the mutinous flesh,
Deep contemplation and unwearied study
In years outstretched beyond the date of man." **- Hellas.**

Tapas is derived from the root 'tapu' burn. Fire is a purifier and so is tapas. The power of tapas is known as tapaagni. Chapter 27 of Tirukkural sings the greatness of TAPAS.

16. **Bhagavati:** It is one of the names of goddess Paarvati. Bhagavati means: "Consort of Bhagavan -- the Almighty." The Sivapaada - Hridaya couple can be best described in Milton's words, thus:

"For contemplation he and valour formed,
For softness she and sweet attractive grace.
He for God only, she for God in him" **- Paradise Lost. Book iv, l.297.**

Chaste and submissive: *Cf. "Yielded with coy submission"*

- Ibid., l.310

17. **Both were from the ancient clans of Saivism:** Both the clans owned Siva as their deity. Yet these two had to be different from each other. The rule is as follows: "Let not a damsel be married to a man who is of the same gotra or pravara or within five degrees on the side of the mother or seven degrees on the side of the father." **- Yaagnavalkya, 1, 52 - 53.** The rule is that persons of the same gotra or pravara cannot validly marry each other and a marriage celebrated in contravention of this rule is against Hindu Law and is void. The spouses should be from two different clans. The clans of Bhagavati and her husband were different. Yet these clans "knew nought but the feet of Siva." An erroneous view is held by many, according to which all Smaartha Brahmins owe absolute allegiance to the doctrines propounded by Sankara Bhagavad Paada. A few of them are at least Saivites in the true sense of the word. Nilakantha, Appayaa Dikshita and others were staunch Saivites.

18. This verse speaks of the time (circa 570 to 640 A.D) when Saivism was at its nadir. The powerful Pallava King Mahendra Varma who ruled over Kaanchi was a Samana. He died in 630 A.D. No doubt, before his death he became a Saivite. The then Chola King was a weakling. The Paandya who ascended the gadi in 640 A.D., was a puissant Samana monarch. Saivism was almost on the point of extinction. It gasped for breath and exhaled a languid weariness.
teemed with the falsity:
Cf. *". . . . . and the tongues*
Of all his flattering prophets glibbed with lies". **- Paradise Regained, Book I. l.374.**

19. The words *"neeru aakkum"* occurring in the original have to be carefully construed. They may refer to the ushering in of the way of Holy Ash or to the shattering of alien faiths. St. Sambandhar was not at all an intolerant zealot. At the same time he would not gladly suffer the falsity of alien faiths to flourish and quell Saivism, which at no point of time, had any grouse against any religion. It was not part of its programme to undertake any crusade or jehad.

20. At Seerkaazhi, Siva manifested Himself in the three beatific forms of Linga, Guru and Jangama. In the adytum of the shrine He is Brahmapuriswara; in the Ark He is Dhoneyappar and in the higher Vimaana He is Sattai Naathar.

22. *Aadirai* is the Betelgeuse -- the sixth lunar mansion. *Vaidikam* is the Vedic way of life.

23. **The Holy Ash:** One of the three insignia of Saivism, the other two being matted hair and *rudraaksha* (Scarlet Eleocarpus beads). The ashen stripes that adorn a Saivite are symbolic of his purity and piety. He should therefore be ever on his guard and do nothing that would displease Siva and His servitors. The holy ash is part of the pure *Vetam* (guise/habit/external appearance) of a Saivite. It should be venerated always. After all the whole universe, at the time of Dissolution becomes a bucket of ashes. A stage beyond ashes, exists not. The ash made holy by the utterance of the Lord Siva's sacred name is the sole mascot for mankind. For a true Saivite, all days are Ash - Wednesdays.

24. The term *asaivu-il* occurring in the original can be translated in Milton's words as "without change or end". **- Paradise Regained, Book III. l. 197.**

26. Like Jesus, Tirugnaanasambandhar was the cause of the fall and the rising of many.
Cf. *". . . . as old Simeon plain foretold*
That to the fall and rising he should be
Of many in Israel . . . . " **- Paradise Regained, Book II. l.87.**

The spirit that takes the avatar, in the words of Milton (Paradise Regained, Book IV, l.598) is "enshrined in fleshly tabernacle and human form."

The word *avatar* means 'descent'. St. Sambandhar is hailed as an *amsa* (aspect) of Lord Murukan. We can worthily celebrate his nativity in the hallowed words of Maha Muni Milton:

" . . . . . the son of Heaven's eternal King
Our redemption from above did bring."

Like the Christ, Sambandhar too

"Forsook the courts of everlasting day
And chose with us a darksome house of mortal clay."

Thanks to his avatar, the servitors of Siva will flourish for ever.

Cf. *"Yea, Truth and Justice then*
Will down return to men,
Orbed in a rainbow; and, like glories wearing,
Mercy will sit between,
Throned in celestial sheen,
With radiant feet the tissued clouds down steering;
And heav'n as at some festival
Will open wide the gates of her high palace hall."

- On the Morning of Christ's Nativity, Verse XV.

27. Pat upon the avatar of St. Sambandhar, the people of Kaazhi experience an ecstasy as a result of which the hairs on their bodies stood erect. In English, there is no word to describe this rapturous condition. It however has a word, namely, 'horripilation' which means: 'a contraction of the cutaneous muscles causing erection of the hairs and goose-flesh.'

28. "This day . . . . . birth": *Cf.* *". . . the Messiah was now born"*

- Paradise Regained, Book I, l.245.

29. *Cf.* *(i)* *" . . . . and winds*
Of gentlest gale Arabian odours fanned
From their soft wings, and Flora's earliest smells.
Such was the splendour . . . . . " **- Paradise Regained, Book II, l.363.**

(ii) *" . . . . now gentle gales*
Fanning their odoriferous wings dispense
Native perfumes . . . . . " **- Paradise Lost, Book IV, l.156.**

(iii) *" . . . . They are as gentle*
As zephyrs blowing below the violet"

- Shakespeare, Cymbaline, IV, 2, l.172.

(iv) *"Where the light wings of zephyr, oppressed with perfume*
Wax faint o'er the gardens of Gul in her bloom" **- Byron.**

32. Goodness ruled all the directions:

Cf. *(i)* *" . . . . the birds*
Cleared up their choicest notes in bush and spray"

- Paradise Regained, Book IV, l.434.

(ii) *"All things work together for good to them that love God."*

- N.T. Romans, VIII, 28.

33. Tradition has it that if one of two well-tuned Veenas, is strummed by an expert, the other, on its own accord, responds and bursts into notes of music. Maha Bharatam says that when someone belonging to the Kaurava hosts pridefully blared his conch, Krishna's Paanchajanyam blared horrisonant. The reader may, in this connection, consult Sri Swamitha Atreya's work 'Maanicka Veena' with advantage.

Cf: *"And all the while harmonious airs were heard*
Of chiming strings or charming pipes"

- Paradise Regained, Book II, l.362.

34. This and the following six verses describe the celebration in which is included the performance of Vedic rites, during the ten days following the birth of the divine child.

36. The casting of horoscope is one of the sixteen sacraments.

37. Gold-dust mixed with perfume is strewn on distinguished visitors. On great occasions it is lavishly strewn over all things and persons connected with the celebration as a mark of high jubilee.
"Ennai sunnam ethir ethir thoovida" are the words of Periyaazhwar.

39. 'Aiyavi' is white mustard. Its smoke is potent to chase evil away. It is known as *'Kadi-p-pakai'* (the chaser of Evil).

41. The infant God: Muruka. He is Subrahmanya of the Vedas – the Fosterer of Brahmanyam (Brahmanic piety/virtue/righteousness).

42. The word 'in' in *'mulaiyin paal'* means sweet. It is sweet with the devotion for the Lord Siva's hallowed feet. Our saint was sustained by the milch sweetened with the devotion for Siva's blessed feet.

43. The Tamil word 'Kaappu' is *'raksha'* in Sanskrit. It is talisman/mascot. The Upanishads affirm that it is the holy ash which is the true *raksha.* Our saint has sung a decad on the glory of the holy ash. Besides, innumerable are his references to the holy ash which are to be met with everywhere in his sacred hymns.

44. Tamil speaks of five types of mothers. The nurse is one of them.
'Taalaattu' is lullaby. It is derived from the Tamil word 'taalu' meaning tongue.

45. The several stages of a child's growth are matters for celebration. When a child stretches one leg keeping the other one flexed, and plants firmly both his hands on the floor and gently lifting its head, sways it slowly, he is said to play 'sengkeerai'. As this act of the child resembles the gentle sway of the stem of greens in the southerly, it is called 'sengkeerai aadal' (the sway of the stalk of greens). This usually takes place when the child is five to seven months old.

46. *'Sappaani kottuthal'* means clapping with hands. A child indulges in this frolic when it is about nine months old.
In rural areas, the following custom is still observed. People who tread the earth when night invests it, clap their hands to drive away reptiles and the like from their path. Child Sambandhar clapped his hands to drive away from his divine path, the faithless.

47. St. Sambandhar was the recipient of Gnosis as one privileged to be blessed with it. Charya, Kriya, etc., are prescribed for those who are yet to emerge as totally - evolved souls. "Saamusiddhars" like St. Sambandhar are perfected souls. They lack nothing. They are ever-poised in Siva. It is Siva who shapes their way. It is He who confers on them the final beatitude at the hour He chooses.

"Pandai nal tavatthaal tondrip
Paramanai patthi pannum
Thondaraith THAANE thooya
Gatiyinil thokuppan" are the words of Sivagnaana Siddhiyaar.

(The servitors of Siva who get born as the Accomplished-in-God-Realization, thanks to their great and goodly and past tapas, stand blessed (lacking nothing). They attain the Bliss of Release straight through Siva Himself -- (the supreme One).

The raison d'etre of the sastras is for the benefit (of indoctrination and Saivite inculturation) of others only. St. Sambandhar himself specifically refers to his singular estate of beatitude in his very first hymn, in these words:
"Yedudaiya malaraan munai naall paninthu yettha Arul ceytha" (O the Grace, (You) have showered on me for my past acts of adoration with petalled blossoms).

The question: "Did St. Sambandhar adhere to the ways of the Scriptures?" is not only irrelevant but also blasphemous in the highest degree. It is in this light the words of the Sankarpa Niraakaranam: "Oru pani seyyaach Chirapura Selvarum gnaanam petre nanmai" (the beatitude of Gnosis gained by the (spiritually) opulent one (St. Sambandhar) who rendered service none), are to be understood.

48. **Karpaka:** The divine wish-yielding tree. The divine wish-yielding stone is Chintaamani. Sevenfold music: An idea of the ancient Tamil musical scale can be gleaned from the Cilappatikaaram, a Tamil classic. Its author -- a born prince and a prince of poets --, introduces the musical scale when describing a dance performed by a group of seven girls. The seven bear the very names of the musical notes, they being: Kural, Tuttham, Kaikkilai, Uzhai, Ili, Vilari and Taaram. The septet is divided into twenty two maattirais. It can thus be seen that the ancient knew all about π (pi) which is $^{22}/_{7}$. We are told, when a division of 22 by 7 is attempted, even a computer breaks down.

Poet Triloka - Sitaram, in his Gandarva Gaanam, speaks of the seven goddesses of music materialising from the music of yaazh.

St. Tirugnaanasambandhar was a musician par excellence. He is hailed by St. Sundarar, as the one who quotidian propagates Tamil through music -- dulcet and sweet. The world has not witnessed a composer younger than he.

49. The guru initiates his chelas in multitudinous ways. His look, touch or smile is baptism. The divine child's smile, touch, look or embrace are the variform *deekshas*. St. Sekkizhaar calls him Perum Pukali-p-Pillaiyaar -- the Son who is the puissant Palladium.

50. His curly, dark and soft locks:

Cf. (i) *"... crisped snaky golden locks*
Which make such wanton gambols with the wind"

- Merchant of Venice, III, 2, 92.

(ii) "Long is his hair -- curly, shiny and shapely; dark and dense; cerulean, sloping and

braided with the ends coiled. It needs neither flowers nor fragrant fumigation. By itself the wondrous hair is divinely odoriferous . . . "

- Kamba Ramayanam, Sundara Kaandam, IV, Verse 57. Tr. T.N.R.

52. He smote . . . foreheads. The divine child smote the toy-houses of the little girls, only to house them in the eternal mansion, for is he not the Word, the Way and the Light?

53. **The Vedas:** The word Veda means knowledge. It is knowledge in itself and the source of knowledge for all mankind.

57. The child stamped its feet in remonstrance. The call hath come. He can no longer wait. The remonstrance is not an act of disobedience. The summoning call has to be obeyed forthwith. So, willy-nilly the father has to take the child to the place of theophany. The insistence and urgency of the call is indicated by the term 'lightning-bright'. No power on earth can, now, stop or delay the event.

58. The temple tank is the Womb of all waters.

60. **Tarpana(m):** A rite whereby oblations are offered after ablutions.
Agamarusha -- its performance: The performer of *agamarusha* should stand in water, his feet firmly planted. He should, in this position chant the prescribed mantras, thrice. Then, he should immerse himself into the water without changing his position and continue to chant the mantras.

The Agamarusha Sukta is the 190th Sukta of the Rg Veda. Agamarshanam (Skt) means, the slaying of sin. The ritual bath is symbolic of the washing away of sins.

61& 62. St Sekkizhaar has admirably recorded the various stages which culminate in the cry of a child: the moistening of eyes, the trembling application of the hands to the eyes and the fluttering of lips.
The term 'thalaikkeedu' occuring in verse 60, means pretext / excuse. The reason for the child's cry is not the temporary absence of his father. That but serves as a *vyaajam*. The immortal longing of the child for Siva is the real cause. St. Maanickavaachakar says: "Azhuthaal Unaip peralaame" (I can secure You (Siva) if I cry and cry). The divine child's crying was so godly that it compelled the advent of Ammai-Appar. Verse 68 informs us that Paarvati, the Magna Mater Herself, was pleased to staunch his tears.

When love wells up, eyes are suffused with tears. "And is there bar which even love restrains ? Tears flow out proving love." The eyes of a devotee are sweet springs of piety.

63. Sivapaada Hridayar placed the child on the bank of the tank, and then entered the water. When he plunged into the water, the child that missed him, did not look at the place of his disappearance. He but cast his look on the crest of the Ark-Temple. Why? He did so, as his true parents -- Thoniyappar and Periyanaayaki, abode there. The obtaining of the true and real and spiritually - opulent perspective is thus suggested by St. Sekkizhaar. The look and the outlook of the divine child have undergone a sea-change and henceforth his anchorage is the Sea of Mercy.
Amme - Appaa: These words are untranslatable. The vastitudes of these two simple words are immeasurable. God is truly Ammai-Appar which is inadequately referred to as 'Ardhanaareeswara' in Sanskrit. God is at once Mother and Father, not only Woman and Man.

"In speaking about God, the theological doctrine of analogy makes use of three phases or three interconnected steps of affirmation (Via affirmationis), negation (Via negationis), and eminence (Via eminentiae). In this process, a word whose meaning is known and derived from human experience is first affirmed of God. The same word is then critically negated to remove any association with creaturely modes of being. Finally, the word is predicated of God in an eminent way that transcends all cognitive capabilities."
- God As Feminine by Joseph Sebastian (pp. 385 - 386), European University Studies, Peter Lang, Frankfurt am Main, Berlin (1995).

For example when we hail God as mother, our thinking is bound to hover over a human mother. Is god a mere mother of the human specie? No. Yet, is He not a mother? He is; He alone truly is a mother, in an eminent and transcendental way.
Joseph Sebastian says: "Our attribution of metaphorical images to God in our religious language whether masculine ... or femine ... undergoes the simultaneous movement of affirmation, negation and eminence, and thus 'transcends the human distinction of the sexes'."

A word about the significance of the words -- Ammaa and Appaa --, will not be out of place here. Even as (the mouth is oped, the letter 'A' (as in America) is born. When it is closed the letter 'p' (ip) (as in apple) or 'm' (im) (as in immense) is born. So it is, that a child effortlessly makes its first utterance: Amma or Appa. These words are connected not merely with the physical parents but with the only and true parent who is God.

It can thus be seen that the divine child addressed, not his human parents, but his true parents -- Siva-Parvati.

64. The child's address 'Amme - Appaa' was answered in the form in which the call was couched. It was the Mother who first materialised before the child. The words of St. Sekkizhaar: "Ponmalai Valliyum Thaanum", are packed with mystic significance. It is in this order the theophany is hailed by the child. His very first hymn begins thus: "Todu udaiya . . . " It is the Mother that wears the Todu.

65. It is to be remembered that the advent of Siva as Siva, is to test a servitor; His advent as Ammai-Appar is to bless a servitor. It is in this light the Periya Puraanam is to be studied.

66. The language of religion is , more often than not, anthropomorphic. The words do not carry with them any literal meaning. These are symbols. Cup of gold, breasts and the like breathe transcendental mysticism. Uma is Unnaamulaiyaall (She whose breasts know no suckling). It is Grace that is metaphorised as breast-milk.

". . . . . an angel of the Lord appeared to him in a dream and said, "Joseph son of David, do not be afraid to take Mary home as your wife, because what is conceived in her is from the Holy Spirit." - Matthew, 1-20, Holy Bible - New International Version. This type of conception is unknown to the phenomenal world. It is beyond the ken of anyone's comprehension. Yet nothing is truer than this CONCEPTION.

Augustine of Hippo rapturously exclaims thus: "He who wrote on the tablets of stone without iron made Mary with child of the Holy Ghost; and he who produced bread in the desert without ploughing, impregnated the Virgin without corruption; and He who made the rod to bud without rain, made the daughter of David bring forth without seed."
- The Wisdom of The Saints - An Anthology (Ed. Jill Haak Adels) O.U.P. (1987), p. 17.

"Vicchathindrye vilaivu seykuvaai" (Seedless you cause the yield) are the words of St. Maanickavaachakar.

The following passage occuring in Tirupporrchunnam (Tiruvaachakam) will suffice to confound the soundest of scholars:

"Ennudai Aaramuthu engkall Appan
Em Perumaan Imavaan Makatkuth
Thannudaik Kellvan Makan Takappan
Tamaiyan . . . "

(My rare Nectar -- our Sire, our Deity --,
Unto the Daughter of Himavant, is
Her Spouse, Son, Sire and Elder Brother too).

However the above passage presents no difficulty to the student of Saiva Siddhantam. When Siva bids Sakti to re-evolve the resolved cosmos, He is Her husband. When the Sadaasiva-tattva emerges from the Sakti tattva, He is Her son. As Sakti-tattva emerges from Siva-tattva, He is Her father. When Siva's Gnaana Sakti activises Suddha Maaya, Siva-tattva emerges. When His Kriyaa Sakti activises it, Sakti-tattva emerges. So is Siva called Her elder brother.

Sivagnaana Siddhiyaar affirms thus:

"Siva engenders Sakti and Sakti Siva;
In happy union these Two engender
All the cosmos and all the embodiments.
Yet Siva is a celibate pure, and She
Of milk-sweet words is forever a Virgin.
Only wise men blessed with Gnosis,
Thanks to their tapas, know of this truth."

67& 68. The following observations of Dr.G.U. Pope (pages lxxxii and lxxxiii, The Tiruvacagam, Oxford at the Clarendon Press - 1900) merit inscription on a plate of gold with letters of diamond. "Civan and Catti (Sivan and Sakti) are as the sun and its radiance. This noun is in Sanskrit, feminine, and thus the effective energy of Civan is represented as a female, -- a goddess; and it is very wonderful what an amount of mythology and ritual has been accumulated around this one word. The question is repeated again and again, How is Pathi, who is pure spirit, to mingle with and energize in souls and amid impurities? and the answer, is, that He does so by sending forth an energy that is like a ray of light, a mighty influence that quickens, illuminates, purifies all things; and this energy, personified as a goddess, has led to all the developments of Catti worship. This is in fact the way in which the Caiva Philosophy bridges over the gulf between the finite and the infinite . . . . .

"There is hardly a glimpse of this idea in the BHAGAVAD-GITA, and its development in the Siddhanta seems to mark a decided advance in theological science. The very precious germ-thought would seem to be that -- so much emphasized in the Christian Revelation -- of the Spirit of God moving over, through and in the entire creation, and especially energizing in human souls. It is curious to recall the Greek Caktis, the Eumenides, the Muses, and other feminine personifications. In Latin the names of Venus and Diana correspond to the Tamil word Ammai. And in Dante, Beatrice seems almost to take the place of Umai, since from her all light, knowledge, and help proceed. Mary, Beatrice, Lucia, Rachel and Matilda -- all resemble the Caivite caktis. Indeed, if the magnificent hymn, 'Veni, Creater Spiritus' was translated literally into Tamil verse, it would seem to express in a much more appropriate, dignified, and forcible manner the

whole idea which lies at the root of this part of the Caiva system, -- that all light, knowledge, power, freedom, and sanctification are from the Blessed Spirit sent forth by the Father for the salvation of His children. Of course Christians do not regard the Divine Spirit as really a dove -- and the representation of the Divine energy as a woman is surely not regarded as essential to the fullest development of the great truth it is supposed to symbolise.

"We must not omit reference to the personification of Wisdom in the Christian sacred scriptures as well as in the apocryphal books. Many of these passages could be used, almost precisely as they stand, by a Caivite in expounding his views of Cakti. The Alexandrian School of philosophy and theology has followed out this course of personification to a great extent, and it does not seem to be improbable that those thinkers were influenced partly by South Indian ideas. Gnosticism in all its developments seems to have come from the East."

Pati Gnaanam / Siva Gnaanam: Gnosis is truly Godly Wisdom. It is here spoken of as the breast-milk of Uma -- the Magna Mater. Child Sambandhar is the perfectly evolved soul. He is fed by Grace divine at the behest of the supreme Lord.

It is this concept which is treasured up by St. Manickavaachakar's hymn which begins thus: "Thaayaai mulaiyaith Tharuvaane" (As mother He suckles). According to Joseph Sebastian, Catherine of Siena (1347 - 1380 A.D.) portrays Jesus as the Mother who with her breasts suckle the child. Again, "John of Ford says that God is our mother who carried us in his womb and brought us forth. He addresses Christ as our mother who not only unites us with God but also nurses and nourishes us 'with his own milk,' and also referes to the 'breasts of the incarnate Word.'" - God As Feminine.

69. Aaludaiya Pillaiyaar: It is by this name St. Sambandhar is hailed by the Saivites. It means, 'the great son under the tutelage of Almighty Siva.'

Cf. "This Man of men, attested Son of God"

- Paradise Regained, Book I, l.122.

Our Saint is hailed as Sivagnaanasambandhar by St. Sekkizhaar. His words, therefore, are Revelation.

Cf. "DIVINE REVELATION. Isa. l.4 "a law shall proceed from me."
Matt. xvi. 17. "flesh and blood hath not revealed it, unto me, but my father which is in heaven." John vi.46. "they shall be all taught of God." . . . Gal. i, 11.12. "the gospel which was preached of me is not after man; for I neither received of it of man." 1 Thess. iv. 9. "Ye yourselves are taught of God."

This doctrine, therefore, is to be obtained, not from the schools of philosophers, nor from the laws of man but from the Holy scriptures alone, under the guidance of the Holy Spirit." Tim.i.14, "that good thing which was committed unto the keep by the Holy Ghost which dwelleth in us." Col.ii.8. "lest any man spoil you through philosophy."
-The works of John Milton, Volume xiv, De Doctrina Christiana, Book I, pp. 19-21, Columbia University Press, 1933.

70. Kalai-gnaanam: This relates to Sastras. This is *Apara-gnaanam*. The knowledge of incarnate Truth: This is *para-gnaanam. Para* is ethereal; *Apara* is terrestrial. Our Saint is Sivagnaana-sambandhar -- the one whose knowledge has a nexus with Siva's own knowledge. He is therefore hailed as the first (chiefest) among tapaswis.

Cf. *"With more than human gifts from heaven adorned,
And amplitude of mind to greatest deeds"*

- Paradise Regained, Book II, l.137.

71. This verse is the quintessence of Saivism. It is to be remembered that Saivism is not at all an intolerant faith, though, no doubt, it frowns at faiths which are ungodly. Saivism is that religion

*"Where god is praised and God-like men
The holiest of Holies and His saints . . . "*

- Paradise Regained, Book IV, l.348.

72. The ire of the sire is engendered by sanctity and not sanctimony. Of yore, the Brahmins, like Jews, were mortally scared of pollution. The feeder, the fed, the food and the vessel holding the food: all these should be pure and unsullied. Sivapaadahridayar was a spiritual martinet.

73. Many have misunderstood the word 'ecchil'. It means 'Kannecchil'. It is traditionally believed that eyes are capable of casting influence, good or bad. Satan who recovers from his nine-day stupor is thus described by Milton:

*". . . . . round he throws his baleful eyes
That witnessed huge affliction and dismay."* **- Paradise Lost, Book I, l.56.**

And pointed . . . hand: This is the hand which is to receive from Lord Siva the pair of divine cymbals wrought of ethereal gold. This is the hand that is to cure the Paandya of his malady, kink -- mental and physical --, as well as his apostasy. This is the hand that is to place in the raging fire a scroll of his divine hymns and retrieve it undamaged. This is the hand that is to drop the scroll of hymns in the Vaikai's rapids, causing it to swim against current. This is the hand, that at the moment, with its finger, points at the Ens Entium that cannot be pointed at (Suttirantha Gnaanatthaicchuttiya Tirukkai Sambandhar tham kai).

74. The Lord . . . of ever - abounding grace:
Cf. "He is MOST GRACIOUS: Exod. xxxiv.6. "merciful and gracious, long-suffering, and abundant in goodness and truth." See also Psal. lxxxvi.15, and ciii.8.v.4. "neither shall evil dwell with thee." xxv.6 "thy loving-kindnesses . . . have been ever of old." ciii.11. "great is his mercy toward them that fear him." v.17. "the mercy of Jehovah is from everlasting to everlasting ." cxix.69. "thou art good, and doest good." Lam.iii.22. "It is of the mercies of Jehovah that we are not consumed." Matt. xix.17. "there is none good but one, Luke vi.36. "be ye merciful, as your Father also is merciful." that is God. 2. Cor.i.3. "the Father of mercies." Eph.ii.4 "rich in mercy." 1.John iv.8. "God is love."

-De Doctrina Christiana, pp. 57 - 59.

tuneful Vedas: The Vedas are to chanted musically.

75. The mystic syllable OM (comprising the letters, A,U, and M) is to be first chanted before the recitation of the Veda. ('O' is the first letter of OM. This is the eleventh vowel of the Tamil alphabet. When this combines with the consonant 'th', the letter '*tho*' gets born. Gaayatri Mahamantra ends with the letter 'th'. The letter 'tho', it can be seen, is the combination of the first letter of OM and the last letter of the Gaayatri. It is impossible to conceive a letter that can be more holy or sacred than the letter '*tho*'. Again the first letter of Thamizh (Tamil) is 'tha' which is made up of 'th' and 'a'. This 'th' combining with 'O' becomes '*tho*'. The single letter 'tha', in Tamil, by its placement, can do office for the four

Sanskrit letters Ta, Tha, Da and Dha. The letter 'Da' represents *daharavidya*. "As the Chaandogya in the *daharavidya* says, in progressive interiorization from the city of Brahman (Brahmapura) . . . to the lotus-flower (the Heart), to the minute space within (daharaakaasa), one has to search for that which is contained within that inner space."

The word guha (cave) is the symbol of the human heart. God indwells this cave. The upanishadic mysticism refers to the holy body of a yogi, as Brahmapura. The *pura*, according to Bettina Baumer is the same as the "interior castle" of Terasa of Avila.

The Svetaasvatara upanishad describes Siva as *Sarva bhoota-guhaasaya* (the indweller of the cave / heart).

The theophany, for Tirugnaanasambandhar, it must be remembered, took place in Brahmapura (Biramaapuram).

The pointing finger of the godly child dins into us the eternal truth that the God of the Macrocosm is ever present in the cave of the human heart which is the Microcosm.

The reader will do well to study the article: "From Guha to Aakaasa: The Mystical Cave In The Vedic and Saiva Traditions," by Bettina Baumer, in ELLORA CAVES: Sculptures and Architecture, Books and Books, New Delhi (1988).

It is the feet of the Lord which should be hailed in the first instance. Sometimes the name of the Lord gains precedence. "Hail Namasivaya! The feet of the Lord, praise be!" says the Tiruvaachakam. The First (Chiefest) of the Four Saivite Seers, namely Tirugnaanasambandhar, chooses to hail the ear of the Lord. Indeed the ear of Uma who is part of Siva, is hailed in the very first verse of the godly child. The hymn opens thus: "Thodudaiya Seviyan" (He is the Wearer of a todu). Todu is the ear-ring worn by a woman. It is a scroll of palm-leaf inserted into the pendant lobe of the ear. It is Uma who is celebrated by the pharase *todu udaiya*. At day-break it is the rays of the sun which emerge at first, auguring the advent of sun. In a peculiar sense Sakti is the harbinger of Siva. The advent of Sakti is the indicant of Satthi-Nipaatam (the Descent of Grace). It is with Sakti the Lord manifests to bless a devotee.

All the hymns of the godly child are for the magnification of Siva. And Siva must be pleased to hearken to them. The hailing praise is routed through the ear. So, the ear is hailed in the first instance. A more remarkable beginning is inconceivable.

76. **The signs and insignia (of Siva):** Man cannot comprehend God. Much less can he express Him. "Ulakelaam unarntu otharkkariyavan" are the opening words of the Periya Puranam. "Verius cogitatur Deus quam dictur, et verius est quam cogitatur" (God is more truly imagined than expressed, and He exists more truly than imagined) says St. Augustine. God is known so far as He is pleased to make us acquainted with Himself either from His own nature or from His efficient power (Sakti). When we speak of knowing God, it must be understood with reference to the imperfect comprehension of man; for to know God, as He really is far transcends the powers of man's thoughts, much more of his perception. It is therefore Maha Muni Milton says: "Our safest way is to form in our minds such a conception of God, as shall correspond with his own delineation and representation of himself in the sacred writings. For granting that both in the literal and figurative descriptions of God, he is exhibited not as he really is, but in such a manner as may be within the scope of our comprehension, yet we ought to entertain such a conception of him, as he, in condescending to accommodate himself to our capacities, has shown that he desires we should conceive. For it is on this very account that he has lowered himself to

our level, lest in our flights above the reach of human understanding, and beyond the written word of the scripture, we should be tempted to indulge in vauge cogitations and subleties."
- De Doctrina Christiana (The Christian Doctrine pp. 31-33)
Behold him . . . . . . to me: The Tamil original says: "Behold him, the Lord who did this to us." The godly child uses the oblique case of we, namely 'us' in the place of 'me'. The great commentator C.K.S. explaining this usage says: "Gnaanacchirappunartthum panmai" (the plural that indicates the glory of gnosis).

77. Soul's surrender to Siva spells salvation in Saivism. Not so according to the TenKalai Vaishnavism. Patricia Y. Mumme says: "The TenKalai go so far as to claim that, despite what the sastras may teach, neither the path of devotion nor the path of surrender are really means to *moksha*. The only true means, according to the TenKalai, is the Lord Himself -- the soul's rightful master and protector. True, surrender normally involves mutual acceptance; the Lord accepts the soul as an object of his grace (paragatasvikaara) and the soul accepts the Lord as saviour (svagatasvikaara) . . . The individual's acceptance of the Lord is neither sufficient nor necessary for salvation."
- Ramayana Exegesis in TenKalai Srivaishnavism in Many Ramayanas, edited by Paula Richman, O.U.P., 1992.
the wanton demon: Wanton means thoughtless. The wanton demon is the Asura called Ravana. By and through his first patikam, the godly child spreads the message that Siva dispenses mercy to all. The sustaining force of Siva's mercy / grace is truly ineffable.

THE FIRST DECAD

(i) *Oh, the Lord wears a todu; He rides a Bull;*
He wears the pure and white crescent;
He is bedaubed with the ash of the crematory;
Behold Him -- the Thief of my heart !
Of yore, as I adored Him with petalled flowers
He has showered (now) on me His grace.
He, even He -- the Lord-God --, is enshrined
In the lofty and majestic Bhiramaapuram.

This translation is so contrived that the first letter of the opening word and the last letter of its last line, constitute the mystic word Om.)

(ii) *He is decked with the carapace of the hoary Tortoise,*
The ever-young serpent and the tusk of the hoary Boar too;
He, the Filcher of my heart,
Has a dry skull for His begging-bowl.
His feet are hailed by the folded hands
Of the great ones well-versed
In learning and instruction.
He, even He -- the Lord-God --, whose mount is the Bull,
Is enshrined in Bhiramaapuram.

The hoary Tortoise (Aadi Kamatam) is Vishnu. So too, the hoary Boar (Aadi Varaakam) is Vishnu.

(iii) *In His spreading matted hair where courses the river,*
He wears a slice of the argent moon;
He, the furtive Purveyor of my heart, has caused
The sliding (and falling down)
Of my bangles wrought of chank.
As this town is the source of all the towns
That constitute this world.
He, even He -- the Lord-God --, abides
Here in Bhiramaapuram of sweeping glory.

(iv) *Having shot down the triple walled-citadels*
That winged the sky joyously,
He, the Larcener of my heart,
Goes about inly rejoicing, holding a bright skull
As His begging-bowl, seeking alms discriminately.
He, even He -- the Lord-God --, who is happy with His Consort,
And whose bosom is adorned
With the serpent of the ant-hill
As well as the beauteous flowers of konrai,
Is enshrined in Bhiramaapuram.

(v) *He is concorporate with His Consort;*
All matted is His hair; He rides a Bull."
Thus is He gloriously hailed -- the Robber of my heart;
During the time of the Great Deluge,
This town floated on the dark waters of the seas.
Such is the glory of the Bhiramaapuram-town
Where He, even He -- the Lord-God --, is enshrined.

(vi) *He chants the metric Vedas, and dances;*
He holds the mazhu; He the Filcher of my heart
Caused the chank-bangles to slide away from my wrist.
He, even He -- the Lord-God --, is enshrined
In Bhiramaapuram that is girt with
Stately and lofty and suaveolent groves
Whose imbrowned murk is
Dispelled by the rays of the moon.

(vii) *His matted hair conceals the river;*
He holds the fire; a serpent that spits fire
Gloriously cinctures His vestment round His waist;
Even thus He roams about, the Looter of my heart!
He, even He -- the Lord-God --, abides at Bhiramaapuram
In whose foreshore - gardens abutting the creeks,
Cobs of auric wings live imparadised with their pens.

(viii) *He -- the Abductor of my heart --, quelled*
The puissance of the King of lofty Lanka
That with his sweat-bedewed and hill-like shoulders
Durst uproot Mount Kailas.
He, even He -- the Lord-God --, abides at
Famed Bhiramaapuram which survives
Every deluge that sweeps away
This trouble-ridden world.

(ix) *To behold the Lord's crown and feet, Vishnu*
And Brahma whose seat is the cool Lotus,
Forthwith proceeded straight, on and on;
He the Poacher of my heart, grew beyond their reach.
Damsels endowed with bright foreheads
And all others too, of this earth,
Hail and foster Bhiramaapuram
Where abides He, even He -- the Lord-God.

(x) *Even as the Buddhists and the brainless Smanas,*
With identical words, slander behind His back,
He, the Purloiner of my heart
Goes about seeking alms, discriminately.
He flayed the derma of the raging tusker, and wears it.
Oh the sorcery ! Is He truly demented !
He, even He -- the Lord-God --,
Abides at Bhiramaapuram.

(xi) *This decad of salvation-conferring Tamil --*
Sung in single-minded devotion.
By Gnaanasambandhan, in sheer clarity,
On the Lord of Bhiramaapuram which glows
With its vast pool teeming in lotus-blossoms,
And which is ever adored by Brahma, well-versed
In the Vedas that proclaim the rare virtuous paths --,
Will confer on them that master its beatific verses
The valiancy to shake off with ease, their hoary karma.

78. Cf. "The Lord is with you, while ye be with Him . . . but if ye forsake Him, He will forsake you." -2. Chro. xxviii, 8 and xv.2.

Panchaakshara: The mystic pentad. All the three sempiternal categories viz., pati, pasu and paasam are included in this. This pentad has a multitudinous forms. Namasivaya is the *sthoola* Panchaakshara. Sivayanama is the *sookshma* Panchaakshara. The Mukti Panchaakshara is Sivayasiva. The mystic OM itself is a subtle form of the Panchaakshara. The reader will do well to consult Chapter Nine entitled: "The Grace of the Pentad of Letters" of the Tiruvarutpayan translated by .T.N.R. Vide pages xxix and xxx, Siddhanta Chathushtayam, T.R.N.M.L. and Publications, Thanjavur-7 (1980).

The observation of G.U. Pope which says: "An amazing amount of ingenuity has

been displayed in devising a quasi-magical system founded on these five Sanskrit syllables" is, to say the least, is unbecoming of such a great scholar.

All the canonical works of Saivism sing the glory of the mystic pentad. Indeed this pentad is the name of Siva Himself.

79. Though the translator has used the word 'perdition' in his translation, the concept of perdition is foreign to Saivism. The word is used by the translator only to stress the plight which is apparently irredeemable.

81. Cf. (i) "*. . . . . heaven rung*
With jubilee, and loud hosannas filled
The eternal regions:" **- Paradise Lost, III, l.347.**

(ii) "*. . . . . their golden harps they took,*
Harps ever tuned, that glittering by their side
Like quivers hung, and with preamble sweet
Of charming symphony they introduce
Their sacred song, and waken raptures high;" **- Ibid. l. 365.**

82. Cf. "*The multitude of angels . . . .*
. . . . .
. . . . . lowly reverent
Towards either throne they bow, and to the ground
With solemn adoration down they cast
Their crowns inwove with amarant and gold" **- Paradise Lost, III, l.345.**

83. Cf. "They alone cross the ocean of births and deaths who take refuge in the feet of the Lord: the others traverse it not." - The Tirukkural, 10. Translated by V.V.S. Aiyar.

84. Cf. "Mann vazhi nadantu, adi varuntha-p-Ponavan
Kann vazhi nuzhaiyum ore Kalvane kolaam" (He that trod on earth with paining feet, is indeed a thief that makes his ingress through the eyes). **- Kamban.**

Punniyar: It is by this name, the Lord Siva is hailed.

Cf. (i) "Punniya-p-Porull" - The Tevaaram.
(ii) "Punniya Vun adi" - St. Appar.
(iii) "Punniyanai-p-Poosittha punniyatthinaale" - Sivagnaana Siddhiyaar, 8-31.
(iv) "Punniyan mannidai vantu thondri" - The Tiruvaachakam.
(v) "Bhogam eendra Punniyan eitha kanaiye pole" - The Jeevaka Chinthaamani.

85. This verse celebrates the 'mysterium tremendum' that is at the same time linked to an awful fascination, experienced by Sivapaada Hridayar. Of this type of experience, Rudolf Otto says: "A second point of resemblance is that the sublime exhibits the same peculiar dual character as the numinous; it is at once daunting, and yet singularly attracting, in its impress upon the mind. It humbles and at the same time exalts us, circumscribes and extends us beyond ourselves, on the one hand releasing in us a feeling analogous to fear, and on the other rejoicing us."
- The Idea of The Holy, (p.43), translated by John W. Harvey, O.U.P. 1939.

86. This verse makes two points clear. The darshan of Siva and His Consort which was vouchsafed to the godly child, was not granted to his father. The observation of G. Vanmikanathan (Periya Puranam, page 158), Sri Ramakrishna Math, (1985), which says

that Sivapaada Hridayar was also blessed with the darshan of Ammai-Appar, is obviously an error.

As the father, impelled by an uncontrollable longing, went after his son who walked before him, he indeed became the first follower of Tirugnaanasambandhar.

87. It is inferrable that the news of any miracle spreads with the speed of a lighting.

88. This verse speaks of the second decad sung by St. Sambandhar. The misplacement of this decad in the Chronological Table of Decads (Charitthiramurai-p-Patika Attavanai) by the Saiva Siddhanta Maha Samaajam (Tirugnaanasambandha Swaamikal Tevaaram - 1937), is regrettable. The envoi of this decad is as follows:

"With the fulgurant-waisted Uma,
He abides at the lofty and opulent Puravam
Abounding in golden mansions.
They that sing and dance
This decad of Tamil garland --
Sung ecstatically by the Adept of Tamil
In celebration of the Queller of flaws --,
For many many days,
Will not part from the supernal world."

89. This verse hails the glory of the sacred and sempiternal servitorship.

90. The message of this verse is this. Even in the worst of times, the Tamils can be roused to a sharp realization of the great and good in their faith and culture.

91. According to Wilfred Noelle (Dravidian Studies -- A Review, published by Shri Madan Lal Jain of JAIN BROTHERS, 1965), one of the Rishis of the Kaundinya (Tamil Kauniya) Gotra, migrated to South India from the North in the early times and laid the cornerstone "for the fusion between Aryavarta and Dravidian India". The godly child belongs to this Gotra.

Many famous men belonging to this Gotra, flourished in ancient Tamil Nadu. The author of an Akanaanooru verse (number 74) is Kauniyan Bhoothatthanaar of Madurai. One of the authors of the Tiruvalluva Maalai is a Kauniyan. A Brahmin of Poonjaatroor called Kauniyan Vinnannthaayan is the hero of the verse (166) of Puranaanooru, indited by the famous Aavoor Moolangkizhaar. This Kauniyan hails from a lineage which fostered the twentyone types of yaagas. For details, refer to Puranaanooru, edited by Dr. U.Ve. Swaminatha Iyer, Kabeer printing works, Madras (1963).

Many inscriptions sing the glories of Kauniyas. The godly child is hailed as the recipient of grace from Uma -- the Mother of the sevenfold music. It is good to remember that the godly child quelled the alien faiths through the instrumentality of music. St. Sundarar hails him as the one that propagated Tamil by his quotidian rendering of sweet musical decads.

92. St. Sekkizhaar hails the divine child as the Fosterer of the Vedas. Indeed the Puranam of Sambandhar begins thus: "Veda Neri thazhaitthongka . . . "

94. The Tamil Original says that the father Sivapaada Hridayar went near him -- the divine calf of Gnosis (Deiva Gnaanak Kandru) --, and set him on his shoulders.

The word calf when applied to a person has a pejorative sense in English. Not so in Tamil. More than once St. Sambandhar is referred to as the young one of an elephant. The word Kaliru (tusker) has a special religious connotation in Tamil. St. Kumaraguruparar speaks of "the ichorous tusker of Siva-gnaanam" (Siva Gnaanakkadaak Kaliru).

95. **Aruvai:** That which is cut (from the loom); hence a piece of cloth used as a towel or upper garment. As in the Orient, in the Occident also, people wave and throw up in the air, kerchief and coverchief in joy.

96. **Nilattevar:** Bhoosuras / Brahmins.

98. The entry of the child into his house is heralded by instrumental music -- terrestrial and celestial.

Cf. *"Servants of god hosanna sang*
To the beat of sweet timbrel
And the sounds of drum and the like.
As the cymbals softy clanged
To the blare of conch and chank . . . ."

- Triloka Sitaram. Translated by T.N.R.

99. This verse is illustrative of the truth proclaimed by Thomas Fuller: "Prayer should be the key of the day and the lock of the night". - Gnomologia. No.3927.

100. The godly child never did anything before first visiting the Ark-shrine so long as he remained in Seekaazhi. The life of Sambandhar is one great pilgrimage. It commences from the very next day after the theophany.

101. The speckled bees buzz over blooms:
Cf. "Brushed with the hiss of rustling wings" **- Paradise Lost, Book I, l.268.**

102. Keeping time . . . his hands:
Cf. "In the concordant symphony of women
Keeping time by clap of hands . . . " **- Bharati's Kuyil Paattu, Tr. T.N.R.**

103. The gift of a pair of cymbals to the godly child is thus hailed by St. Sundarar: "Unto Gnaanasambhandhan that propagated TAMIL through sweet music, the Lord gifted taalam (a pair of cymbals) in the presence of the earth-dwellers . . ."

104. **The Lord of the beauteous ear-ring:** Lord Siva is a lover and fosterer of music and dance. Two Gandharvas -- adepts in music --, by a boon from Lord Siva, became a pair of ear-rings. These are worn by Siva. These Gandharvas called Kambalan and Aswadharan sing sweetly into Siva's ears susurrant airs, vernal airs. This is referred to by St. Appar in his Yezhaitthirutthaandakam thus: "Gandharuvam seythu iruvar kazhal Kai kooppi . . . . "

105. Cymbals wrought of gold are incapable of producing any sound. So, Paarvati had to confer on them the valiancy to produce sound. The presiding deity of Kolakka and His Consort are called "Tirutthaalamudaiyaar" (The Lord of the divine cymbals) and "Osai Koduttha Naayaki (The Lady who conferred the gift of sound).

106. The words in the Tamil verse "tariyaathu" and "taritthu" constitute a beautiful oxymoron. There is a play on the word "bear" (verb). Unable to "bear" the sight of the child walking, the father "bore" him on his shoulders.

107. The octad of decads:

Kattalai: It means 'mould'. In this mould are to be cast the tune, the beat, the prosody as well as the composition. Indira V. Peterson says (Poems to Siva, Princeton Library of Asian Translations, 1989, page 62) as follows: ". . . . the metrical pattern of the Tevaaram Patikam itself acted as the rhythmic framework of the hymn; equally important, this metrical pattern also indicated the tune, the melodic mould, in which the line of the text would be sung. This coincidence of patterns of metre, tune, and beat in the patikam was called kattalai (rule). In the musical (panmurai) systematization of the patikams, the hymns are grouped, first according to their pan and, under each pan, according to kattalai pattern."

The foot-notes provided by Indira are significant. "Scholars of Tamil literature and music have a poor understanding of Kattalai. Some assert that it is nothing more than a metrical pattern; others suggest that it is a pattern of beats independent of the metre of the poem. (Iramanathan Cettiyar, ed., Pan araycciyum atan mutivukalin tokuppum, pp. 114 ff.) Powers, essay I, in New Grove Dictionary, 9:75, defines kattalai more precisely: "they (the Tevaaram hymns) are grouped according to melodic types called pan and specific times called kattalai (mould)." The rhythmic aspect of kattalai needs to be clarified.

110. **The lion-cub:** It is thus the godly child is referred to. In due time he will emerge as Parasamaya Kolari (The Lion (of terror) unto alien faiths).

112. It should be remembered by the devout reader that ever since the inhering of Gnosis, the life of the godly child was a demonstrably exemplary odyssey in spiritualism. According to Saivism, life itself is a holy pilgrimage. The evolved soul moves from shrine to shrine to merge eventually with Siva.

113. **Red lotus:** The feet of the divine child are compared to the red lotus flower. The points of comparison are redness, stateliness, beauty, softness, coolth, tenderness etc

His father . . . onto his shoulders: Gnaanasambandhar is embodied Sivagnaanam. Sivapaada Hridayar is depicted as the physical carrier of Sivagnaanam.

114. **He asked:** The question was raised by the godly child even while he was borne on the shoulders of his father. When he received the answer, he burst into verse, seated as he was, on his father's shoulders. In the envoi of his Nanipalli decad, this is referred to by the godly child. His words are: "Atthar piyan male irunthu" (seated on the shoulders of the father). The narration of St. Sekkizhaar is at once punctilious and perfect.

115. **Kaarai:** Webera tetrandra.

Mullai: Jasmine.

Mandate: In Tamil Aanai. Aanai is a peremptory command. It is to be implemented with utmost care and caution. Here aanai stands for assurance. It is as solemn as it is absolute. This solemn word can be used only by him who is favoured by Siva. The godly child's affirmation is rarely resorted bo. The concluding verses of a very few verses carry with them this divine mandate. Only St. Sambandhar was privileged to sing thus. He is therefore hailed by St. Nambi Aandaar Nambi as "Aanai namathu ena valaan" (the one valiant to declare the mandate). It is to be remembered that there is no force -- in earth or in Heaven--, to countermand the command of the godly child.

116. The godly child abode willingly in Nanipalli for two main reasons. 1. It was his mother's birth-place. 2. He was overwhelmed by the reverential hospitality of Nanipallians who were truly attached to Siva. The Tamil adage says: "Kuzhanthaiyum Deivamum kondaadum

idatthile" (The child, the deity: these abide willingly where they are hailed). St. Sambandhar is a Child that is godly.

118. The erection of festoons, the tethering of areca leaves as well as severed plantain trees to posts, gateways thresholds etc., and the carrying of vessels/pots filled with holy water bespeak the ceremonial reception accorded to the divine child. These form part of a religious reception. The holy are thus received in reverence. The advent of the divine child has its social significance also. No wonder the bazaar streets wore a festive appearance.

119. The vedas are chanted to purify the atmosphere and make it fit for the advent of the holy one.

The temple at Valampuram has the Valampuri-shell (the right-whorled conch) as its paradigm. It is one of the seventyeight temples built by the Chola monarch Ko-Chengkat Chozhan.

120. Tiruvalampuram is to-day known as Melapperumpallam. Tirucchaaikkaadu is the place where the Cauvery empties itself into the sea.

121. **Pukaar:** More famously known as Kaverippoompattinam. This was the summer-capital of the Cholas. It was formerly endowed with a natural harbour. It flourished, of yore, as a mart of many nations. For other details, the reader is advised to study the famous epic Silappatikaaram.

122. The decad sung by our Saint has this message. They that adore the Lord at Pukaar are for ever freed from the cycle of transmigration. The word 'Pukaar' yields a beautiful pun for our Saint.

124. The Prince of Sanbai is the godly child who reigns in the hearts of Saivite servitors.

126. St. Sambandhar's decad beginning with the words: "Kann kaattu nuthal" (The Forehead that displays the Eye) is full of significance. Indeed this decad has engendered another Saivite leader,namely, Meikanndaar who is perhaps next only to St. Sambandhar, in divinity. The parents of Meikanndaar were childless. To cure them of this plight, the family priest, now famously known as Sakala Aagama Pandithar, resorted to bibliomancy. The book revealed the above decad of St. Sambandhar. The parents repaired to the shrine of Tiruvennkaadu and propitiated its presiding deity. Eventually they were blessed with a child who bore the very name of the deity of this shrine. When he was two years old, he was blessed by St. Paranjyoti (the fourth in the line of the Akacchantaanam). The child then emerged forth as the infant-preacher of old chelas.

127. Tirumullaivaayil is a coastal village which is east of Seekaazhi. The one situate in Tondai Mandalam and bearing the same name is known as the Northern Tirumullaivaayil.

In the southern Tirumullaivaayil, it is said, Uma worshipped Siva in His form of Dhakshinaamoorti and was blessed with the pentad of mystic syllables, namely the Panchaakshara. The names of the presiding deity and His Consort are Mullaivananaathar and Kothai Ammai.

128. It is a pity that the decad referred to in this verse, is lost for ever.

129. Mayendrapalli (now known as Mahendrapalli) is close to the place where the Coleroon merges with the sea. The town takes its name after Mayendra -- an Indra. He worshipped

Siva in this holy town. The word 'palli' means place. There are many sacred places, whose names end with the suffix palli. Cf. Chakkarappalli, Tirukkaattuppalli.

The deity of Mayendrapalli is called "Tirumeni Azhakar" and His Consort's name Vadivaambikai is as beautiful as His name.

Tirukkurukaavoor is the sacred town where St. Sundarar and his retinue were fed by Siva. The names of the presiding deity and His Consort (of this town) are Velladainaathar and Kaaviyangkanni. This town is halfway between Seekaazhi and Tirumullaivaayil.

130. **"Praising Siva and praised by all.":** This is how every Saivite should strive to live.

131. Matangkachoolaamani was the songstress par excellence. Her husband Tiruneelakanta Yaazhppaanar who played on his yaazh, was the instrumentalist par excellence.

132. Prof. Sambamoorti observed that St. Sambandhar was the youngest composer and musician of the world. No wonder he drew to him the greatest player on the yaazh and his wife -- a songstress sui generis.

133. Pat upon the arrival of Paanar and his wife, the first thing that the godly child did, was to take them to the shrine of Siva.

134. The Paanar couple stood without the temple and adored the Lord. This was in unison with the rules prescribed by the Aagamas. Those were days when people durst not defy the divine dictates. It was through religion that castes were transcended in the olden days. Discrimination had no role to play among devotees of the Lord. Vide verses 29 to 31 of the Purana of Tiruneelanakkar.

The very Puranam of St. Sambandhar shows that all the devotees entered the holy fire, irrespective of caste or creed, during the wedding of the godly child, and thus gained ascension.

135. Cf. ". . . . . their golden harps they took

Harps ever tuned . . . .
Of charming symphony they introduce
Their sacred song, and waken raptures high;"

- Paradise Lost, Book III, l.365.

136. Tradition has it that the two birds called Kinnara and Miduna that dwell in the realm of Moon, wing down and float in the sky whenever it is surcharged with witching music.

There were four types of yaazh, they being (i) Beri yaazh, (ii) Makara yaazh, (iii) Sakota yaazh and (iv) Sengkotti yaazh. In the Puranam of Tiruneelanakkar, the great Paanar is hailed as the Master of Sakota yaazh. The reader will do well to study 'The Episode of Debut' (Arangketru Kaathai, Silappatikkaram), the commentary provided therefor for Adiyaarkku Nallaar and also the 'Yaazh Nool' of Swami Vipulananda.

137. The feast referred to in the verse is not prepared to please the palate of a glutton or even a gourmet. It is one intended for a holy couple. So, it is not Lucullan. Mahamuni Milton says:

"And that which is not good, is not delicious
To a well-governed and wise appetite." **- Comus, l. 703.**

Thus runs the "holy dictate of spare Temperance."

138. The great admire the great. The songs and psalms of the holy child, are full of musical excellencess, literary as well as religious merits. They are 'angelic to many a harp' They are hymns of truth, id est, hymns on Truth by Truth.

The mood and the mode of the hymns were recapitulated by the devotees for the benefit of the Paanar couple. No wonder, they melted in joy. "Such concord is in heaven".

- Paradise Lost, Book III, l. 371.

It is regrettable that the present era is one of rat-rhymes and screeds.

139. Good music soothes the soul. It calms the troubled heart. Excitement is foreign to good music.

142. **Tillai:** Tillai is the Saivite shrine par excellence. So it is referred to as the Koyil. See pages lx to lxvii of the Tiruvacagam by G.U. Pope, reprinted by the Madras University (1979).

In Saivite cosmogony, Tillai is the exact centre of the Universe. Tillai, during the time of St. Appar, St. Sambandhar and St. Sundarar, was to the Saivites what Jerusalem was to the Jews, of yore. Writing on Tillai, G.U.Pope says: "One is frequently reminded of Jerusalem the Golden, with milk and honey blest." Ibid., page 264.

For further details, Tirumurai the Sixth (St. Appar's Thaandaka Hymns) translated by T.N. Ramachandran (International Institute of Saiva Siddhanta Research, Dharmapuram-1995) may be referred to. TILLAI AND NATARAJA by B. Natarajan (Mudgala Trust, Madras-1994) is full of valuable information.

145. **Who dances at the dead of might:** The following observations of C. Sivaramamurti (Nataraja In Art, Thought And Literature, National Museum, New Delhi (1974), page 1), are significant. "Dance in the darkness is no doubt unimaginable. But Siva only chooses the evening (night) for His dance, when it is dark, but the darkness is lit up by his own effulgence, the moon on his crest, the flame in his hand, and the powerful rays shooting forth from the gems on the hoods of snakes he wears as his ornaments. This is abundantly illustrated in literature, as stated elsewhere, to show how Siva requires not a powerful light focussed on him, but the mild and soft tone of moon light, chosen to reveal not too luridly, but softly and gracefully, the movement of his limbs."

Siva's dance can be comprehended only by them that are blessed by Siva. Of these blessed souls, St. Peyaar (Kaaraikkaal Ammaiyaar) ranks first.

Kollidam: Kalam koll idam (The river over which barks and vessels are accommodated).

146. **The river . . . . gardens:** Compare St. Appar's dictum which says: "Malai-p-Pandam kondu varu neer-p-Ponni" (Ponni which rolls on with the produce of the mountain).

- Tirukkuruntokai, Tirukkottaiyoor, Verse 2.

147. **The bourne of Tillai:** The very border of Tillai is sacred. It is indeed the hem of divinity. The border of Tillai is the place where the crest of the temple-tower is sighted, from afar.

148-153. The very fauna and the flora of the realm bid a very warm welcome to the godly child. Though literature may style the acts of nature as Pathetic Fallacy, yet, it should be remembered that it is but the nature of Nature which stands so visibly manifested.

We appeal to our readers to study with care 'The Yoga of Herbs' by David Frawley and Vasant Lad (Motilal Banarsidass Publishers Private Limited, Delhi - 1994). We extract hereinbelow a few passages which attest to the fact that birds and beasts as well as plants trees and grass are more humane than man.

"There is nothing in existence that is unfeeling, nothing that is profane or unspiritual, nothing without a unique value in the cosmos. Life is relational, interdependent, interconnective, a system of mutual nourishment and care, not only physically but also psychologically and spiritually.

"Consciousness, therefore, is not merely thought, much less intellect or reason. It is the feeling of being alive and being related to all life. Consciousness as pure feeling exists already in the plant and is hidden in the rock, even within the atom itself."

". . . . True humanity, which is humane feeling for all life, is at the heart of all life. Plants and animals sometimes show this sense of caring more than certain humans, who have been hardened in their isolated sense of humanity. It is only when we come to look upon all things as human that we are capable of a truly humane existence. Such a lesson is taught to us by plants and herbs whose existence is still grounded in the unity of nature, through which we may return to understand ourselves better."

. . . . . Plants transmit the vital-emotional impulses, the life-force that is hidden in light. That is the gift, the grace, the power of plants.

"Plants bring us the love, the nourishing power of the sun, which is the same energy of all the stars, of all light. The cosmic energies emanated by plants thus nourish, sustain and make grow our own astral body. In this way, the existence of plants is a great offering, a sacrifice. They offer us not only their own nutritive value but the very light and love from the stars, from the cosmos whose messengers they are. They bring to us the universal light so that we can enter the universal life. They exist for psychological, as well as physical nourishment. Our feelings, then, are our own inner plants, our own inner flowers. They grow in accordance with our perception of the nature of all life."

"Plants exist to transmute light into life. Human beings exist to transmute life into consciousness, love. These three -- light, life and love --, are one, each an expression of the other, true dimensions of the same existence. Plants transmute light into life through photosynthesis. The human being transmutes life into consciousness through perception. Through direct perception, the seer is the seen, the observer the observed. The Sanskrit word for the plant *Osadhi* means literally a receptacle or mind, *dhi*, in which there is burning tranformation, *Osa*. In the Vedas this can mean not only plants but all entities in creation.

"The human being is the plant of consciousness. The plant which effects a similar process on a "lower level" of evolution, feeds our mind and nervous system to help in this process. As below, so above; all the universe is a metamorphosis of light."

"The proper usage of a plant or herb, during which its true power is released, implies a communion with it. The plant, when we are one with it, will vitalize our nervous system and invigorate our perception. This means giving value to a plant as something sacred, as a means of communion with all nature. Each plant, then like a mantra, will help to actualize the potential of cosmic life of which it is a representative.

"For this reason, many ancient people have had reverence for the plant kingdom. It is not a superstitious awe, not a mere sensitivity to beauty, but a reception of the power that plants bring to us. The force is not received simply through ingesting the plant, but in our total communion with it."

"The seers, through the yoga of perception, let plants speak to them. And the plants disclosed their secrets -- many of which are far more subtle than a chemical analysis could uncover. Approaching plants in the same way today, not as objects for self-aggrandizement

but as integral parts of our own unity, the true value of plant will flourish for our unselfish use." - The Manifestation of Consciousness into Plants.

153. He adored these gardens: These are gardens producing leaves, flowers etc., which are used in the *archana* for the Lord. No wonder, the godly child hailed them. Cf. Verse 94 (Tirumalaiccharukkam) and Verses 157 to 160 of the Puranam of Tirunaavukkarasar.

155. Cf. Verse 1 of this Puranam:

161. Even with my five senses: The Lord, no doubt, is beyond sense-perception. Yet, at Tillai, the Lord in His infinite mercy, deigns to accommodate Himself (to an extent) in the sense perception of the true devotee. So it is said: "Tillaiyai-k-Kaana Mukti." (A darshan of Tillai confers Mukti).

165. Even he . . . shrine's limits: Tillai is the holiest of temples. Within its limits, priests and hierodules alone should abide. As Tillai is the very heart of the Viraat-Purusha (the cosmic deity) and as its adytum of ethereal consciousness is the very form of Gnaana-Sakti, it is to be ever adored in awe. The godly child was the Aachaarya par excellence. He therefore conducted himself in an exemplary manner. He abode without Tillai. See verse 170.

The "accham" (fear, dread, awe) spoken to in this verse is full of significance. This is the feeling of numinous terror. The phrase 'wrath of God' occurring in the Old Testament is a much-misunderstood expression. The phrase has a close nexus with what can be stated as the mysterious 'ira deorum'. Commenting on this Rudolf Ottto says: "To pass through the Indian Pantheon of Gods is to find deities who seem to be made up altogether of such an Org'e; and even the higher Indian gods of grace and pardon have frequently, beside their merciful, their 'wrath' form. But as regards the 'Wrath of Yahweh', the strange features about it have for long been a matter for constant remark. In the first place, it is patent from many passages of the Old Testament that this 'Wrath' has no concern whatever with moral qualities. There is something very baffling in the way in which it is kindled and manifested. It is, as has been well said, 'like a hidden force of nature', like stored-up electricity, discharging itself upon any one who comes too near. It is 'incalculable' and 'arbitrary'. Anyone who is accustomed to think of deity only by its rational attributes must see in this 'Wrath' mere caprice and wilful passion. But such a view would have been emphatically rejected by the religious men of the Old Covenant, for to them the Wrath of God, so far from being a diminution of His Godhead, appears as a natural expression of it, an element of 'holiness' itself, and a quite indispensable one." - The Idea of the Holy, p.18 (OUP, 1939).

The *accham* of the godly child is a numinous emotion bred by holiness. This is characteristic of every true devotee.

Cf. "Adikell Umakku aat cheyya anjuthume" (O Lord, I fear to serve you).
- St. Sundarar, Tirupparangkundram.

It is in this light, the Satarudriya Stotram should be cultivated. Vaajasaneya Samhita XVI opens thus:

"Reverence to thy wrath. O Rudra, and to thine arrow, reverence; reverence to thy bow, and reverence to both thy arms."

The best explication of the Satarudriya stotram is that of Bruce Long's. Vide "Rudra as Divine Ambivalence in the Satarudriya stotram" in Experiencing Siva, 1983 - Published by Manohar Publications, 2 Ansari Road, New Delhi - 110 002.

166. Tiruvetkalam: It is in this town the Annamalai University is presently housed.

167. Tirukkazhippaalai: The buildings of this temple were washed away by the Coleroon. The idols were therefore removed to the temple of Tirunelvaayil (Sivapuri).
Ucchi: Ucchi is Tirunelvaayil.

171. Selvam Pirivariyaa-th-Tillai Vaazh Anthanar: (The Tillai Brahmins inseparable from (spiritual) opulence). St. Sekkizhaar follows St. Sambandhar who says: "Selvam uyarkindra Selvar Vaazh Tillai" (The opulent ones of ever-crescent wealth that dwell at Tillai).

174. Aatinaai naru neiyotu paal tayir:
It means: "Your ablutions are made up of fragrant ghee, milk and curds."

176. The Niva: The river Vada Vellaaru is known by this name in certain places.

179. Divine decads in nectarean Tamil: These are truly "laurels of eternal verdure".

181. Sometimes the godly child sang his hymns as he proceeded to a shrine. "Muthu Kundru adaivome" (We will reach Muthu Kundru) is the refrain of the decad, he sang on his way to that shrine.

182. Tiruvirukkukkural: A verse in two lines -- terse, compact and sweet.

183. Murasu atirntu ezhum: It means: "The sound of drum(s) soars aloft."

184. "From evil be freed; adore Him.": This is the message that prevades the decad which begins with the words: "Odungkum pini . . . . . ."

185. Tiruvaratthurai serthum: We will reach Tiruvaratthurai.

186. The divine child . . . . now avoided it: The godly child was usually borne by his father on his shoulders. On this occassion he avoided it. The expression "muthu thanthai" (aged father is significant.

192. The sun . . . . into the western main:
Cf. *"And the gilded car of day*
His glowing axle doth allay
In the steep Atlantic stream" **- Milton, Comus, line 96.**

202. These are . . . cardinal points: The parasol inlaid with pearls, the margaritaceous palanquin and the trumpets -- the gift of Siva to the godly child --, irradiate the grace of Siva in all the eight directions.

206. When a dream of this nature ends, the dreamer wakes up and thereafter does not sleep. He usually experiences a mysterium tremendum and loses himself in God-consciousness.

208. This verse describes the spiritual routine of the divine child.

209. The figure employed in this verse is Pathetic Fallacy.

213. The message is: "Siva is Love".

214. The decad beginning with the words:
"Entai Eesan . . . " is never invoked in vain.
The translation of the first verse is as follows:

"The grace of the Lord of Nelvaayil Aratthurai which is
Girt with cool and beauteous groves that flourish
On the bank of the Niva that rolls on amain
With suaveolent blooms,
Is not to be gained by them
Who do not hail Siva as the Father, the Lord,
'Our great One' and as the Deity that rides the Bull,
And so meditate on Him."

216. It is with utmost reverence, the gifts of Siva are to be handled. Hence the hailing, the circumambulation and the chanting of the mystic pentad.

The phrase "Ulakelaam" which marks the beginning and the end of the Periya Puranam, occurs in this verse also. St. Sekkizhaar uses this phrase fourteen times in his Puranam. For details refer to the third edition of the Periya Puraanam (1950, of Saiva Siddhanta Maha Samajam, Madras). The occurrences are recorded at page 16. M. Balasubramanya Mudaliyaar -- the compiler, has deliberately mentioned, in two instances, misleading verse numbers. This is to fool the pseudo-scholar who thrives on the findings of others without himself ever trying to undergo painstaking study.

221. The raison d' etre of the avatar of the godly child is reiterated in this verse.

223. **"He who has . . . . is come."**

Cf. *"Unto him blest by the Mammoth young*
Learning and Wisdom come unsought, untaught."

- The Tiruvarutpayan, Invocation.

It is intuition and not tuition, which is the source of the godly child's wisdom. He is truly hailed as Mutthamizh Virakan -- the Adept of threefold Tamil. Never before the advent of the godly child was Tamil so rich. His contribution to Tamil is irreckonably immense.

227. Aratthurai -- the shrine at Tirunelvaayil --, is Siva's own ford.

228. **He who was . . . . . the directions . . . . . :** See verse 202.

229. The other shrines visited by the godly child, were perhaps, Tiruvennainalloor and Tiruvidaiyaaru.

232. **The inlaid pearls . . . directions:** See verses 202 and 228.

238. **Vijayamangkai:** The place which to-day goes by this name is not the one referred to in this verse. The shrine is situate in a town called Kovantaputthoor. See M. Raghava Iyengar's "Aaraaicchi-th-Thokuti, reprinted by the Tamil University - 1984.

241. **Neermai, Tiram, Niram:** Even musicologists are not able to help us understand these. Even the work which has an imposing title, namely, "An Introduction to South Indian Music" by N.E. Sjoman and H.V. Dattatreya (Sarasvati project, Netherlands - 1986?) is of no help to us.

243. The article of Erik of Edholm entitled "Canda and sacrificial Remnants: A Contribution to Indian Gastrotheology" (Indologica Taurinensia: Edizioni Jollygraphia, Torino, Italy - pages 75-91) is a remarkable article on Chandesvara Naayanaar. Even Tamil Saivites and

many of the Sanskrit scholars are not aware of the Sanskrit sources which have inspired the author to indite this excellent article which contains a mine of information.

246. This verse is one of the many that speaks of the reception accorded to the divine child. See verses 257 and 258.

Cf. ". . . . . *All the townspeople,*
Learning of Nala joyously returned,
Made all their quarters gay with float of flags,
Flutter of cloths, and garlands; sprinkled free
The King's ways with fresh water, and the cups
Of Fragrant flowers; and hung long wreaths of flowers
From door to door the white street-fronts before;
And decked each temple-porch, and went about
The altar-gods."
- Nala And Damayanti, translated by Sir Edwin Arnold
(Hindu Literature, reprinted by Asian Educational Services,
New Delhi-1978, p.160.)

Verse 254 says that the advent of the godly child was the second coming of Chandeesa himself. Chandeesa who was the youngest among Naayanmaar to gain ascension was deemed to be the very son of Siva. *"Aranaar makanaar aayinaar"* are the words of St. Sekkizhaar.

250. Omaampuliyur is one of the many Puliyur-s of Tamil Naadu. The name of this town is made up of two sacred Sanskrit syllables, namely Om and Haam.

251. The shrine of Omaampuliyur is called Vadathali. Cf. Pazhayaarai Vadathali.

Vaazhkolipputthoor is again one of the many Putthoor-s of Tamil Nadu.

252. Katampoor: This is an ancient town. The shrine is known as Karakkoyil. S.R. Balasubramania Iyer's Chozhar Kalai-p-Paanee" contains rich details relating to the sculptural greatness of this shrine. However, the observation (at page 156) which says that the Vimana is replete with the etched figures relating to the Peiya Puranam, is not correct. The author says that the temple was renovated sometime before 1113 A.D. So the sculpted figures relate to the Tirutthondatthtokai and or the Tirutthondar Tiruvantaati.

262. Some devotee-scholars are of the opinion that the godly child was not born of any human mother. They maintain he is Muruka Himself. The corrective to such over-zealotical opinion is afforded by this verse. The words of St. Sekkizhaar, namely "eendra thaayaar" (the mother that gave birth to him) are full of significance.

His very mother adored him, not because He was Muruka but because he was His amsa.

263&264. It is only after the investiture of the sacred thread, the boy is initiated into the mysteries of the Vedas. The investiture is symbolic of a second birth. So far as our saint is concerned, he had known all of the Vedas long before the investiture. True Gnosis was conferred on Him by Siva-Sakti. Yet the godly child underwent the formality to uphold a very vital tradition.

A close cultivation of the Periya Puranam reveals a vital fact. St. Sekkizhaar never repeats details already mentioned by him. Departure from this norm is an exception and is made, on occasions, for extraordinary reasons.

265. The godly child was one who learnt everything without learning (Othaathu unarnthavar).

Cf. *"Unto him blessed by the Mammoth young*
Learning and Wisdom come unsought, untaught."

-The Tiruvarutpayan.

266. The panchaakshara is the mantra of mantras. It is omneity itself. It is chanted as ordained by the Vedic Saivite who is known as Srauti. The Panchaakshara Decad of the godly child begins with the words: "Tunjalum tunjal ilaatha . . . " (Asleep or awake . . .).

270. In this verse is embalmed and treasured up the very form of the sacred and sanctifying person of St. Tirunaavukkarasar. His sacred form is sempiternal, as it is that of Lord Siva's. This form / *Vetam* is ever to be adored. Vide the twelfth sutra of the Sivagnaanabotham.

271. Four are the Saiva Aachaaryas. The first two alone are contemporaries. This verse celebrates the first meeting of the first two Aachaaryas.

273. The highest praise due to the hymns of St. Appar as well as St. Sambandhar, is offered here by St. Sekkizhaar. In their hymns is felt the palpable presence of Lord Siva.

Cf. "The Lord is my strength and song." - Words of Moses, The Bible.

274. After their first meeting, the two saints never parted from each other, their physical parting notwithstanding.

During his last days Palliagrahaaram N. Kandaswamy Pillai the great Tamil savant, was hospitalised. Pandita Vidwan T.V. Gopala Ayyar and I called on him and spent with him a few precious hours. When we said we were taking leave of him, the great scholar said: "So you think you are parting from me. No. You are ever with me."

275. When St. Appar departed, the godly child returned with "maaraa-th-thiruvullam" (changless and divine heart). In the earlier verse it is referred to as "piriyaatha nannbu" (inseparable friendship).

When the godly child received St. Appar, he took him to the Ark-Shrine. When he parted from him, he but visited the shrine of Siva. Devotees are ever companied with Siva and His devotees.

Thookku: A soul-uplifting Tamil verse.

276&277. The godly child was a "Tamizh Aakarar" (Source / Genesis of Tamil). He was a divine innovator of mores, modes, patterns and paradigms of Tamil prosody. To cover these, new texts on Tamil Grammar came to be indited.

278. All the hymns of the godly child are musical compositions, their intricate prosody notwithstanding. They are airs, vernal airs.

283&284. Cinnam, kaalam, taarai, conches and kompoo are instruments of music. These are sounded during festive occasions.

286. The two kings of birds: Sampaati and Jataayu. Vulture-kings celebrated in the Ramayana.

292. **erukku:** Madar.

293. Tirumaanthurai: This is not the same as the one which is near Anbilaalanthurai. This shrine is the one that lies between Kanjanoor and Tirumangalakkudi, a little off the road. The decad sung here by the godly child is lost for ever.

294. At Viyaloor the gracious form of Siva manifested before our Saint to bless him.

295. Tirunthudevankudi: The reader will do well to consult our notes at page 59 of "Tirumurai the sixth" (St. Appar's Thaandaka Hymns) published by the International Institute of Saiva Siddhanta Research, Dharmapuram, Mayiladuthurai - 609 001. The Lord of Tirunthudevankudi is Karkatesvarar. Karkatam is crab. In the crown of the linga is to be seen a crab-like formation. Sivakkavimani C.K.S. says that when abishekam (ablutions) for the linga is performed with milk, a crab will emerge from out of the linga.

301. A town which is holy is an object of adoration. Tiruvaiyaaru is the place where Nandi-- the Chamberlain of Siva --, made his avatar.

303. Kodal is kaanthal (the white species of Malabar glory-lily). Kongkam is either Cochlosperumum gossypium or Emblic myrobalan. Koovilam is vilva (Bael).

305. At Tiruneitthaanam the godly child sang rare garlands of Tamil verse. However one of them alone is extant. This decad opens thus.

"Say (in devotion sweet): 'Neitthaanam' where He abides
With her whose eyes are the lilies of the field;
It is the shrine of the blue-necked Lord who is
Concorporate with the Daughter of the Mountain.
Lo, He is the peerless One who is mantled
In the flawless hide of the trunked tusker."

306. Angkaiyaar azhal . . . : The beauteous palm sports the fire . . .

307. Vayiratthoonn Naathar: The Lord of the Diamond Column. This is the name of the residing deity of Tirumazhapaadi.

308. Tirukkaanoor: The shrine is situate on the bank of the Kollidam. During an unprecedented flood, the village was swept away. The shrine was buried under sand. After the passage of many many years, efforts were taken to remove the sand which had completely covered the shrine. In a hymn on this shrine by the godly child, occurs the phrase "Thamizhin neermai" which is fraught with immense significance.
(Tiru) Maanthurai: See notes for verse 293. Maruts are the two celestial physicians.

311. Muyalakan: (Apasmaara-Skt.) The illness known as the grand mal (epilepsy).

314. The son of God: It is thus the godly child is referred to by St. Sekkizhaar. The divine child, according to the tradition, is an *amsa* of Lord Muruka, the son of Siva.

315. "Rise!": This word acted as a salvific mantra. The distressed chieftain thereafter rose out of misery for good.

319. Divine Tamil cures the incurable disease. This indeed is *Thamizhin neermai.*

323. Kuravas: Foresters. The work Eankoimalai Ezhupathu says that the Devas as well as the celestial damsels get born as kuravas to adore the Lord of Eankoimalai.

328-332. These verses picturesquely describe the winter of the Kurinji realm.

333. The raging fever referred to here is malaria.

334&335. The divine decad opens thus:

"You know the dictum: "Service to God annuls
Karmic consequences." The non-seeking
Of salvific service spells your deficiency.
Plying our hands in service, let us hail
The feet of our Lord; we are his slaves.
Karma cannot assail us; Tiruneelakantam saves."

The first line of the above verse is also interpreted as follows.

"Misery is the outcome of past evil deeds;
It has to be endured; of this you are aware."

337. **The Wearer of . . . deer-skin:** A snip of deer-skin is tied to the sacred thread of a Brahmachaari.

339. **Maanikka Malai:** This is to-day known as Ratnagiri. The verses sung here by the godly child are not extant.

341. **The Kauniya chief:** It is thus the godly child is described by St. Sekkizhaar. A Brahmin belonging to this gotra is referred to in the Hitopadesa. Vide The Story of the Frogs and Old Serpent. (page 83, The Book of good counsels in Hindu Literature, A.E.S. Reprint, New Delhi - 1978).

342. **Tiruvaalanthurai:** This is to-day known as Antaranalloor. It is situated on the southern bank of the Cauvery, seven miles west of Tiruchiraappalli. The temple inscriptions describe the shrine as Tiruvaalanthurai.
Tirucchenthurai: This is six miles west of Tirucchiraappalli and one mile east of Tiruvaalanthurai. The inscriptions of the temple describe the presiding deity as Tirucchenthurai Katrali-p-Paramesurar.

346. The decad sung here is known as "Koodal Satukkam". It celebrates the four shrines namely: Tiruaanaikkaa, Mahendra Mountain, Mt. Kailas and Tiruvaaroor.

347. The verses sung here by the godly child are for ever lost.

348. The hymns of the godly child sung at Erumpiyoor are not extant.

349. The decad beginning with the words: "Marai udaiyaai . . . " is a catholicon par excellence. It scatters away the misery of the sincere reciter. A Saivite in trouble invariably holds this as his Palladium. The decad opens thus:

"Unless they hail You as the Lord of the Vedas,
The One clad in a hide, the One that sports
A crescent on the spreading matted hair
And as Pigngnaka, they feel flawed.
O Lord abiding at Nedungkalam! Be pleased
To averruncate the misery of them that hold fast
To You, poised in the lofty ideal."

350. **"Vaaru mannum mulai":** Breasts cinctured with a breast-band.

362. **Rudraaksha:** The beads of the Eloeocarpus.

364. The decad sung at Celur is not extant.

365. Tirunaloor is Tirunalloor. It is hailed as Perum-Tirunalloor by St. Sekkizhaar. It is the holy shrine where St. Appar was blessed with tiruvadi-diksha.

372. **At Karukavoor where mullai blooms . . . fragrance:** The temple-tree (creeper) of this shrine is mullai.

373. **Avallivallnalloor:** It is the hundredth shrine situate on the southern bank of the Cauvery. The temple-priest of this town had two daughters. He who married the elder sister, went on a holy pilgrimage. (Those were days when girls were given in marriage even before they became nubile.) Pat on the departure of the husband, the wife suffered from an attack of small-pox. She lost her complexion and became disfigured. She also lost her eyes. When the husband returned from the pilgrimage, he could not recognise his wife. He honestly believed that the younger sister was his wife. So a dispute arose to settle which Lord Siva had to offer his testimony. The Lord declared: "Un Manaiviyaanavall ivalle." (This one indeed is your wife.) According to the tradition, the wife recovered her eyes as well as her former splendour, thanks to the grace of Siva.

The presiding deity of this town is called Saatchinaathar (The Lord that bore witness).

376. **Aavoor:** An ancient town. A Sankam-poet named Moolangkizhaar belonged to this place.

384-388. These verses picturesquely describe aestivation.

390. **Tirucchatthimutram:** Even to-day estranged spouses resort to this shrine seeking rapprochement.

394. **The canopy of pearls:** It is called Mutthuppandal. Mutthu is symbolic of moksha. The canopy was a gift of Siva to the godly child – the Grantor of Moksha. Whoever was associated with the godly child was blessed with Moksha. The canopy and its shade are rich in symbolic significance. See verse 395.

397. **The Boar that burrowed:** Vishnu.
The decad sung at Pazhayaarai Vadathali is not extant.

399. **Irumpoolai:** This town is to-day called Aalangkudi.

401. **Adored them as they adored him:** This is but a reference to the mutual obeisance that ever takes place when servitors meet servitors.

402. **The Lord who extended . . . a mere atom:**
Cf. "Such is His greatness, that before Him the cosmos is but an atom and such His minuteness that before Him an atom looks like the cosmos." - Karur Tevar's Tiruvisaippaa.

403. **Arathaipperumpaazhi:** This town is today called Haridwaaramangkalam. Hari is his form as the cosmic boar adored Siva here.

406. Kudamookku is now known as Kumbhakonam.

408. The hymns sung by the godly child on the Lord of Kudantai-k-Keezhkkottam are not extant.

409. **Kudantai-k-Kaaronam:** The phrase Kaaya aarohanam (Skt.) has reference to the Paasupata cult. It refers to translation (ascension with the body intact). The shrine is situate

on the bank of the Mahaamaham Tank. Once in twelve years, a festival a là Kumbha Mela takes place here. Tradition holds that during Mahaamaham the Tank is visited by the seven holy rivers namely Ganga, Yamuna, Saraswati, Narmada, Cauvery, Kumari and Godavari in their subtle form. A bath during this festival cleanses the soul.

411. Tirunaakeccharam: This shrine is particularly dear to St. Sekkizhaar. The Lord of this shrine is the Aanmaartha-Moorti of St. Sekkizhaar who built a replica of this temple in Kundrathoor -- his birth-place. This temple also goes by the name Tirunaakeccharam.

425. Naaladimelvaippu: In this genre, the first four lines of the verse are in one type of metre and the two concluding lines are of a different type of metre. The main idea, however, pervades all the lines.

434. The many holy shrines referred to in this verse are perhaps such shrines as Sirukudy, Tirumeeyacchoor, Tiruppaampuram etc.

435. Maamatam: The name of the shrine at Tiruvazhunthoor which is now called Terazhunthoor. It was here the famous poet Kamban was born.

To the musical excellence of the decad sung here by the godly child St. Sekkizhaar makes a pointed reference. The *pann* of this hymn is *Indalam*.

Sonna Aaru Arivaar: This is how the deity at Turutthi is hailed. It means: "He who knows (the truth of) what is conveyed to him."

436. Varai-th-thalai pasum pon: This has reference to the source of the Cauvery which is a mountain rich in fresh gold.
Moovaloor: The birth place of the founder of the Tiruvaavaduthurai Aadhinam.

437. The godly child's decad on Moovaloor is not extant.

441. Konrai: A genus of flower trees, cassia. There are many varieties, namely Sarakkonrai, Sirukonrai, Sezhumalarkkonrai, Tirukkonrai, Pulikkonrai, Perungkonrai, Ponkonrai, Mayirkkonrai and Mullkonrai.
Tumpai: A flowering shrub of many species, they being: Borago Ind. L., Borago Zeylan L., and Phlomis Zeylanica.
Atumpu: A running flower plant.

442. Tiruppariyaloor Veerattam: Veerattam is a place where Lord Siva, of yore, enacted a heroic act. Veerattams are an octad. Tiruppariyaloor is the locale of the destruction of Daksha's sacrifice. The presiding deity of this shrine is called Veerattesuvarar. His Consort is hight Ilamkompuanaiyaall. This place is today known as Parasaloor.

443. Tiruvettakkudi: It is here Lord Siva, in the form of a hunter, manifested before Arjuna. Hence the name Vettakkudi. It is said that east of this shrine, along the sea-line, a glow is sometimes beheld at night. Verse two of the decad relating to the shrine has this phrase: "Tee yerikai Makizhnthaar" (He who joys in the blaze of fire). This reference is considered to be significant. The presiding deity of this shrine is called Tirumeniazhakar and His Consort is called Shaantanaayaki.
Dharumapuram: It was here the chief of the Paandavas -- Dharma --, adored Siva. This place was the birth-place of Tiruneelakanta Yaazhppaanar's mother. The presiding deity is called Yaazhmurinaathar. His Consort is called Mathuraminnammai.

444. When the great Paanar narrated to his kin of his blessed role as an accompanist to Sambandhar, little did he bargain for their nepotic, idiotic and soul shattering comment.

446. To cleanse himself of the blasphemy that would otherwise attach itself to him, the great Paanar implored the godly child to debunk the insufficiency of yaazh -- a mere accompaniment.

447. **The fosterer . . . adored Him:** St. Sekkizhaar makes it absolutely clear that the godly child never did anything without the leave of Lord Siva. All his acts were in magnification of the Lord of gods.

The true nature . . . vocal music of men: The vocal rendering by St. Sambandhar is absolutely divine. No human voice can match the godly child's. No wonder, St. Sundarar hailed him as the one who propagated Tamil, day after day, by music surpassingly sweet. His music is Siva's own.

Maathar madappidi: Pidi is a she-elephant. In Tamil literature, the female of the species, is ever regarded as bashful. So the pidi is called madappidi. Maathar means beauteous. The elephant and the peacock play a rich role in Tamil and Sanskrit literature. These have, according to Sri Aurobindo, "become almost impossible in English poetry, because the one is associated with lumbering heaviness and the other with absurd strutting. The tendency of the Hindu mind, on the other hand, is to seize on what is pleasing and beautiful in all things and turn to see a charm where the English mind sees a deformity . . . "

449. Trembling in body and pained in mind: Dread seized the great Paanar. He had put the godly child to the test. He ought not to have done it. By way of expiation he resolved to do two things. 1. He wanted to fall at the feet of the divine child. This he did. 2. He wanted to shatter his yaazh into smithereens. When he essayed this, his act was forfended by the saint.

450. **Receiving it . . . :** The godly child received the yaazh and sanctified it by his touch. Henceforth the Paanar would not dare think of breaking it at all. When he received it from the saint, he placed it on his crown. Vide verse 452.

451. **O great one:** The word used by the godly child is "Aiyar". Only a Brahmin is addressed as an Aiyar. Here the Paanar -- an untouchable --, is addressed as Aiyar by the aeviternal chief of the Brahmins. St. Sekkizhaar tells us that Kannappar and Nandanaar -- both untouchables--, are Aiyar-s.

How is it . . . to know of it: In one sense, the message in the words of Ralph W. Emerson, is this: "Talents differ; all is well and wisely put."

453. **The Lord who peeled off . . . . Elephant:** Siva's exploits are full of significance. The reader will feel rewarded if he studies Dr.K.I. Koppedrayer's article: "A Study of Sekkizhaar's Art as Found in Two References to Tripuraantaka Siva" - The Souvenir of the Eighth International Seminar, 1995. The decad sung on this occassion is known as Yaazh-Moori Padikam. Its pann is not known. It is usually sung in Ataana raaga. This raaga can be rendered with ease in Veena, but not in Yaazh. The mode of rendering by the godly child, for the first time perhaps, differed from his earlier renderings. It was rendered in a staccato fashion (vittu isaitthal). This indeed laid the foundation for the structuring of Carnatic Music.

454. **The great Paanar . . . of music:** The greatness of yaazh is thus affirmed and confirmed by St. Sekkizhaar.

456. Tirunallaaru: The decad sung in this shrine is of extraordinary significance. It is to be hailed as "Pacchai-p-Patikam" in days to come. The deity of this shrine is known as Naadudai Naayakar. His Consort is Bhogamaarttha Poonnmulaiyall.

457&458. The godly child so sung his decad that it was démonstrative of the multifoliate majesty of the yaazh.

459. Saatthamangkai: It is the birth-place of Tirunilanakka Naayanaar. He is immortalised in the envoi of the decad which the godly child sang in this shrine. It is as follows:

They will be foremost among the celestials
If they, in all propriety, hail this decad --
Of Tamizh Gnaanasambandhan of Kaazhi,
The polis where Vedic scholars abound --,
On Saatthamangkai Ayavanti -- the great
And lofty town, hailed by devotees as that
Of Nilanakkar poised in righteous justness.

466. Kalanta . . . maalaikal.

Cf. *"Lap me in soft Lydian airs,*
Married to immortal verse
Such as the meeting soul may pierce
In notes, with many a winding bout
Of linked sweetness long drawn out" **- John Milton, L'Allegro.**

467. Keezh-Velur: This is today called Keevaloor.

469. Devotees . . . alms: This describes the mode of life adopted by true renunciants.

475. Looking . . . nought else: A Tamil adage, hearing which Mahatma Gandhi stood thrilled, says: "Unto one forlorn and forsaken, God is the sole help." God tempers the wind for the shorn lamb. The unwed virgin by the side of her bridegroom-to-be lying dead is a heart-rending sight. Who can save her? It is only God or His deputy. The lofty significance of the name Tirugnaanasambandhar receives an automatic demonstration in this situation. Tiruvalluvar says: "Of what avail are brains if they succour not the distressed?" Small wonder, 'compassion welled up' from the godly child's all-merciful bosom.

478. (Stricken) Swan: The languishing pen besides its dead cob.

479. "Fear not": Only God and the godly can proclaim these words.

480-481. In just a couple of stanzas, St. Sekkizhaar narrates how the tender romance passed into a terrible tragedy with something of an inevitable swiftness. The peripeteia is soul-shattering.

482. This verse is Siva - Puranam *in nuce*. The infinite greatness of Siva is brought out through His very names.

Sadaiyaan: The Lord of matted hair. It is by a single hair of His crown that Siva broke the crashing descent of Ganga who vowed to lay waste the whole earth. His devotee Bhagirata and the entire earth stood saved.

The Mother of all entia: Siva is more a mother than a father. The Father's justice is tempered with the Mother's mercy.

Sankara: The very name is all-auspicious.

Sasikanta Mouli: Chandra sekara: It is out of divine compassion that Siva wore on His

crown the wasting Moon and blessed him with everlasting life.

Vidayaan: The Rider of the Bull (Rishaba-deva). Siva's mount -- the Bull --, is an incarnation of Dharma.

Vediyan: Anthanan: Siva is Ara Vaazhi Anthanan -- the One of loving kindness par excellence.

Venneetraan: The One of white and bright Holy Ash. It is the *Holy Ash* that keeps the cosmos going. It is omnipotent.

The Annihilator of the triple hostile cities: The three citadels are the three malas. Only Siva can render them nugatory.

The Lord hailed by Brahma and Vishnu: This is proof positive of the fact that Siva is the Supreme. All His acts reflect His supreme glory.

Udaiyaan: The owner. Siva owns everything -- animate as well as inanimate. The inanimate are his *udaimai* (possessions) and the animate are his *adimai* (slaves).

483. **The Prince of Pukali:** The godly child is so described as he proved to be sole *pukal* (refuge) of the couple.

Blessed them . . . world: *Mannil nalla vannam vaazhalaam* (Life on earth can be happily lived) is a dictum which every couple must cherish.

485. This verse is a recordation of one of the many theophanies vouchsafed to our saint.

488. **Pukaloor:** Like Pukali, this is a Palladium.

491. Pukaloor is the place where abode Muruka Naayanaar whose glory is recorded in the third stanza of our saint's decad on this shrine.

The decad on Varthamaaniccharam is fraught with significance. It is in this decad the traits of *Paramanaiye Paaduvaar* are portrayed.

493. In this verse the godly child is described as the son of Siva. *Sevil tikazhnthavar Myntaraana Tirugnaanasambandhar* are the words in the original. The godly child is an *amsa* (aspect) of Muruka.

495. The *pann* of St. Appar's decad is *Kurinji*. In Carnatic Music too, we meet with the *raaga* Kurinji which is *idem quod* in Tamil Music. This bears eloquent testimony to the hoary nature of Tamil Isai. This *pann* was perhaps haunting the godly child. At Tiruvaaroor he opens his decad beginning with the words "Cittham theliveerkaal" in the self-same *pann*.

497. **Virkudi:** This is one of the eight *Veerattam-s*. It is here Siva destroyed Jalandaraasura. Verse 209 of the Tirukkovaiyaar makes a reference to this Asura. The notes appended to my translation of this verse narrate the episode in brief. Vide Tirukkovaiyar, translated by T. N. Ramachandran, Tamil University Publication Number 119, 1989.

500. **In all . . . adoration:** The flowers are strewn by the godly child on the town. The reader may recall to his mind that in the self-same way he adored the town of Mudukundru.

502. The very lines of this verse breathe incense.

507. Tiruvaaroor is so holy that St. Appar, St. Sambandhar and St. Sundarar seek the leave of the Lord to enter it. Indeed permission to visit Tiruvaaroor is granted to St. Sundarar at Tillai itself. Vide verse 108, The Puranam of the Lord's Intercession, page 56, Periya Puranam, Part - 1, Tamil University, 1990. When St. Appar was received at the outskirts of Tiruvaaroor by the devotees he addressed them thus:

"Can even I . . . be blessed with such beautitude?" - Verse 1485. Though St. Appar abode at Tiruvatikai for a number of years, only 163 verses of this shrine, sung by him, are extant. His verses on Tiruvaaroor are 208.

513. **Ara-Neri:** This shrine is close to Poongkoyil. To-day these shrines are housed in the same complex.

515. **Kolili:** This shrine is now known as Tirukkuvalai
Valivalam: It is said that a bird (Valiyaan / Karikuruvi - Tamil , Bharadvaaja - Sanskrit) offered pooja to Siva in this shrine.

519. **Panaiyoor:** The palm-tree is the tree of this shrine. The godly child witnessed here the dance of Nataraja. St. Paraasarar adored Siva in this shrine. Lord Vinaayaka of this shrine, it is said, rendered help to Karikaala Chola, and so He is hailed as Tunai irunta Pillaiyaar. This shrine is celebrated in the hymns of the Tevaaram Trio.

524. In this verse the godly child is referred to as *Sol Pillaiyaar*. *Sol* is Word. According to Deivacchilaiyaar *Sol* is God.

526. Though the godly child was blessed with a litter by Lord Siva, he would not make use of it when travelling in the company of St. Appar.

527. When St. Appar importuned our saint to ride the palanquin, the latter divining the will of Siva to be the same as St. Appar's, obeys St. Appar. A covenant is arrived at by which the wishes of both St. Appar and our saint are fulfilled. When St. Appar walks, the godly child will not ride the palanquin. So, he goes to an appointed shrine ahead of our saint. When our saint is apprised of St. Appar's reaching the destination, he will ride to that place in the litter. The godly child literally followed St. Appar in his footsteps.

528. **Tiruambar Maakaalam:** It is said Kaali expiated her act of killing two Asuras called Amban and Ambaasuran in this holy town by adoring the presiding deity of this place. This place is also known as Koyil Maakaalam. The icon of Kaali is installed in this temple. Rishi Maakaalar gained beatitude by adoring Siva in this shrine. It is here the festival relating to Somaasi Maara Naayanaar's *yaga* is enacted during *Vaikaasi* when the star Aayilyam (the ninth of the lunar mansions, that in Cancer) rules the day.
Tiru Ambar Perum Tirukkoyil: A shrine built by Kocchengkat Chozhan. This is close to Tiruvambar Maakaalam. Vide verse 532.

533. **Kadavoor:** This is one of the eight Veerattam-s. To bestow grace on the bachelor-saint Maarkandeya, the Lord of this shrine smote Death. The name of the Lord's Consort is Abiraami.

535. **Kadavoor Mayaanam:** This is close to Kadavoor. Kadavoor and Kadavoor Mayaanam are celebrated in the hymns of the Tevaaram Trio.

536. **Tiruvaakkur:** The shrine here is known as "Taan thondri Maatam" (the self-existing shrine). It is a very very ancient temple.

537. **Meeyacchoor:** Surya had the Lord and His Consort mounted on an elephant and adored them, in this shrine.
Meeyacchoor Ilam Koyil: When a shrine is to be renovated, the icons are, for sometime, removed to a tabernacle which is called *Ilam Koyil* (Baalaalaya - Sanskrit). At the time

when St. Appar visited this town, he adored at this tabernacle.

Paampuram: It is here the Lord of serpents -- Aadi Sesha, --, adored Lord Siva. It should be said to the credit of Kudavaayil Balasubramanian that he was the first to identify Uragapuram which is Paampuram. His essay "Uragapuram" (Journal of the International Institute of Saiva Siddhanta Research, Vol.2, No.2 - January 1987) is a mine of authentic information. Uragapuram is not Uraiyoor.

538. Tiruveezhimizhalai: This shrine has to its credit the twentythree decads of the Tevaaram Trio. The ethereally - wrought temple tower is a gift of Vishnu. It was here Vishnu offered pooja to Siva,one of his eyes, when he discovered that he lacked a flower to complete his pooja. For this act of devotion, Vishnu was blessed with the *Chakra* (Disc) which did away with Jalandaraasura.

540. Iraivar Tiru Mynthar: See notes for verse 493.

549. Penu Perunthurai: This is now known as Tiruppanthurai. The Lord's name is Sivaanandar; His Consort is Malaiyarasi.

Tilathaippati: It is known as Tilathaippati Mathi Muttham. It is here Rama and Lakshmana performed *tila-tarpana* for Dhasarata. As Chandra who offered pooja to Siva in this shrine, it is called Mathi Muttham. This place is now called Sithalaippati in a corrupted form.

557. Pat upon the theophany, the godly child burst into verse. The decad opens thus:

O Holy One abiding at Pukali hailed by
The practitioners of Veda that never
A falsehood utter, with the antelope-eyed Lady
Of bright forehead whose locks are
Dark and suaveolent! O our Lord-God!
O Lord of three unwinking eyes!
O my dear, dear Lord! What may this be!
At Mizhalai where Brahmins wedded to truth
Dwell, You abide, in love, in the temple
Resplendent with its heaven-descended tower!

559. This verse explains Siva's omnipresence in various forms. Variform indeed are His manifestations and variform indeed are His shrines. It is thus dwellers on earth stand blessed.

562. Even poojas . . . performed.
Cf: "Festivals and poojas to gods will cease, if heavens grow dry." - Tirukkurall, 18.

564. The message is Siva never forsakes His servitors. Plagues, famines and the like are collective punishments for sinning communities.

567 - 570. The episode covered by these verses is rich in significance. It is narrated by the pious with holy trepidation. It hurts a Saivite who happens on a write-up pertaining to this episode, recorded in a cavalier way. Nonchalance, carelessness, lack of solemnity and the like are not the virtues of writers who contribute to compendia. At page 4332 of Volume 5, Encyclopaedia of Indian Literature (Sahitya Akademi - 1992) we meet with the following.

". . . . These two spiritual leaders, Appar and Sambandhar, during the course of their tireless *wanderings* all over the Tamil land, turned up together at a famed shrine Tiruvilimilalai in the Chola territory. Each was followed by a very large number of

adherents who wanted nothing more than to stay with them and sing the hymns composed by them.

"Suddenly a famine struck and food became scarce and expensive. *The two saints decided to leave the place but a disembodied voice in the temple directed them to stay on, adding that every day, at the end of their worship, they would find a gold coin a piece on the 'balipita'*. But there was a catch to this; while Appar had no difficulty in feeding the *entire group* sumptuously, Sambandar's coin had much less of gold content in it and *fetched less food, not adequate to feed the entire throng.*

"So the next day, Sambandar *sang a decad reprimanding the Lord* for such an act of differentiation *which was sure to bring Him to disrepute.* This decad, composed in one of the shortest metres and *full of strong reproof*, delighted the Lord who agreed to give the same type of coin to both everyday, as long as they stayed on . . . "

- Italics are ours.

The events are narrated by St. Sekkizhaar, in the Puranam of Tirunaavukkarasa Naayanaar thus:

"After a few days when he (St. Appar) throve thus
In sacred service, as rains failed, the ***Ponni***
Of unfailing foison, ran dry; food grains that grow
By water, became scarce; many lives caught
In this utter want, came to be immersed in misery;
Indigence spread everywhere. 255

"When thus the world was involved in a famine
And men languished in misery, unto the godly child
And Tirunaavukkarasar, with His hands displaying
The fawn and the ***mazhu****, the Lord appeared in their dreams;*
The Lord of ruddy matted hair who presides over
Tiruveezhimizhalai spake to them thus: 256

""The plight of times shall not afflict your thought;
Yet to give unto them that adore you, We give you."
Thus He spake, and, even when they were beholding
The full glory of His form, He disappeared.
Unto each of the glorious two, the Lord of Veezhimizhalai
Granted a gold coin as the daily allowance,
And this was witnessed by the whole world. 257

"On the eastern and the western pitas of the Vimaana
That descended of yore from the heavens,
For the lord-patron of Pukali and for the lord
Of language, He placed a coin of gold as allowance
Everyday; the two could thus with numberless devotees
Partake of food there where they abode. 258

""By the grace of the Lord of the celestials whose throat
Has the tint of the dark night, manifold foison

Grows apace; may all the servitors of the Supreme
Gather here to eat." Thus by beat of tom-tom
They announced twice, and fed all; chill penury
Was thus done away with. - 259

"He indeed is the holy son of the Lord who,
For the redemption of the world, drank the sacred milk
Of Himavant's Daughter's breasts, the Consort
Of the Lord of Veezhimizhalai; he was
Granted a coin which suffered a discount;
As Vaakeesar was a servitor who rendered
Manual service, his coin suffered nothing in exchange. 260.

"By virtue of the coins granted as allowance by the Lord
In whose crown courses the river, the sacred ***matams***
Of the two were endowed with endless provision;
When servitors ate in joy, interminable was the supply
Of food; the world acclaimed this growing glory;
As they spent their days in joy . . . - 261

"The hostile days ended; rumbling clouds rained;
The flood cooled the world; food-grains grew;
Prosperity ruled . . . . . ." 262

For a narration of this episode, as in the Puranam of St. Sambandhar, vide verses 561 to 572 of the Puranam of Tirugnaanasambandhar - pages 111 to 113 of this volume.

The contributors to the Encyclopaedia of Indian Literature did not bother to consult the Periya Puranam -- the great and grand and authentic hagiography. Their writing is nothing but a tissue of fibs, a figment of their fevered imagination. To describe the spiritual itineraries of the Apostles of Saivism as *wanderings* is blasphemy of the worst type.

The contributors say: "The two saints decided to leave the place . . . " Will ever spiritual leaders desert their followers? They are not the proverbial rats that abandon a leaky bark. Again, the contributors say: ". . . a disembodied voice in the temple directed them to stay on . . ." Inscriptions inform us that King Raja Simha was blessed to hear an *asariri*. From the Encyclopaedia referred to supra, we understand that a pair of its contributors had been blessed with a similar beatitude.

The contributors also add: ". . . at the end of their worship, they would find a gold coin apiece on *the* 'balipita'. The Periya Puranam says that the coin for St. Sambandhar was placed on the eastern balipita and that for St. Appar was placed on the western balipita. The contributors, in their wisdom, usher in a miracle, by causing the two different balipitas to coalesce into one singular balipita. This indeed is Advaitam par excellence.

The inspired contributors again asseverate thus: ". . . Sambandar's coin had less of gold content and *fetched less food, not adequate to feed* the entire throng." The contributors are dead to the fact that food was not sold in the Tamil Naadu of the seventh century. Food-grains and provisions were no doubt sold. St. Sambandhar's cooks said: "When provisions are sought to be bought with the coin received from Your Deity, the

money-changers demand a discount." Their cooking was therefore delayed. The cunctation however did not cause any damage. The assembled devotees were treated to "ambrosial rice, curries, ghee, milk and curds." Food was cooked in abundance. St. Sekkizhaar says: "The flawless feasting went on."

The contributors affirm without any qualms of conscience thus: "So, the next day, Sambandar sang a decad reprimanding the Lord, for such an act of differentiation which was sure to bring Him to disrepute." The decad of St. Sambandar is also described by them as one "full of reproof." Is this the truth? Can this be the truth? St. Sekkizhaar's portrayal of the episode is as follows. When the godly child heard the report of the cooks, he mused thus:

"Of the two coins granted to us by Lord Siva,
One suffers a discount and the other none at all;
Well, the reason is obvious; the coin received
By Tirunaavukkarasar – poised in great truth --,
Is for the service he renders . . . "

St. Sambandhar is very much alive to the justness of Lord Siva's dispensation. He does not utter a word against it. This is what he says: "I will sing the Great One to grant me, in days to come, a coin of similar touch and without difference." Is this reprimanding? Let us listen to the narration of St. Sekkizhaar's.

"On the following day he went to the Lord's temple
And sang the decad in which he invoked Him to set
At nought the difference, and grace him . . . "

Is there a curn of truth in what the contributors say? Is the godly child a curmudgeon? Is the comment -- scrawled currente calamo --, of the contributors worth the paper on which it is scratched? Surely theirs is the doing of the Old Scratch. Have they ever read the sacred decad of St. Sambandhar? Are they blind to the words "thaazhu mozhikall" (humble words) occurring in the envoi? Is theirs a contribution or a contrecoup inflicted on Tamil and Tamil Savism?

The contributors have earlier stated thus: ". . . the Goddess took him (St. Sambandhar) on her lap and suckled him." Paarvati is Unnaamulai (She of unsuckling breasts). Her milk was poured into a golden goblet and offered to the child. Alas, the dicta of the contributors are darts driven into the bosom of Saiva Siddhantam. May Lord Siva, in His infinite mercy, forgive them. With this note let us hasten away from the contubernal contributors.

568. The coins initially received by the godly child were a trifle inferior to those received by St Appar. Those were days when a gold coin was valued for its gold content. New coins were more valuable than old ones which have suffered some loss of weight owing to passage of time. Again a gold coin of superior touch is always superior to the one of inferior touch, though they are of the same denomination.

570. St. Sambandhar implored Siva to bless him in the same fashion. For him St. Appar is more than a father. He beseeched Lord Siva not to differentiate between the father and the son. His prayer was heard by Siva who was pleased to grant him his wish.

The decad of Veezhimizhalai

1. *O flawless One of Mizhalai!*
Be pleased to grant the coin
That suffers discount none.
You are ever blameless.

2. *O Lord of Mizhalai where Vedas*
Resound! You are our God.
I am the receiver of flawed coins;
Be pleased to set things straight.

3. *O Lord of truthful Mizhalai!*
O One whose frame is incarnadine!
O One that wears snakes of venomous sacs!
Let me thrive in weal by Your gift.

4. *O Lord of far-renowned Mizhalai!*
You are adorned with the Holy Ash.
Your mount is the Bull; be pleased
To bless me with bliss eternal.

5 *O Lord of celebrated Mizhalai!*
O One that stared Kaama
To smoky ruin! Be pleased
To bless me withal.

6. *O Lord of ornate Mizhalai!*
O One whose neck is sapphire-like!
O One whose strands of hair are bound!
Deign to accept my service, even mine.

7. *O One of lofty Mizhalai! O One*
With a Woman concorporate!
O One who is Ganga-crested!
Deign to dispel my misdoubt.

8. *O One of far-famed Mizhalai*
You relented when the Asura
Got crushed; be pleased to set
At nought Your withholding.

9. *O Lord of righteous Mizhalai!*
Your crown and feet are beyond
The ken of Brahma and Vishnu.
Deign to bless me with beatitude.

10. *O Lord of suaveolent Mizhalai!*
You are from Your Grace inseparable.

Trichotillomaniacs can never at all
Know what ought to be known.

11. *May the humble words of Sambandhan*
Of the great city of Kaazhi
On Veezhimizhalai cause them
That chant them to flourish for ever.

572. **Tiruvaanjiyam:** The presiding deity is Vaanjilingesurar. His Consort is Mangkalanaayaki.
Talayaalangkaadu: This is situate on the northern bank of the Sozha Chootaamani river. The decad sung by St. Sambandhar is for ever lost.
Tirucchaatthangkudi: This is a vaipputthalam. The Tevaram decads on this shrine, are, perhaps, lost.
Tirukkaraveeram: This is north of Tirucchaatthangkudi and is close to it. This is known as Karaiyapuram. The word Karam means 'donkey'. A donkey here adored the Lord and gained salvation. The presiding deity is called Karaviranaathar. The name of His Consort is Prathyaksha Minnammai.
Tiruvilamar: The sixtieth southern shrine on the Cauvery. St. Patanjali hailed the proxiding deity here who is therefore called Patanjalimanoharar. His Consort is called Yazhinum Men Mozhiyaall. It is about two kilometers from Tiruvaaroor.

573. **Tirukkaaraayil:** The 119th southern shrine on the Cauvery. It is called today Tirukkaarai-vaasal. Here was installed one of the seven icons of Tyagaraaja which Muchukunta received from Devendra. "The Tyagaraja Cult In Tamilnadu: A Study in Conflict and Accommodation" by Rajeswari Ghose (Motilal Banarsidass Publishers, Delhi- 1996) is by far the best book on Tyagaraaja, notwithstanding its minor errors which are only a few.
Tirutthevur: The 85th southern shrine on the Cauvery. Devas hailed the deity of this place who is therefore called Devaguru. His Consort is Mathurapaatani Ammai.
Tirunellikkaa: The 117th southern shrine on the Cauvery. The temple-tree is Nelli and hence the name Nellikkaa. During the month of Aippasi, during the third week, the rays of the sun fall on the Lord's icon. The deity is called Nellivana Naathar and His Consort is called Mangkala Naayaki.
Tirukkaicchinam: The 122nd southern shrine on the Cauvery. The impress of Indra's hand is seen on the linga which is installed here. The Lord is called Kaicchinanaathar. His Consort is Vellaivalainaayaki.

574. **Tirukkaaraayil:** The 119th shrine situate on the southern bank of the Cauvery. It is one of the Sapta Vitangka Kshetras. The Lord here is called Kannaayiranaatar; His Consort is Kailaasa Naayaki. The Tyaagaraaja of this shrine is Aadi Vitangkar. He enacts the Kukkuda dance. Kukkuda is bantum.
Tirutthengkoor: The 116th shrine on the southern bank of the Cauvery The Lord is Vellimalai Naathar and His Consort is Periya Naayaki.
Tirukkollikkaadu: The 115th shrine on the southern bank of the Cauvery The deity and His Consort are respectively Agneeswarar and Panjin Melladiyaall.
Tirukkottoor: The 113rd shrine on the southern bank of the Cauvery. The Lord is Kozhundu Naathar. His Consort is Thanemozhi-p-Paavai.

575. **Tiruvendurai:** The 112th shrine on the southern bank of the Cauvery The Lord is Venndurai Naathar. His Consort is Velnedungkanniyammai.

Tirutthandalai Neel Neri: The 110th shrine on the southern bank of the Cauvery. This is one of the 78 Maadakkoyil-s built by Kocchengkanaan. The Lord is called Neellneri Naathar. His Consort is Gnaanaambikai.

Tirukkalar: The 205th shrine on the southern bank of the Cauvery. The Lord is Kalarmulai Naathar. His Partner is called Ilam Kompannaall.

580 - 582. St. Gnaanasambandhar and St. Appar, it is made clear in these verses, are Vedas in human form.

Tirumaraikkaadu: The first seven Tirumurais constitute the Tevaaram. It is said that this shrine alone is celebrated in all the Tirumurais.

614. Re-establish the Vedic way: It is for this purpose, the boy-saint made his avatar. Vide verse 1.

615. Under the great and sacred temple tower: The area occupied by the temple. The area beyond it is profane, that is, not holy. Within the temple no word should be uttered which does not bespeak the glory of God. Small talk can be indulged in only in the area that is profane. However, under the temple-tower, matters pertaining to the religio-social welfare can be discussed and must be discussed.

616. O child: For the first time St. Appar addressed the boy-saint thus. He has always regarded the boy-saint as an *amsa* of Lord Siva. He has earlier remarked: "Ha, he (the boy-saint) can act like the very grace of the Lord." - verse 592. However his knowledge of the limitless truculence of the Samanas engendered in him a great concern for the safety of the boy-saint who was to confront the diabolic horde, all alone. So his paternal love burst out in an apostrophe which bespoke his unbounded tenderness. Besides the planets too were ill-poised. So, St. Appar said: "I will not suffer you to depart." However, the boy-saint who was alive to the concern of St. Appar, had resolved to go. He only reminded St. Appar of what the grand old saint was well aware. Knowing that even a well-rooted conviction could recieve a jolt on occasions, the boy-saint, in his unique way, set things straight, by invoking the grace of Siva through his divine decad. The message is this: "It is the feet of our Lord we hail; evil shall not touch us." Earlier, this very message, in the form of an admonition, was administered by the boy-saint to his servitors. "We are His servitors; nought shall assail us; Tiruneelakantam saves."

617. The boy-saint prevented St. Appar's accompanying him. The reason is obvious. St. Appar had years ago, converted a Pallava King. In his turn, the boy-saint should regain a king for the Saivite faith. This king happened to be a Paandya. Thus, even thus, the realms in the north and the south were brought under the holy sway of Saivism.

618. Before leaving for the Paandya Naadu, the boy-saint invoked the blessing of Siva. He also adored Vaakeesar. Not only that. In ever-during and great love he confabulated with him. This confabulation, inter alia, was for the purpose of evolving the strategy to be adopted by him when he would face the Samanas.

622. Akatthiyaanpalli: The 126th shrine on the southern bank of the Cauvery. Agattheeswarar is the Lord. Baakampiriyaa Naayaki is His Consort.

623. Tirukkadikkulam: The 109th shrine on the southern bank of the Cauvery. Karpaka Naayakar is the Lord. Soundara Naayaki is His Consort.

Idumpaavanam: The 108th shrine on the southern bank of the Cauvery. The Lord is Sarguna Naathar. The Goddess is Mangkala Naayaki.

624. **Tiruusaatthaanam:** The 107th shrine on the southern bank of the Cauvery Mantrapuriswarar is the deity. His Consort is Periya Naayaki.

629. **Kodungkunram:** This is today called Piraan Malai.

641. **These bad dreams augur ill:** It is for the Samanas the planets stood ill-poised.

643. The term ulakelaam which occurs fourteen times in the Puranam, is met with in this verse.

646. It would spell salvation for the victorious king: This verse bears testimony to the disciplined loyalty of the minister.

647. **I should the Lord of Aalavaai adore:** The queen ever-obedient to her husband, for once, proceeded to the temple without seeking his leave. She just informed him of the fact.

659. This is a verse par excellence. It affirms that the very advent of the boy-saint is an aeviternal triumph.

660. **Mangkaiyarkkarasiyaar:** Her name is Maani. The minister cannot refer to her by her name. He therefore refers to her as Mangkayarkkarasiyaar (the Queen of all women). The boy-saint admiring the wisdom of the minister, uses this very name when he sings of her glory as well as the minister's. Vide verse 663.

672. **"Oh, the tapas of my husband and myself!"**: When the queen had a darshan of the boy-saint she felt convinced that her cherished desire was as good as fulfilled. Her cherished desire was the reconversion of her husband to Saivism. Her devotion envisions the victory-to-come. This she attributes, in the first instance, to her husband's tapas. Next she refers to her tapas -- the tapas that made her the wife of such a husband. "She for God in him" are the words of Milton the Mahamuni.

673. **Therefore did we come to see you:** Profound and pure devotion can compel the advent of a saint, nay, Siva Himself. "Kaana vantanam" are the words of Siva, the Brahmachaari, addressed to St. Amarnitiyaar.

683. **Kandu muttu:** The pollution which is the outcome of beholding one who follows the Vedic religion.

684. **Kettu muttu:** The pollution that results from hearing of such a sight.

695. **but we know not aught of the deception . . . Samanas:** It is to this St. Appar referred. Vide verse 616 ("O child, there is no limit to the deception of the Samanas. . . ")

696. **We too will give up our lives:** This is the language of the true Naayanaar.

699. **He would abolish our source of living:** This confession of the Samanas should never be lost sight of.

700. **Then performed their truculent deed:** St. Sekkizhaar never describes the details of any evil deed. "Teeya vazhukkiyum vaayaar solal" are the words of Tiruvalluvar. The maxim to be remembered in this context is "Tantum religio potuit suadere malorum" (So great the evils to which religion could prompt).

704. **Ceyyane Tiruvaalavaai:** This decad opens thus:

"O Lord of ruddy hue! O the Supreme that abides
At Aalavaai! Be pleased to grace me thus. "Fear not!"
May the fire set by the Samanas who pursue the false faiths
Move slowly and seize the Paandya!"

710 - 713. The king underwent a purificatory fire-bath.

714. **"Is this the outcome of what we did last night?":** The Samanas knew it to be so. They too were firm believers in the Karma-theory.

728. This is a verse par excellence. Our translation is but a dehydrated version of the nectarean original.

731. **"O ye of divinity! Hath aught of evil assailed You?":**
Cf. "She asked: "Hath aught of evil him befallen?" - 56/1321.

734. I will . . . . cause the Paandya wear THE HOLY ASH: See verse 614/2512.

739. **"Kaattu Maa Uri":** This decad opens thus:

"O triple-eyed Lord! You peeled off the hide of the jungle-beast
And mantled Your person therewith! Is it Your pleasure
That I engage myself in a disputation
With the Samanas -- the non-performers of yaagas?"

"Veda Velvi": This decad begins thus:

"O Lord whose one half is a Woman!
Is it Your pleasure that I should destroy
Through disputation the addle - brained Samanas
And the Teras who denigrate the Vedic sacrifices?
O our Aadi abiding at Aalavaai in the south!
It is Your exceeding glory that should fill the whole earth!"

760. The decad sung by the boy-saint opens thus:

"O beauteous and antelope-eyed woman!
O the great and grand consort of the Paandya!
Hearken to me. Be not troubled that here is a boy
Who is sustained on milk.
In the presence of these base trouble-makers who have
Foregathered from Aanai Malai and many other places,
I am no weakling. Know that Lord Hara
Who presides over Aalavaai stands by me."

764. A translation of the decad is given in the introduction.

766. **They now resembled the wise ones:** According to the Tirukkurall, no one should place himself close to the king; neither should be station himself away from the sight of the king. It looked as though the Samanas chose to follow this wise precept.

802. The word Naayanaar originally referred to Siva. Here too, the word is an indicant of Siva's *amsa*. St. Sekkizhaar, no doubt, uses the word Naayanmaar (the plural of Naayanaar) more than once, when he refers to Atiyaar (Siva's servitors). This is the only reference where he uses the word in relation to a devotee of Siva.

814. Asti Naasti: The famous Samana dictum which means: "Is and is not". This saying is capriciously constructed. It is compact of an indestinate reality. It breeds a tissue of omnipossibility of soul-destructive tohu-bohu. Its indeterminism resulting in an ineluctable corollary of multiplausible quasi conclusions (saptabangi/anekaantavaada) and its fixity-defying incertitudes are fraught with a peculiar puissance that can undo clarity acquired through a painstaking pursuit over the years.

822 - 845. For a translation of the entire decad sung by the boy-saint see the Introduction.

857. The verse marks the accomplishment of the boy-saint's mission.

879. A rare instance of a father adoring his son.

881. "Mannil Nallavannam...": This decad is sung by Saivites during all auspicious occasions.

884. Tirupparangkunram: The third of the fourteen shrines in the Paandya realm. Siva in this shrine is hailed as Parangkiri Naathar. His Consort bears the name Aavudaiya Naayaki.

885. Aappanoor: The second of the fourteen shrines in the Paandya Naadu. The presiding deity goes by the name Aappanoorkkaaranar. His Consort is Kuravamkamazhkuzhal Ammai.
Tirupputthoor: The sixth of the fourteen shrines in the Paandya Naadu.

886. Tiruppoovanam: The place gets its name from a flower-garden maintained by a devotee.
Kaanapper: The tenth shrine of the Paandya realm. There are three shrines here. (1) Somesuvarar - Soundara Naayaki, (2) Kaaleeswarar - Suvarnavalli and (3) Sundaresuvarar-Meenakshi.
Courtaalam: The 13th shrine in the Paandya Naadu. The Tevaaram shrine is Kootthar Koyil. Kootthar and Sivakaami are its presiding deities.

The deities of the shrines known as Kurumpalaa are Kurumpalaa Naathar and Kuzhalvaai Mozhi Ammai.

The Sabha of this place is Chitra Sabha.

887. Tirunelveli: The 14th shrine of the Paandya Naadu. There are two shrines in this place, namely the Sannidi of Nellaiyappar and that of Venu Naathar. Goddess Ghandimati fosters this town.

888. Rameswaram: The 8th shrine of the Paandya realm. This shrine was built by Sri Rama. The Lord of the shrine is Raamanaathar. His Consort is Malai Valar Kaathali.

890. Tirikonamalai: One of the two shrines in Sri Lanka. Konesurar and Maathumaiyaall are its presiding deities.
Tirukkedeeccharam: One of the two shrines in Sri Lanka. The town in which this shrine situate is Maa Thottam. The presiding deity and His Consort are Kedeesuvarar and Gowri Ammai.

891. Tiruvaataanai: The 9th shrine of the Paandya realm. The deity and His Consort are Aataanai Naathar and Snekavalli.
Tiruppunavaayil: The 7th shrine in the Paandya realm. The Lord is Pazhampati Naathar. His Consort is Karunai Naayaki.

892. Manamerkudi: The birth-place of Kulacchiraiyaar.

896. Paataaleeccharam: The 104th shrine on the southern bank of the Cauvery. Also known as Paampani. The Lord is Sarppanesar. His Consort is Amuta Naayaki.

898. Kollampoothoor: The 113th shrine on the southern bank of the Cauvery. Vilvavana Naathar and Soundarya Naayaki are its presiding deities.

901. Nallaaru: The decad sung here links this shrine with Aalavaai.

904. Tirutthelicchery: The 50th shrine on the southern bank of the Cauvery. The Lord is Paarvateeswarar. His Consort is Sakti Naayaki.

933 - 936. Details of the episode covered by these verses are described in T.N.R.'s Saint Sekkizhaar, Sahitya Akademi, 1994.

958. This verse speaks of the obeisance paid by the mother of the boy-saint to his son.

962. Tirutthinainakar: The decad sung by the boy-saint is not extant. The Lord is Sivakkozhundeesar. His Consort is Ilamkomppannall.

Tirumaanikkuzhi: The 17th shrine in Nadu Naadu. Maanikka Naathar and Maanikkavalli are its presiding deities.

963. Tiruppaatirippuliyoor: The decad refers to a Mudakkaan Muyal (Hare). It was Mangana Munivar who was cursed to become a hare with bent forelegs.

Tiruvadukoor: The 16th shrine in Nadu Naadu. Vadu is Bhairava. The Lord is Vadukoor Naathar. His Consort is Vaduvakirkkanniyammai.

964. Tiruvakkarai: The 20th shrine in Nadu Naadu. Chandrasekarar and Vadivaambikai are its deities.

Irumpaimaakaalam: The 32nd shrine in Tondai Naadu. Maakaaleswarar and Kuyilmozhi Naayaki are the deities of this town.

965. Atikai Veerattam: The Lord is hailed as Atikai Veeratta Naathar. His Consort is Atikai Naayaki.

966. Aamaatthoor: The Lord is Azhakiya Naathar. His Consort is Azhakiya Naayaki Ammai.

967. Tirukkovaloor: Veerattesuvarar is the Lord. His Consort is Sivaanandavalli.

968. Araiyaninalloor: The 12th shrine in Nadu Naadu. The Lord is Araiyani Naathar. His Consort is Arull Naayaki.

970. Tiruvannaamalai: Arunaachaleswarar and Unnaamulai Ammai are its deities.

973. Tiruvotthoor: The 8th shrine in Tondai Naadu. The Lord is Veda Naathar. His Consort is Ilamulai Naayaki.

984. Maakaral: The Siva-linga in this shrine is in the form of a varan (iguana). The Lord is Adaikkalam Kaattha Naathar. His Consort is Bhuvana Naayaki.

Kurungkanil Muttam: The deity is Vaaleeswarar. His Consort is Iraiyaar Valai Ammai. This shrine is the sixth in the Tondai Naadu.

986. Kaanchipuram: The Lord is Ekaamparar. His Consort is Kaamaakshi.

1000. Kacchi Neri Kaaraikkaadu: The fifth shrine in the Tondai Naadu. Satyavrateesar is the Lord. His Consort is Kaamaakshi.

Anekatangkaavatam: The fourth shrine of the Tondai Naadu. Anekatangkaavadesar is the Lord. His Consort is Kaamakshi.

1001. (Kacchi) Tirumetrali: The second shrine of the Tondai Naadu. Tirumetrali Naathar and

Kaamaakshi are its deities.

1002. Tirumaalperu: Maalvanangku Eesurar is the Lord. His Consort is Karunai Naayaki

1003. Tiruvallam: The 10th shrine in the Tondai Naadu. Valla Naathar and Vallambikai are its deities.

1004. Ilampayangkottoor: The 13th shrine in the Tondai Naadu. The Lord is hailed as Chandrasekarar and His Consort is Kodenthu Mulai Ammai.

1005. Tiruvirkolam: The 14th shrine in the Tondai Naadu. The Lord is Tirupuraantakesurar. His Consort is Tirupuraantaka Naayaki.
Tiruooral: The 12th shrine in the Tondai Naadu. This shrine is known by its town's name Takkolam. The Lord is Umaapateeswarar and His Consort is Umaa.

1007. Tiruvaalangkaadu: The Lord is Devar Singapperumaan. His Consort is Vandaar Kuzhali.

1011. Tiruppaasoor: Paasoor Naathar is the Lord. His Consort is Pasupati Naayaki.

1013. Vennpaakkam: The decad of the boy-saint for this shrine is not extant.

1014. Kaarikarai: The decad sung here is not extant.

1018. During the time of St. Appar and St. Sambandhar adherents of Northern Saivism, namely Kaapaalikaas, Kaalamukhaas, Paasupataas, Bhairavaas, Mahavritis and Kaalaananaas flourished in Tamil Naadu.

1024. Kaalatthi: It is now known as Kaalahasti. The Lord is Kaalatthi Appar. His Consort is Gnaanappoongkothai.

1026. Kailaas: This is also known as Notitthaan Malai. It is here Siva is enshrined with Paarvati.
Tirukkedaaram: This is the fourth of the shrines of North India. The Lord is Kedaara Naathar. His Consort is Kedaara Gowri.

1027. Gokarnam: The only shrine in Tuluva country. The Lord is Mahabala Naathar. His Consort is Gokarna Naayaki.
Tirupparuppatam (Sri Sailam): The first of the Northern shrines. The Lord is Mallikaarjuna. His Consort is Bramaraamba.
Indraneela Paruppatam: The second of the Northern shrines. The Lord is Neelaachala Naathar. His Consort is Neelaambika.

1029. Tiruverkaadu: Verkaattueesurar and Verkanni are the deities of this shrine.

1030. Valithaayam (Paadi): Valithaaya Naathar and Thaayammai are the deities of this shrine.
Otriyoor: Patampakka Naathar and Vadivudai Ammai are its deities.

1033. Tirumayilaapuri (Mylapore): Kaapaaleeswarar and Karpakavalli are its deities.

1088. "Mattu itta": This verse says:

"O Poompaavai, will you pass away without beholding
The ritual cooking and feeding done to the Maaheswaras
That enjoy at-one-ment with Him who is concorporate
With Her of peafowl-mien and who is blissfully entempled
In Kaapaaleeccharam girt with
The suaveolent garden of punnai-trees?"

This decad speaks of Maaheswara Pooja, the Aippasi Tiru Ona Festival, the Kaartthikai Light - Festival, the Aatirai (Betelgeuse) Festival, the Tai-p-Poosam Festival, the Maasi Katalaattu Festival, the Pangkuni Uttara Festival, the Ashtami Festival, the Swing-Festival, the Pavitrotsava etc. It is feasts and festivals that energise the bhaktas. Vratams and fasts purify them.

According to the Sthala Purana, Sri Rama adored Siva in this shrine during Aippasi Onam. Our boy-saint avers that this decad (whose every letter is informed by Grace) has its ineluctable association with the Empyrean.

Mylapore is referred to as Malliarpha by Ptolemy. Vide Vestiges of Old Madras by H.D. Love. It was in Mylapore Tiruvalluvar was born. This was once a flourishing sea-port. It was also the abode of the royal families. The inscriptions of this town bear eloquent testimony to the glory of this place. This is referred to as Mayilaappu by St. Appar. Ptolemy's Malliarpha is obviously a corruption of Mayilaappu.

The old shrine which was situate close to the beach was washed away. That this was in existence during the middle of the fifteenth century is made clear by a line occurring in the Tiruppukazh which says: "Katalak Karai Tirai aruke soozh Mayilappati . . . " Katal is sea; Karai is sea-shore and Tirai refers to the billows.

During 1516 A.D., the Portugese captured Mylapore. They destroyed the temple and its remains too got washed away. The present shrine was built during the beginning of the seventeenth century. At or about the first decade of this century when the Santhome Cathedral was excavated, some slabs with inscriptions thereon were discovered. They are numbered as 215-223/1923. The Note to these says: "Found on stone excavated below the Cathedral at Santhome". Of these No.215 speaks of a lamp dedicated to Nataraja (Kootthaadu Tevar). A Meikkeerti relating to the great Rajaraja is referred to in No.216. No.217 speaks of Poompaavai.

When rebuilding the temple, the stones of the old temple were also used. These stones contain about fifty inscriptions. These are now part of the Amman's shrine. It is regrettable that the inscriptions are in a pell-mell. Not only that. Some of the lapidary epitaphs are found mingled with the inscriptions.

The sacred tank in front of the present shrine is found located in the Map of Madras prepared in 1798 A.D. Land for the excavation of the tank was obtained from the Nawab of Arcot. During the Muharram Festival, the Taajis were permitted to make use of this tank.

For other details, see pages 1385-89, Volume 5, Periya Puranam with the commentary of Sivakkavimani C.K. Subramanya Mudaliyar, Coimbatore, 1950.

1095-1108. These fourteen verses celebrate the resurrection of Poompaavai and her divine beauty. Her koontal, forehead, eye-brows, eyes, nose and lips, ears, neck and countenance, hands, breasts, soft hairy stretch above her girdled waist, forelap, thighs and knees, shanks and heels as well as feet are all described by St. Sekkizhaar in a divine and awesome manner.

1109. The boy-saint beheld her with a thousand purifying eyes. This is made clear by verse number 1114. Our boy-saint, now a bachelor who is sixteen years old, is a true father. He is Padre commune (common Father/Father of all alike).

1120. **Tiruvaanmiyoor:** The Lord is Marunteeswarar. His Consort is Chokka Naayaki.

1125. **Idaicchuram:** The 27th shrine in the Tondai Naadu. The Lord is Idaicchura Naathar. His Consort is Himaya Madakkodi.

1129. Tirukkazhukkunru: Vedagiriswarar is the Lord. Penninnallaal is His Consort.

1132. Acchirupaakkam: The 29th shrine in the Tondai Naadu. The presiding deities are Aatchi Naathar/Paakkapureswarar and Sundara Naayaki.

1134. Arasili: Arasili Naathar and Periya Naayaki are the presiding deities.

1135. Puravaar Panangkaattoor: The 20th shrine of Nadu Naadu. The Lord is Panangkaattu Yeesurar and His Consort is Puravammai.

1147. "Vandaar Kuzhal Arivai": This verse says:

"He is inseparably concorporate with Her
Whose perfumed locks are buzzed by bees;
He is the crescent-crested Lord;
In His town abides Saraswati whose seat is the cool
(White) Lotus; it looks as though the mansions
Of this town upbear the very heavens.
Behold yonder Venupuram!"

1151. The decads referred to in this verse are not extant.

1211-1220. In these verses we meet with word *pearl* sixteen times. Our boy-saint is sixteen years old. His life on the sub-lunary planet is about to come to an end. Mutthu (pearl) refers to mukti.

1234. This ritual is still observed in every Brahmin-wedding.

1241. Nalloorpperumanam: This is today known as Aacchaalpuram which is a corruption of Aacchaaryapuram. Aachaarya is Tirugnaanasambandhar. The Lord is Sivaloka-th-Thyagar. His Consort is Tiruvenneetru Umai Ammai.

1256. His hallowed feet: It is the boy-saint's hallowed feet which are the prop of the servitors of Siva.

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The Puranam of Yeyarkone Kalikkaama Naayanaar

1. Tirupperumangkalam: The birth-place of St. Yeyarkone. Mangkalam means auspiciousness. This holy place does not brook the occurrence of anything that is inauspicious. St. Yeyarkone committed suicide. Yet Siva, in His infinite mercy, resurrected him. This sacred town is therefore aeviternally auspicious.

7. Tiruppunkoor: The Lord is Sivaloka Naathar. His Consort is Chokka Naayaki.

20. Kolilee: Kolileenaadeswarar is the Lord whose Consort is Vandamarpoongkuzhal Ammai. The decad sung here opens thus:

"For long hours
I think of you,
I pray to you without pause

Great lord in Kolili:
I received a little paddy in Kuntaiyur
so that the innocent woman

with eyes like swords
Would no longer be in pain.
Our lord -- there is no one to help:

let some bear
this burden for me." (Tr. David Dean Shulman)

28. This verse shows that a servitor of Siva is ever endowed with an eleemosynary disposition.

33. **Naattiyatthaangkudi:** The Lord is Maanikkavannar. His Consort is Malarmangkai Naayaki.

40. St. Sundarar like St. Sambandhar is Padre commune.

43. **Valivalam:** Manatthunai Naathar and Maazhaiyangkanni Ammai are its presiding deities.

46. **Pukaloor:** Agniswarar is the Lord. His Consort is Karunthaallkuzhali Ammai.

52. **Tiruppanaiyoor:** The 73rd shrine in the southern bank of the Cauvery. The Lord is Soundara Naathar. His Consort is Periya Naayaki. The decad on this town opens thus:
"Tiruppanaiyoor is rich in storeyed mansions, towers,
Mantapams, flourishing gardens where chafers hum
And fecund fields; here is He who wears a todu
In one ear and a kuzhai in the other, hailed by
His servitors who leap (in joy) and sing.
Behold the Lord-Dancer – the beautiful One."

56. **Tirunannilam:** The 71st shrine on the southern bank of the Cauvery. The shrine is called Perungkoyil. The Lord is Maduvaneswarar. His Consort is Maduvana Naayaki. The decad of this shrine opens thus:
"His nature is (at once) cool and fiery; He who
Dances Paandarangkam goes about seeking alms
In a skull at every threshold from damsels
Whose soft words are sweet like the music of pann;
His feet duly hailed and extolled bythe holy men
Well versed in the four Vedas, He abides in love
In the Perungkoyil at Nannilam."

57. **Tiruveezhimizhalai:** The Lord is Veezhi Naathar (Veezhi Azhakar). His Consort is Sundarakuchaambika. The decad opens thus:
"Women radiant as gold
at the sacrifice
proper to Brahmins' four Vedas
grace Tirumiḻalai, that offers mercy
to those who believe.

While the celestials praised and worshipped,
you took the golden Viḻi for your home
together with the Mountain's daughter –
now have mercy on me, too!" (Tr. David Dean Shulman).

60. **Tiruvaanjiyam:** The Lord is Vaanji Naathar. His Consort is Vaazhavanta Naayaki. Our

Saint's decad begins thus:

"He is hostile to the evil ones; He wears the sacred thread
Of three strands; He is concorporate with Uma
Of close-set breasts; He goes not to them that seek Him not;
Our Lord abides at glorious Tiruvaanjiyam, hailed by
The consort of Lakshmi; the unique One does not suffer
Kismet to torment and weaken His servitors."

Arisilkaraipputthoor: Padikkaasu Vaittha Paramar is the Lord. His Consort is Azhakammai. Our saint's decad opens thus:

"When the Mountain's Daughter stood scared
Of the ichorous tusker, You peeled off its hide;
You gutted with fire the winged citadels, three in number.
You forsake not Your riding the murderous
And bellowing Bull; neither will You give up
Your seeking of paltry alms from each threshold.
O beautiful Lord of the pulchritudinous Tirupputthoor
Upon the southern bank of Arisil whose flood rolls with
And throws up antlers and tusks of tuskers,
Fantails of peacocks and dark eagle-wood."

61. **Naraiyoor Chiddheeccharam:** The Lord is Siddha Naathar. His Consort is Azhakammai. The decad sung here opens thus:

"On His matted crest where rest the crescent, the flood
And flowers, a serpent crawls; cascades which roll
With their current gems and gold, flow onto His
Naraiyoor Chiddheeccharam."

63. **Tiruvaavaduthurai:** The Lord is Maasilaamani. His Consort is Oppilaamulai Ammai. The decad of this shrine begins thus:

"When the Brahmin - Brahmachaari, in all love
Sought refuge in You, You saved his precious life
By kicking Yama -- the wielder of a bloody spear (to death).
Aware of this, I, Your servitor, ever hail and extoll You
As our Lord and God and pay You obeisance
Seeking the Palladium of Your anklet-resounding feet,
In abounding love, O the hoary Lord of Aavaduthurai!"

65. **Idai Maruthu:** (Tiruvidaimaruthoor): The Lord is Mahalingam. His Consort is Perunanmulai Naayaki. The decad opens thus:

"My Father which art at Idaimarutu!
Men will deride when a donkey wilts unable to endure
The burden of saffron-bales; even so I feel
Bewildered caught in a maelstrom, when I
Pursue Your servitorship but unable to come by its fruit.
O manam, of what avail is weeping?
O Lord, be pleased to bless me with the way of redemption,
Even to me who is brainless and who canst not
Hail You as Hara, the all-merciful One."

Tirunaakeccharam: The Lord is Tirunaakesurar. His Consort is Kunraamulai Ammai. The decad opens thus:

"Wherefore, did You quaff the immense and blue venom
At which Uma whose forehead is bright like the moon,
Quaked and shuddered, O Lord of Tirunaakeccharam
Where winged and pretty chafers revel in the pollen
Of tulsi and mullai flowers and then settle
On the creepers of kurukkatthi?"

67. **Kalayanalloor:** The 68th shrine on the southern bank of the Cauvery. The Lord is Amrutakalaa Naathar and His Consort is Amrutavalli. The lilting decad opens thus:

"Do you seek to know of His town, the One
Who is the Lord of the celestials and who
Sports an eye in His forehead --
Who, beholding the askesis of Hers
Whose breasts are like tender coconuts
And whose koontal is laden with flowers --,
Divined Her intent, conferred on Her
The sought-for boon and wedded Her?
Know it to be Kalayanalloor where
Bees buzz over buds
And the six-footed chafers hum melodiously,
Where ornate peacocks dance in the encircling gardens
And where blue lilies slumber in the close-by fields
Of sugarcane and where lotuses burgeon with joy."

68. **Tirukkudamookku:** The decads sung by our saint at Tirukkudamookku, Tiruvalanjuzhi and Tirunalloor are not extant.

69. **Tirucchotrutthurai:** The Lord is Odavaneswarar/Tolaiyaa-ch-Chelvar and His Consort is Annapurani/Oppilaavammai. The decad sung here begins thus:

"It is Tirucchotrutthurai situate on the bank
Of the Cauvery in whose current, pearls bred of bamboos
And heaps of gold twirl in the eddies, which is
The town of the Lord in whose matted crest
Liquid fire flows; behold Him mantled
In the skin and the hide of the antelope and the tusker."

70. **Kandiyoor:** The decads sung on Kandiyoor, Tiruppoonthurutthi and Tiruvaalampozhil are not extant. The decad on Tiruvaaiyaru too is irretrievably lost.

73. **Tirumazhapaadi:** The Lord is Vairatthoonn Naathar. His Consort is Azhakammai. The decad on this holy shrine enjoys a unique renown. It begins thus:

"Your body dazzles golden; a tiger's skin covers
Your hip; on Your hirsutorufous and matted crest
Konrai blazes fulgurantly; O King, O Gem great,
O the Ruby of Mazhapaadi!
O Mother, on whom will I think save You?"

76. **Tiruvaanaikkaa:** Jambukeswara and Akilaanda Naayaki are the presiding deities. The

decad begins thus:

"The four Vedas and all else, the many Faiths and the gods
Therein hailed, the First Ens that transcends these
And the beatitude of deliverance: all these are the Lord
Of Tiruvaanaikka of resounding and beauteous waters.
They that reckon Him as the Primordial God and pay Him
Quotidian obeisance are also our rulers."

77. Verse seven of St. Sundarar's decad refers to this episode. Commenting on this incident, His Holiness, the 26th Pontiff of the Dharmapuram Aadhinam said: "If a person has irretrievably lost something, he can yet come by the fruit of his alleged loss, if he is prepared to dedicate it to Siva. Siva will recover it and the offerer will stand blessed by Him."

78. **Tiruppaacchilaacchiraamam:** The Lord is Maatruari Varathar. Balasundari is His Consort. It looks as though that St. Sundarar let off his steam on Lord Siva, as the Lord was not pleased to confer on him what he sought. True. However, it should be remembered that St. Sundarar's refrain is: "There is no God but Siva." *"Yivar alaathu illaiyo Piraanaar"* means that save Siva there is no God. The 'o' in *illaiyo* is employed in the affirmative sense. *Illaiyo* means *illaiye*.

83. **Paigngneeli:** Meignaana Nilakantesuvarar. His Consort is Visaalaakshi.

85. **Eengkoi Malai:** The decad sung on this occasion is not extant.

86. **Kodumudi:** The Lord is Kodumudi Naathar. His Consort is Pannmozhi Ammai. Here, our saint affirms thus: "Even if I forget You, my lips will still chant Your name Namasivaya."

88. **Peroor:** This town is also as Melaicchidambaram. This is as great as Tillai. Lord Nataraja and Sivakami are enshrined here.

92. **Venjamaa-k-Koodal:** The 7th of the shrines in the Kongku Naadu. The Lord is Vikirdesuwarar. His Consort is Vikirdesuwari.

93. **Tirukkarkudi:** The Lord is Ujjiva (Vizhumiya) Naathar. His Consort is Anjanaakshi.

94. **Tiruvaarai Metrali:** It is from here our saint proceeded to Tiruppurampayam as is attested by the first verse on Tiruppurampayam. The God of this latter shrine is Saakshivaradeswarar. His Consort is Karumpadusol Ammai.

103. **Koodalai Aatroor:** The third shrine in Nadu Naadu. The Lord is Nerikaatu Naathar. His Consort is Purikuzhal Naayaki.

104. **Tirumuthukunru:** (Vriddaachalam): The Lord is Pazhamalai Naathar. His Consort is Periya Naayaki.

111. **Kadampoor:** The great Sivakkavi Mani (the famous commentator of the Periya Puranam) says: "Ithan vivaram vilangkavillai" (Its whereabouts are not known).

117. **Tirukkaripppariyaloor:** The 27th shrine on the northern bank of the Cauvery. The Lord is Kutram Poruttha Naathar. His Consort is Kolvalai Naayaki.

118. **Mannippadikkarai:** Tiruneelakandar and Amrutavalli are its presiding deities.
Vaazhkolipputthoor: The 29th shrine on the northern bank of the Cauvery. Maanikka Vannar is the Lord. His Consort is Vandamar Poongkuzhali.

119. Kaanaattu Mulloor: The 32nd shrine on the northern bank of the Cauvery. Patanjali Naathar and Kaanaar Kuzhali are the presiding deities.

120. Yetirkollpaadi: The 24th shrine on the northern bank of the Cauvery. Iraavateswarar is the Lord. His Consort is Malarkkuzhal Naayaki.

121. Tiruvelvikkudi: Kaliyaanasundarar and Parimalasukanta Naayaki are the presiding deities. This shrine is on the northern bank of the Cauvery.

Tirutthurutthi: Uktavediswarar is the Lord. His Consort is Miruthumukizh Ambika. This shrine is on the southern bank of the Cauvery.

150. Tiruninriyoor: The Lord is Mahalakshmi Naathar. His Consort is Ulaka Naayaki. The second verse of the decad is as follows:

"O Lord of opulent Tiruninriyoor in the south, where
Parakeets -- the masters of the splendorous Tamil
With all its tinai-genres --, articulate it,
Chandi was blessed with beauteous vestments,
Ornaments, wreaths to wear and nectarean food
For bathing You in milk.
The Lord of Language composed on You 4,900 Hymns
And Kannappar whose hand ever held a dart
Were the recipients of Your sweet grace.
This seeking I have come here."

151. Nidoor: Somanaatesuwarar/Arull Somanaathar and Veyurutoliyammai are its presiding deities.

153. Tiruppunkoor: It is not known if any decad was sung by St. Sundarar at this shrine, on this occasion.

154. Kolakkaa: The Lord is Tirutthaalam Udaiyaar. His Consort is Osai Koduttha Naayaki. Verse 8 of the decad sung here is a remarkable hymn. It says:

"In the presence of men of this world, the Lord
Presented a pair of cymbals to Gnaanasambandhan --
The one who, day after day, through music sweet propagated Tamil;
The Lord is One who was moved by his verses.
He is the ruler of my thinking; He, the merciful One,
Enacts the dance when Bhootas melodise; He is the One
Who is hailed by the eight Ganas; He is the One
Who is enshrined in Kolilee – the great temple.
Him have I beheld at Kolakka making Him mine own."

156. Kurukaavoor: Velladai Naathar and Kaaviyamkanni are its presiding deities. Verse 6 of the decad sung here is as follws:

"O Lord enshrined in Tirukkurukaavoor Velladai!
To forfend the misery of the servitors that dwell on earth,
You, of the Empyrean, abide here like the sweetness in pann,
The flavour in fruitage, the pupil of eye
And the light amidst darkness."

The word *Tamil* occurring in this verse means sweetness.

166. **Tirukkazhippaalai:** Paalvanna Naathar and Veda Naayaki are its presiding deities.

168. **Tirutthinainakar:** Sivakkozhundu and Ilankompannaal are the presiding deities. **Tirunaavaloor:** The birth-place of St. Sundarar. Naavaleswarar and Sundaraambika are the presiding deities.

172. **Tirukkazhukkunram:** Vedagiriswarar and Penninnallammai are its presiding deities.

174 - 182. **Tirukkacchoor:** Virunthitta Naathar (Varadar) and Uma are its presiding deities. The temple in this place is called Aalakkoyil. The first verse of the decad sung here attests to the episode that took place here. It is as follows:

"The big-mouthed foxes howl and You dance
In the crematory holding the fire in Your palm.
O Bridegroom that wears fresh and melliferous konrai
Of the Daughter of the Mountain!
O Lord of Aalakkoyil at Kacchoor!
If You go about begging with a cracked skull
For Your alms-bowl, will not Your servitors grieve?
O the way of Your mercy!"

186. **Tiruvekampam:** Siva's shrine at Kaanchi.

190. **Kacchi-Metrali:** Metrali Naayakar and Kamaakshi are its presiding deities. The fourth verse in this decad begins with the word "Moraantu" -- a word which is met with in Saivite Tirumurai-s only once. In the Vaishnava commentary we meet with the word "Moraanta". These two words differ in their meaning. What the word "Moraantu" means is only guessed. It may mean inadvertantly. It is something attributable to neglect resulting from befuddlement. This verse is as follows:

"If out of befuddlement, I have not, on occasions,
Thought of You, on Your own accord, You invade
My soul and make me think of You, O True Ens!
O my lion-like God enshrined at Metrali
Which is girt with cool and miry fields!
Henceforth I will not hail any but You."

[invade my soul: make You presence effective in my soul.]

191. **Tiruvonakaantantali:** The third shrine in Tondai Naadu. The Lord is Onakaantesuwarar. His Consort is Kaamakshi.

192. **Anekatangkaapatam:** The presiding deities are Anekatangkaapateswarar and Kamaakshi. The fourth shrine in Tondai Naadu. A sage who was attached to this shrine initiated Nayina Pillai into the science and art of music. Pillai made it a point to recite a verse or two of this shrine, at the end of every one of his concerts. We came by this information when we visited the shrine about fifteen years ago. St. Sundarar sang this decad in *Kummi* which is still popular with young girls of Tamil Naadu. We owe this information to Chhandak Kavi Ramaswamy of Mannarkudi, now at Srirangam.

193. **Vanpaartthanpanangkaattoor:** The Lord is Panangkaatu Naathar. His Consort is Amrutavalli. This is the 9th shrine in Tondai Naadu.

195. **Tirumaalperu and Tiruvallam:** Our saint's decads on these shrines are not extant.

220. Then her father fell at her feet: This is an instance where a father feels no reluctance to fall at the feet of his child when he is convinced that his own child is godly.

268. Their bouderie . . . . . a second: Albert Einstein, the German-Swiss physicist and propounder of the theory of relativity explained his theory thus: "When a man sits with a pretty girl for an hour, it seems like a minute. But let him sit on a hot stove for a minute -- and it's longer than any hour. That's relativity."

276. The decad sung on this occasion opens thus:

"O Lord presiding over Otriyoor! I have but gained
Your sacred feet with my dirt-inlaid body;
If this be my lot, please favour me with a solution
To apply to my eyes now wholly bereft of light.
Milk is obtained by them who stoop to sweep
The cattle-shed to clear it of its dung.
Even so, be pleased to ignore my defects and rule me.
O Lord, I may err, but never will I offend
Your divine feet; even when I fall, I know not
Aught to utter save Your hallowed name."

277. Tirumullaivaayil: This is known Vada Tirumullaivaayil. It is the 22nd shrine in Tondai Naadu. The Lord is Paasupatesurar. His Consort is Kodiyidai Naayaki.

279. Tiruvennpaakkam: This is the 17th shrine in Tondai Naadu. This shrine is now submerged in water. The Lord is Vennpaakka Naathar. His Consort is Minnaloli Ammai.

282. Tiruvaalangkaadu (Pazhaiyanoor): In this shrine, through his decad our saint once again declares that he will be a servitor of Siva's servitors.

283. Tiruooral: It is not known if our saint sang any decad in this shrine, on this occasion.

284. Tirukkaamakkottam: The shrine of Kaamaakshi at Kaanchipuram. He hails the Magna Mater first and then moves to the Father's shrine.

287. Sundarar is blessed with vision in his left eye. He regains his sight in the right eye, at Tiruvaaroor. The patikam sung at Tiruvekampam and beginning with the words "Aalan thaan ukantu" is a cure for failing eye-sight.

292. Tiruaamaatthoor: This is Aa (cow) Maathaa (mother) Oor (place).

294. Tiruvaratthurai: This is known as Nelvaayil Aratthurai.

297. Tirutthurutthi: It is today known as Kutthaalam. Here our saint is directed to take a bath in the sacred tank to get himself cured of his illness. The decad through which our saint invoked the Lord to bless him with the remedy for his malady is not extant. However his thanks-giving decad is extant. After his bath he is described thus by St. Sekkizhaar: "Mani oli ser Tirumeni Aayinaar." This has a reference to our saint's gaining the Pranava Sarira.

303. Tiruvaaroor-p-Paravaiyull Mannthali: The 89th shrine on the southern bank of the Cauvery. This is today known as Thulaa Naayanaar Koyil. The Lord is Mandaleswarar. His Consort is Panjinum Melladiyaall.

304. This verse speaks of our saint attending the Artha-jaama service.

310. Sundarar stands blessed with vision in his right eye. The decad sung on this occasion is literally an eye-opener. Sivakkavimani C.K. Subramaniya Mudaliyaar says that he has known of persons who have recovered their sight thanks to their sincere recitation of this decad. Its message is as follows:

"O Lord-God of Tiruvaaroor! For ever, are we Your bonded-slaves;
When Your servitors serve none but You loyally,
When they silently suffer, with wilted visages,
Like the inly-alive smouldering fire,
And when they eventually make a clean breast of
Their carking care to You,
Should You remain nonchalant?
Well, may You flourish well! Amen. - 1

"You may sell or pledge me;
I am Your willing slave;
I have done offence none; yet You blinded me.
Wherefore did You snatch my vision?
If You fail to restore the vision of my other eye
Well, may You flourish well! Amen. - 2

"O Lord-God of Tiruvaaroor to whose groves
The Andril-birds repair regularly,
Like calves that hit the udders and suck
The milk of their mother-cows,
Your servitors seek You and sing You for ever;
If even then, all blind,
They topple from a hill into pits,
Well, may You flourish well! Amen. - 3

"O Lord-God of Tiruvaaroor who also resides at
Turutthi and Pazhanam and rules Sotrutthurai,
You require not the ***manam*** *of Your servitors*
As Your seat.
When loving servitors disclose to You their troubles
You but cause them to wallow in misery,
Here and hereafter.
Well, may You flourish well! Amen. - 4

"O our Lord! Is this indeed Tiruvaaroor rich
In its grove of Indra-kopa-- cool and coralline?
Is this the guerdon for Your servitors?
When servitors that hail You
In rhythmic hymns, robbed of their vision,
Implore You: "O our Lord! Is this fair?"
(You but remain deaf and dumb.)
Well, may You flourish well! Amen. - 5

"O You of ruddy matted hair that wears
The auric garland woven of sylvan konrai-s!
You are the Lord of Tiruvaaroor where foregather
Herons whose crimson feet are like the stalk of millet.
When Your servitors, grow thin, though not for lack
Of wherewithal, and stand robbed of their vision,
Wilting much in their manam,
(You but remain indifferent!)
Well, may You flourish well! Amen. - 6

"O Resident of Aaroor to whose gardens
Flocks of birds and their mates resort!
O our ideal Lord-God!
Is this the lot of Your servitors?
You gave us the unforgetting manam,
Then deluded us, plied us in the way of birth
Conferring on us the embodiment.
You have robbed us of our vision.
Well, may You flourish well! Amen. - 7

"O Lord, we were born in a flawless and lofty clan;
In keeping with that, we will never dispraise You.
You are water, creek, sea, vessel and land --
All rolled into one; we will hail You thus, even thus.
You think not that blame is Yours, if You tease us.
When we that devoutly sing You
Stand flustered losing our way (by Your whim),
Well, may You flourish well! Amen. - 8

"O Lord of Tiruvaaroor! Even a raw fruit
Is as good as a ripe one, where love is.
Others but You deem the parting from
Even a befriended ghoul to be miserable.
But You, even when Your servitors roam
Like a dog in Your presence and entreat You,
You refuse to open Your lips.
Well, may You flourish well! Amen. -9

"O Lord fittingly enshrined in Tirumoolattaanam!
Is this indeed Tiruvaaroor in whose gardens
Cerunti burgeons in golden splendour?
Sitting, standing, lying, we ever hail You.
Never do we dispraise You.
Assailed by grief when we invoke You
(You but remain unmoved.)
Well, may You flourish well! Amen. - 10

"O Lord of Tirumoolattaanam!
You are the many Scriptures; Yours is
The dark neck; You sport three eyes;
You are concorporate with Her whose breasts
Are covered by a breast-band.
I, Aarooran, bear the name of Your hallowed feet.
You have robbed me of my vision.
Well, may You flourish well! Amen. - *11*

381. **Happy union:** This is Advaitam, the Bliss of Advaitic Union. Verse 33 of the Tiruvuntiyaar says that for the soul poised in Siva's Grace, even the joy of sexual union (sitrinbam) is Bliss Ethereal, as it has its being in Siva.

383 - 387. These verses mirror the angst and agony undergone by St. Yeyarkone. Siva, by His lila, may be pleased to create misunderstanding between bhaktas. He will Himself effect a rapproachement in His mysterious way. It may be baffling. The one lesson that should be ever borne in mind is that a third party to the issue has no right whatever to comment.

388. St. Sundarar not only respected the wrath of St. Yeyarkone but also admired it. It should be remembered in this context that long before he met St. Yeyarkone, St. Sundarar announced: "Yeyarkone Kalikkaamar Adiyaarkkum Adiyen" (I am a servitor of the servitors of Yeyarkone Kalikkaamar).

389. **A dire ache of stomach:** Siva's instrument that sets a Naayanaar straight. This is purgatory. This washes away the sin of the erring bhakta.

392. **You indeed . . . race:** The hoary lineage of St. Yeyarkone is one that is ever poised in Siva. **One who was . . . by You:** St. Yeyarkone thought that St. Sundarar's ancestry was not as great as his own. Obviously St. Yeyarkone levelled a charge against Siva and inculpated His act as one of invidious discrimination. When he thus stuck to his guns, the Lord silently disappeared from his vision.

394. **May you . . . stomach:** Siva commanded thus St. Sundarar. He was not the person who could cure the ache of St Yeyarkone. Yet He plied Sundarar on this errand, for he too had a lesson to learn. Mysterious indeed are the ways of Providence.

397. **Then unsheathing . . . end:** Siva in His infinite mercy suffered Yeyarkone to eschew any treatment by Sundarar. The real cure is ultimately effected only by Siva.

398. **The ineffably glorious wife:** That is what she is. We do not even know her name. She is *Tyaga* in human form. On the eve of her wedding she sacrificed her koontal. On this occasion, when the person who was responsible for her husband's death came to her house, knowing him to be a true devotee of Siva, she offered him pooja. The reader should read and re-read verses 398 to 401.

402. **There is nothing to grieve:** This is the unshakable conviction of a true bhakta.

403. Sundarar is a devotee of devotees. He will keep company with a devotee even in his death.

404. Siva not only put an end to Yeyarkone's ache but also his life. Not only these. He also put an end to his mismos (hatred). He now stands cured of the variform afflictions. Endowed with Gnosis he now knows everything in its pure and true perspective.

It is Van-tondar who adored first Yeyarkone. This Yeyarkone is Siva's mercy in human form.

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The Puranam of Tirumooladeva Naayanaar

1. This verse informs us that Tirumoolar was a direct disciple of Nandi who was a direct disciple of Lord Siva Himself. Nandi is also one of the names of Siva. "Nandi naamam Namasivayave" is the affirmation of St. Sambandhar.

2. **Agastya:** The saint who is hailed as the first grammarian of Tamil. He chose to reside for ever in the Potiyil-Hill. This hill is sacred to the Tibetan Buddhists.

9. **Tiruvaavaduthurai:** This is the name of the shrine. The town is called Saatthanoor. See verse 11.

10. **He divined . . . that town:** This observation is fraught with significance. Our saint essayed to ignore the divine intimation, in vain.

11. **Moolan:** This is the name of the neatherd. This eventually became our saint's name. Moola means origin, here it is symbolic of the origin of Aagamaanta in Tamil.

13. Metampsychosis is resorted to by our saint. This was but a child's play for our saint. Verse two of this Puranam says that our saint – a Siva-yogi –, came by all the rare eight occult powers beginning with Anima.

14. Our saint detracted from his course; it was to wipe out the distress of cows. The cow is a sacred animal. The Puranam of Chandesa Naayanaar and the chapter entitled Go-pura Viyal (Siva Dharumotram) attest to the aeviternal glory of cows.

15, 16. Tirumoolar the Good Shepherd is supremely happy when his flock is happy. Macarism marks the great.

21. **She grieved much:** This is the general lot of a Hindu wife whose life is one of total forbearance.

22. **The fleshy heap was not to be seen:** See verse 10. None can transgress a divine command. Now our saint meditates on his plight and is blessed with clarity.

25. **The peepul tree:** This becomes the Kallaala tree for our Siva-yogi.

26. **Tirumantira Maalai:** This is the name of the tenth Saivite Tirumurai. It is both Sastra and Stotra. It is the quintessence of the Vedas and the Saiva Aagamas. Each verse is packed with the concentrated wisdom of one whole year. Each verse has several layers of meaning. It can be understood only by the grace of the Guru.

27. The work comprises 3,000 verses. "Tillai vaazh Antanar tham Adiyaarkkum Adiyen" (I am a serviteur of the servitors of the Tillai-Brahmins) said Lord Siva. Their total number is three thousand. The Tirumantiram is the Veda with its three thousand ramifications.

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The Puranam of Tandi (Dandi) Atikall

1. **He was sightless from his birth:** St. Sundarar hails him as "Naattamiku Dandi" (Dandi with vision endowed).

4. **The tank:** This is called Kamalaalayam.

6. **If you dig the earth . . . exertion:** No doubt, the Samanas had reverence for lives. They did not pursue their conviction in an intelligent or intelligible way. An extremely strict adherence to any rule may eventually wind up as an exercise in stultification.

8. **Dull consciousness . . . in this world:** Not all men are endowed with true consciousness. Men endowed with eyes and ears, more often than not, live as blind and deaf men.

9. **I will not . . . cities:** For once Drudaraashtra was blessed with vision. He had a *Visvarupa* darshan of Sri Krishna. Then he said, let me become blind once again. Let me not see aught else. St. Appar said: "Tillaicchitrambalavan Tiruvadiyaik kanda kann kondu matrinik kaanpathenne!" (with eyes that beheld the sacred feet of the Lord of Chitrambalam at Tillai, what else is there to see at all!)

The lesson that the common man can learn from this Puranam is this. Sites allotted for communal purposes must be preserved intact. A tank that serves a town and its temple is sacro sanct. No encroachment that will diminish the extent of the tank is permissible. Any encroachment is an offence against the public. It is the duty of the ruler of the realm to maintain tanks, lakes and the like in a proper manner. To-day people suffer as sites earmarked for communal purposes are being eaten away by politicians and their proteges.

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The Puranam of Moorkka Naayanaar

See Introduction and Supplement.

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The Puranam of Somaasi Maara Naayanaar

1. **Tiruambar:** This is not Innambar as suggested by Sivakkavi Mani C.K. Subramaniya Mudaliyaar. The good Homer sometimes nods.
This Puranam is in five verses. St. Sekkizhaar does not refer to this Naayanaar by his name. He is called Somaasi which is a corruption of Somayaagi. Somayaagi is one who performs a particular type of yaaga pleasing to Siva.

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The Puranam of Saakkiya Naayanaar

1. This Naayanaar, a Velaala by birth, pursued Buddhism. However he was convinced that Saivism is the only true faith.

8. This verse explicates the greatness of Siva-linga.

9. This verse attests to the truth that love is maddening.

10. The pelting done by the Naayanaar was not tantamount to any offence. Actus non facit reum nisi men sit rea.

11. On the second day, the Naayanaar became aware of his act (pelting). He could not restrain himself. Something compelled him to do the pelting. So, the Naayanaar concluded thus: "So, it is the grace of the Lord that prompts my act." The force of Grace is irresistible.

12. What arose as a freakish act eventually become an adorable rite approved by Siva.

14. Unto Lord Siva . . . . a flower: A stone is a flower where love is. A flower is a stone where love is not. Kaama's flowery dart aimed at Siva was considered an outrageous offence.

18. The observation of St. Sekkizhaar is all-important.

"The Lord of effulgence knows certainly the way
Of the Saakhya's life; who are we to comprehend it?"

We are created to adore the Lord, not to understand Him.

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The Puranam of Sirappuli Naayanaar

1. The Prince of Sanbai has sung: The hymn is as follows:

"He is the Ancient One unbeknown to the goodly Naaraayana
And the Four-faced; He has neither beginning nor end;
His hoary temple -- the self-existing shrine --, is at Aakkoor,
Whose dwellers feel delighted to give what the indigent wallowing
In chill penury seek, without ever saying 'No'."
[Verse 9 of the Decad on Aakkoor.]

4. He indeed . . . wealth: Our Naayanaar was a liberal patron. He gave liberally and became the liberated while yet alive.

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The Puranam of Sirutthonda Naayanaar

1. Tirucchengkaattangkudi: Ever since the ascension of our Naayanaar, a festival known as Amutu Padai is celebrated in this town. Obviously this has a nexus with the Bhairavar episode which is central to the Puranam. Only two days are set apart (they being Chittirai-Barani and Aippasi - Barani) as the Vrata - fulfilment days, by the Sivaagamas. The Bhairava visiting Sirutthondar, says: "We eat but once in six months." It is on a Chittirai-Barani, our Naayanaar gained ascension.

2. Maa-Maatthirar clan: A clan of physicians and surgeons. It is different from Aamaatthiya clan which is Brahminical. The place of the Maa Maatthira is between the Brahmin and the Kshatriya.

6. Vaataapi: The battle at Vaataapi (Badami) took place in the year 642 A.D. Our Naayanaar was then the General of Narasimhavarma Pallava who vanquished Pulikesi II.

13. Our Naayanaar held fast to the rule of feeding every day Siva's servitors. St. Sekkizhaar says that, in great love, he was unswervingly poised in this holy office.

14. Sirutthondar: Dr. G.U. Pope's translation of this name is 'lowly devotee'. Lowly means humble.

17. Seeraalan: The one of great glory. He was born at or about 644 A.D.

22. When Seeraalan was three years old, he was sent to the village school. In modern times, we find that this hoary custom stands revived.

23. This verse tells us that Seeraalan was three years old when St. Sambandhar made a visit to his house. This gives us a clue to fix the time during which St. Sambandhar flourished. Sambandhar was eight years old when he came to the house of Sirutthondar. The entire

family gained ascension when Seeraalan was five years old. No wonder we miss this family at the wedding of Sambandhar.

24. The decad sung by St. Sambandhar refers to Sirutthondar as Seeraalan, that is, the one that is glorious.

25. This verse speaks of the truth that love and devotion can compel God's advent on earth. In this instance the Lord chooses to come as a Bhairava -- a Saivite of Northern India. These Saivites are meat-eaters.

38. The Bhairava is not a misogynist. He is a martinet. Vide verse 40.

43. **Aatthi: Common mountain-ebony:** Bauhini racemosa. This tree is sacred to Siva. He wears its flowers on His matted hair.

46. **O You . . . to behold You:** Lord Siva knows His servitors. He comes down to make known their glory to the world at large.

48. **Nothing is rare for me:** This affirmation is not one that is ego-begotten. Our Naayanaar solely relies on the grace of Siva and His servitors.

48 - 52. The conditions stipulated by the Bhairava are well-nigh impossible to comply with. However our Naayanaar has in his wife a helpmeet who can rise to any occasion. Devotion and chastity are queenly virtues. To a woman who is blessed with these sterling qualities, nothing is impossible of achievement. Such a woman can retrieve from Death a lost life; she can stop the course of the sun itself.

Though the vow of our Naayanaar is not a proclaimed one, it is for the quotidian implementation of that vow, he lives. He must at least feed a servitor of Siva every day. His wife is sharply alive to this. No sacrifice on her part is too great to perform, if only it is for the implementation of this vow. Read verse 64.

65. **As the head . . . disposal:** Where the Naayanaar and his wife erred in their judgement, their servant-maid did not. The role she played is central to the sacrifice. See verse 75. If one is blessed with such a servant, one is blessed with eternal youth, according to the Sankam poet Pisir Aantaiyaar.

76 - 80. The Bhairava stipulates unexpected and apparently unfulfillable conditions.

83. The disappearance of the Bhairava proves his earlier pronouncement. "It is impossible for you to feed Us . . . " verse 46. The Lord's food is love and devotion. According to the reckoning of the phenomenal world, these are not edible substances.

84. **Saravana:** Murukan. Murukan manifests to behold his *amsa* in the form of Seeraalan.

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The Puranam of Kazharitru Arivaar

1. **Malai-Naadu:** Kerala. This region is Siva's own. "Malai Naadudaiya Manne Potri!" (Hail the Lord of Malai-Naadu) are the words of St. Manickavaachakar.
   Kodungkoloor: Also known as Mahotai. It was the capital of the Cera kings Tiruvanjaikkalam is its sacred shrine.

5. **Perumaakkothaiyaar:** One of the names of our Naayanaar.

10. The ruling king becomes a recluse. A tapaswi is greater than any monarch.

13. Our Naayanaar did not seek kingship as he thought that it would be an impediment to his servitorship. He would yet accept it if only Siva assured him that kingship would not clash with servitorship.

14. The assurance sought for, is now our Naayanaar's.

17 - 18. This forms the message of the twelfth sutra of the Sivagnaanabhodam.

19. **Well, ... by grief:** This is a lesson in psychology. A citizen should never give room to anything that would mislead a man in power. According to phenomenal reckoning, the Cera was misled. However the king himself was happy as he was provided with an opportunity to behold the lovable guise of the holy ash.

24. **Siva-pooja:** All the five great elements contribute to the glory of Siva. Flowers, leaves, sandalwood-paste, food etc., are the products of earth; ablutions with water, milk, coconut-water etc., are the products of water; camphor, lamp, (sheen of) gold, gems etc., are symbolic of fire; holy fumigation, waving of chaamara etc., are made possible by air; ringing of bells, playing of instruments and hailing with hymn and song and solemn strain are made possible through space. It is thus the Lord is magnified by the five great elements.

As a guerdon for his perfect pooja, the king was blessed to hear daily, sometime before the conclusion of his pooja, the anklet-sound of the dancing Lord. The dancing Lord adored by our Naayanaar is installed in the shrine of Tiruvanjaikkalam. Underneath the icon is inscribed in Tamil: "Tiruvanjaikkalam Sabhapati".

According to the Tiruvuntiyaar the way to Nataraja is paved through the sound of His anklet.

28. Two alone were blessed to become the bearers of cadjan leaves which bore the calligraphy of Lord Siva. One was Darumi that was attached to Aalavaai and the other was Bhaana Bhatra, also attached to Aalavaai.

42 - 43. He is a Naayanaar who is rather ready to die than survive, unapproved by Lord Siva.

44. The reason for the Lord's cunctation is itself constitutive of a Siva-lila. Our Naayanaar should be made to meet St. Sundarar who had already sung of him. In his Tirutthonda-th-Thokai Vantondar had hailed him thus: "I am also a servitor of Kazharitru Arivaar -- the one of nimbus - like munificence." Verses 27 to 38 speak of his munificence. Vide also verses 161 - 163.

50. **Crossed the Kongku . . . spears** : See verses 166 - 167.

56. The Pon Vannatthiruvantaati forms part of the Eleventh Tirumurai.

66. Ceramaan Thozhar: Nambi Aaroorar who is Tambiran Thozhar is now become Ceramaan Thozhar also. It is a unique coincidence that a Cera king also bears the name Tambiran.

67. Vide Notes for verse 44

69. The Tirumummanikkovai is also part of the Eleventh Tirumurai.

75. "Saathikall Neriyil thappaa" are the words of St. Sekkizhaar.

104. The formidability attendant upon servitorship:

"Pal oozhikkaalam payindru Aranai archikkil
Nal oozh satre' nakum."

[Aeons spent in trained adoration of Hara just marks the commencement of the Saivite way of life.]

113. It is one of the several instances indicative of Siva's supreme concern for St. Sundarar.

125. Women too were entitled to perform Maaheswara Pooja.

126. The two friends, one a king and the other brought up by a king, indulged in kingly sport and pastime.
Pari-ch-chendu, it is guessed, is akin to polo.

134 - 138. Miracles of this type are met with in the Holy Bible.

150. **had Aarooran . . . on the throne:** The highest honour that a king can accord to one revered by him.

151 - 152. The devotion of the king for St. Sundarar knows no bounds. See also 153.

154 - 155. It is thus, even thus, the Prince of Naavaloor is entertained by the king of Kerala.

165. This verse is full of significance. It is suffused with anthropomorphism which heightens bhakti. Vide verse 170.

171. The receipt of gifts stands routed through the Deity.

174. **The Cera King:** In a discussion with Dr. Karan Singh I learnt of his disposition. The great Doctor is all admiration for the Naayanmaar. He is particularly attached to Ceramaan Perumaan Naayanar. He asked me: "Is this because I happen to be a Kshatriya?" I said: "Perhaps."

The Periya Puranam has a way of winning devotees. Suppose the fall of a bucket into a well the bottom of which is miry. How do we retrieve it. We drop into the well a grapnel-like instrument with many hooks. As you move the instrument in the bottom of the well, the bucket gets attached to one of its hooks, and then it is lifted up. The Periya Puranam is such an instrument. It has as many as 63 hooks. These get attached to the things (souls) lying in the miry bottom (worldly existence). It is thus, even thus, souls get retrieved. A Velaala devotee gets attached to a Velaala Naayanaar; a Brahmin like me gets attached to a Brahmin Naayanaar who swears by a Velaala Naayanaar; a Kshatriya devotee gets attached to a Kshatriya Naayanaar and so on and so forth. It is thus the Puranam plays the role of a Saviour.

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The Puranam of Gananaatha Naayanaar

2. Gananaathar began with the beginning. He took care of Charya -- the foundation of the edifice of Saivism. Charya is holy manual service. Our Naayanaar of Seekaazhi followed the advice of St. Sambandhar of Seekaazhi. "Kai vinai cey(thu)" is the command of the boy-saint.

3. In this verse are enumerated the acts that constitute Charya.

The inditing and reciting of Tirumurai: This constitutes Pati-punya.

4. Our Naayanaar is an eminent trainer of devotees. He is a proper judge of men and things. He can draw out the skill that lies recondite in a man. That his methods were persuasive is seen from the fact that devotees flocked to him willingly.

5. Our Naayanaar is a performer of Siva-pooja which is informed by devotion.

6. Gana Naathar is our Naayanaar's holy name. He eventually becomes a Gana Naathar – the Chief of Siva's Host.

It should be remembered that Charya is the foundation of Saivism. It paves the way to Kriya and Yoga and through these Gnaanam is gained. So, it is that Saivism defines tapas as the pursuit of Charya, Kriya, Yoga and Gnaanam. This is the affirmation of the Saiva Aagamas.

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The Puranam of Kootruva Naayanaar

1. **Kalanthai:** This is now known as Kalappaal. Our Naayanaar is referred to as Kalappaallan by Nambi Aandaar Nambi.

2. **Graced . . . awe:** This is also the message of verse 7 of the Puranam of Sirutthondar.

3. **he but lacked a crown:** According to the hoary Tamil tradition only the Chola, the Cera and the Paandya were the crowned monarches.

4. The crown of the Chola dynasty was in the keeping of the Tillai Brahmins. A Chola king could get crowned in one of the five towns viz., Tillai, Karur, Urantai, Aaroor and Seignaloor.

5. The Tillai-Brahmins were principled servitors. They boldly declined to crown Kootruvanaar. However to avert any untoward incident, they as a body left for the Cera's country, leaving the crown in the safe-custory of one of their families.

Very probably the Tillai-Brahmins hailed from Kerála. Till recently their tuft closely resembled that of a Kerala Brahmin's. They call their shrine Ambalam which name is popular in Kerala. Again the Tillai-Ambalam is very like a Kerala shrine. The renovation of Tillai Ambalam is always done by Keralites. To this fact, inscriptions bear ample testimony.

6. No doubt, the longing of the Naayanaar - king was not fulfilled. However he had his longing subsumed by a greater and an infinitely more glorious longing. He prayed to Siva thus: "O Lord, I, Your servitor, should be graced with the beatific crown of Your flower-feet." The Lord, in His infinite mercy, fulfilled his servitor's desire.

7. Our Naayanaar saw to it that the performance of pooja in each and every shrine was done in the most proper way. By his rule his reign on earth truly emerged as a spiritual reign.

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The Puranam of Poi - Adimai - Illaatha Pulavar

Much unnecessary controversy raged over the identity of the Pulavar. The reference is to a plurality of bards. The panel relating to the Pulavar in the shrine of Dhaaraasuram has given a quietus to the issue. The temple of Airaavateswarar at Dhaaraasuram was built during the time of Rajagambira. St. Sekkizhaar was alive when the temple was built. These Pulavar are the Nammaazhwar-s of Saivism. "En naavin inkavi yaan oruvarukkum

kodukkakilane" (I will not render my poems in favour of anyone else) declared Nammaazhwar.

2. These are servitors of Truth. Siva alone is Satyam.

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The Puranam of Pukazhcchozha Naayanaar

1. Uraiyoor: For a long time this was the capital of the Chola country.

3. Commerce thrived well in Uraiyoor.

8. St. Sekkizhaar gratefully mentions the name of his patron (Anapaayan) in this verse.

17. Atikan. He is also known as Atiyamaan.

33. A little braid of matted hair: The holy ash, the rudraaksha bead and the matted hair are the three divine symbols of Saivism.

34. he quaked: The king shuddered to behold the little braid of matted hair on a severed head. He felt he had committed a most heinous sin.

39. This verse speaks of the expiation of the king.

40. The king underwent the prescribed Agnipariksha to gain the umbrage of Siva's hallowed feet.

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The Puranam of Narasingka Munaiaraiya Naayanaar

This Naayanaar is the patron of St. Sundarar.

4. The asterism (the Betelgeuse) is dear to Siva.

5. Cf. Verse 5 of the Puranam of Iyarpakai Naayanaar.

7. A devotee is blind to the flaws of a devotee, if only the latter wears on his person any mark of Saivism.

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The Puranam of Athipattha Naayanaar

Atipatthar: Skt. Ati Bhakta.

11. This Naayanaar, the head of the piscators, would throw back into the sea the best fish that was netted, every day. Sivaarpanam Astu.

17. The only fish netted this time was a very different one. By selling the fish, the entire clan could thrive for generations. Yet our Naayanaar, even in the chill grip of penury, chose to dedicate it to Siva. He was a king among the fishermen. They obeyed him loyally.

18. As a rule . . . . . wealth: A true Atiyaar is one who is never after the "saint-seducing" gold. To him gold and pot-sherds are of equal value. "Odum semponnum okkave nokkuvar" are the words of St. Sekkizhaar. Wealth for a Naayanaar is something different. "Selvan Kazhal yetthum selvam selvame" (That is wealth which is comprised in hailing the feet of the opulent Siva) are the words of St. Sambandhar.

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The Puranam of Kalikkampa Naayanaar

8. The life of a devotee is fundamentally different from the lives of others. He no longer lives to his own will. He bothers not about the spirit of the world. He considers God in everything and he serves God in everything. Every act of his is a visible exercise and demonstration of his love of God and His devotees. Sometimes his act partakes of violence. However, it is good to remember that his act is prompted by Grace. "Ek kiramatthinaalum Irai ceyal arule endrum" (Viewed from any angle the act of God is informed by Grace) are the words of St. Arull Nandi.

"Just are the ways of God,
And justifiable to men;
Unless there be who think not God at all,
If any be, they walk obscure,
For of such doctrine never was there school,
But the heart of the fool,
And no man therein doctor but himself." - *John Milton.*

We say that just are the ways of God's servitors and justifiable to men.

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The Puranam of Kaliya Naayanaar

1. **Tondai Naadu:** The glory of Tondai Naadu is indeed unique. The Kanda Puranam, the Kaanchi Puranam, the Puranam of Tirukkurripputthondar and the like contain a mine of information.

3. **Samba rice:** This is obtained from what is called 'Sennel'. Samba refers to Sambu who is Siva. *Kaar nel* means *dark* paddy. This has reference to the dark-hued god Vishnu.

7. **He knew how to put his wealth to use:** Not many, even today, are able to handle properly their income. Much money is spent on unnecessary things. Display of vanity is the rule of the day.

8. Decrease caused by God's grace is truly increase.

10. Even when wealth is lost, a true servitor is not discouraged. The servitor in this instance becomes a mere coolie. "Yaathaanum thozhil ceyvaam, yaathum Aval thozhile" (Be engaged in any calling; every calling is truly Hers) are the words of Mahakavi Bharati.

13. Selling one's wife into slavery was nothing new to India. References to such sales can be gathered from the Veda. Emperor Harischandra, growing destitute, sold his wife Chandramati as a slave.

14. **"If the lighting... to breath":** This is the way that informed the life of every Naayanaar.

15. At the hour of the self-chosen death of a servitor, it is prevented by the healing touch of Siva who helps the servitor conquer death, and blesses him with eternal life.

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The Puranam of Satthi Naayanaar

1. **Varinjiyoor:** Keezh-Velur (Kivaloor) is a famous town. South-east of this place is a village called Puducchery. Varanjiyoor is to be reached from Puducchery. In the temple, the idol of Satthi Naayanaar is installed.

3 - 4. According to Tondar Adippodi Aazhwar, blasphemy is punishable with death. (Thalaiyai aangke aruppathe karumam kandaai Arangkamaanakarulaane.)

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The Puranam of Ai Atikal Kaadavarkon Naayanaar

3. **Kingship indeed is misery:** Cf. "Uneasy lies the head that wears the crown." - Shakespeare.
4. The life of this kingly servitor was one continuous holy pilgrimage.
5. **Venpa:** A Tamil quatrain which effectively conveys the intended message.

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The Puranam of Kanampullar

1. **Vellaaru:** Vada Vellaru: This runs between the Salem and the South Arcot districts on the one hand and the Thanjavur district on the other. It flows north of the Chola realm and merges with the sea near Parangippettai.
   ***Ten* Vellaru:** This runs between the Madurai district and the Thanjavur district. This runs south of the Chola country and merges with the sea near Meemisal.
   Irukku Velur: This is now called Belur. It is near Aatroor (Salem dist.). It is situate near the northern slope of Pacchai Malai. In this place is a shrine. Near the flag-post is an icon bearing a lamp in its hands. It is our Naayanaar's.

3. Like Kaliya Naayanaar Kanampullar took to the service of lighting lamps within the shrine of Siva.

4 - 8. The life of this Naayanaar is similar to the life of Kaliya Naayanaar.
Kanampul: It is a type of grass. It resembles a reed. This is used for roofing huts and houses. This grows in jungles and slopes of hills. In Pacchai Malai and Kolli Malai, this grows in abundance.

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The Puranam of Kaari Naayanaar

1. This Naayanaar was a poet par excellence. He was honoured by the Tamil monarchs. The Kovai indited by him is not extant.
2. This Naayanaar built many a shrine. However we are not able to identify any one of them to-day.
4. **His body too .... everlastingly:** This is an instance of translation.

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The Puranam of Ninra Ceer Netu Maara Naayanaar

1. This Saiva monarch became a Samana. He gave up his apostasy and came back to his parent fold thanks to the grace of St. Sambandhar. He reigned nearly for half a decade. He was a renowned king.
2. **He wore . . . splendour:** This refers to an episode of Ugra Kumaara Paandya. Vide the Tiruvilayaatal Puranam.
3. He defeated the Northern hordes at the battle of Tirunelveli.
9. When he came back to his parent faith, he saw to it that Saivism flourished in manifold splendour.

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The Puranam of Vaayilaar Naayanaar

Vidya Dehijia's reference to this Naayanaar as a dumb devotee is an error. The life of this Naayanaar is similar to that St. Poosalaar's.

8. The pooja performed by this Naayanaar is of a very superior order. His pooja is known as the Antariyaaga Pooja, celebrated in the Saiva Aagamas.

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The Puranam of Munaiyatuvaar Naayanaar

3. This Naayanaar was a mercenary. However he was poised in impartiality. He would help the prince whose cause was just.

5. **Munaiyatuvaar:** Munai means front / war - front and Atuvaar means fighter.

6. **he could... battle:** This is proof positive of the dictum which says: "Aram vellum; paavam thorkum" (Dharma will triumph and sin will be vanquished).

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The Puranam of Kazhal Singka Naayanaar

The passage pertaining to this king and occurring in the Tirutthonda-th-Thokai makes it clear that this king was a contemporary of St. Sundarar.

3. Verily a city of Siva. Sivapuri.

5. **The queen:** Some opine that she was a Samana. The foot-note appended to this verse by Sivakkavimani C.K. Subramania Mudaliyaar is as follows: "Her name is Cangka. She was a great beauty. She was like unto a mother to the subjects. She looked as though that she was the king's fortune in human form. She was the daughter of Amokavarsha Nrupatungka. As she was the queen-consort, she too visited the shrines of Siva.

"As she was a Samana she did not choose to adore Siva. She was drawn by the beauty of the shrine and she moved on sipping its beauty. The king married her for political reasons. Such are the dicta of historians."

6. St. Sekkizhaar says that this queen was Lakshmi-like.

7. **tokai:** It means fan-tail.

9. A Naayanaar prompted by Grace, on occasions, does things which are apparently violent. Having committed an act of violence, he does not steal away from the place of occurrence. He is always ready to confront the consequences. Cf. The Puranam of Yeri Patthar.

10. The king feels that the punishment meted out was not condign. So too felt Pukazh-ch-Chozha Naayanaar.

11. The act of the king was a purifying act. It was a sin-removing operation.

12. **The king:** It was this king who built the famous temple in Kaanchipuram. Siva bade him (in a dream) to postpone the day of its consecration as He was to enter the mental shrine of St. Poosalaar that day.
Lovers of sculpture hail the shrine of this king as a poem in sand-stone.

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The Puranam of Idangkazhi Naayanaar

1. **Konaadu:** This formed part of the old Pudukkottai state.
2. **Kodumpaaloor:** The capital of Konaadu.
3. **Kongku:** According to Sivakkavimani this has reference to the Kolar gold fields in Coorg.
7. A servitor of Siva who had vowed to feed Atiyaar regularly, would indulge in dicing and even larceny, on occasions. Tirumangkai Aazhwar took to way-laying.
8. As the king himself was a servitor of Siva, he viewed the criminal before him with extreme devotion and compassion.

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The Puranam of Serutthunai Naayanaar

1. **Thanjavoor of Marukal Naadu:** This is known as Keezhai-th-Thanjaavoor.
4. **unable to endure her act:** This is characteristic of every true Naayanaar. A Naayanaar can never be a witness to a blasphemous act.
6. Our Naayanaar is hailed as a puissant lion among servitors by St. Sekkizhaar.

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The Puranam of Pukazhtthunai Naayanaar

1. **Ceriviliputthoor:** This is now known as Azhakaarputthoor.

   Pukazhtthunaiyaar: This name means: (1) "He who is the companion of Glory and (2) he who is held by Glory as its companion.
2. **He performed . . . cool water:** The inference is that our Naayanaar who was in the grip of famine, could not offer any neivedya (food-offering) to Siva. Yet he performed night and day his pooja to the Lord with many a fragrant flower and cool water.
4. **Then slumber closed his eyes:** Cf. (1) The slumber of St. Sundarar at Tiruppukaloor and (2) the slumber of St. Appar at Maraikkaadu.

   Besides the godly child and St. Appar, this Naayanaar was the one to receive padikkaasu from Siva.

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The Puranam of Kotpuli Naayanaar

See pages xx - xxi, St. Sekkizhaar's Periya Puranam - Part One, translated by T.N.R., Tamil Unviersity, 1990.

The Periya Puranam sings the glories of the soldiers of Siva – the tough-minded and tender-hearted warriors of faith. No nation should encourage or produce soft-minded milksops or heartless savages who, sooner or later, would cause its spiritual death.

11. This Naayanaar wielded his sword to cut away his *paasam* comprising the malam-s of Aanava, Karma and Maaya. It was a holy massacre that was performed by our Naayanaar. The so-called victims gained a world superior to the one inhabited by the Devas.

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The Puranam of Pattharaai-p-Panivaar

1. **even as the calf . . . . mother-cow:** The love of the mother-cow for its newly-delivered calf is unique. *Vatsa* means calf. The Lord is Bhaktavatsala i.e., the Lord who is the Mother of devotees. His love for his devotees is likened to the mother-cow's love for its newly-delivered calf.

2. True devotees gain with ease at-one-ment with the Lord.

3. **Merciful One:** The Sivagnaana Siddhiyaar affirms that all the acts of Siva are fraught with mercy which is grace.

4. These devotees have dedicated themselves totally to their Lord.

5. These either sing the Lord's glory or listen to it.

6. **They are full of virtue true:** According to Mahamuni Milton, "If virtue feeble were, Heaven itself would stoop to her."

7. Every act of the devotee is a demonstration of his love for the Lord.

8. **tapaswic servitorship:** Tapas, according to Saiva Siddhanta, is constitutive of *charya, kriya, yoga* and *gnaana*. The fruit of *tapas* is flawless life.

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The Puranam of Paramanaiye Paatuvaar

1. These, for ever, magnify the Lord and His servitors.

2. They sing in many languages. Their message is but the glory of God.

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The Puranam of Chitthatthai - Sivan - Paale - Vaitthaar

Chitta: In the context, the word means 'soul'. These have their souls poised in Siva's Grace. These are Siva-yogis. They are suddha-yogis. Verse 25 refers to suddha yogis. Their puissance is infinite. These are devotees who stand liberated, while yet alive. They know that souls are what they are attached to. The only attachment that saves souls is the attachment to God. This must be total and complete.

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The Puranam of Tiruvaaroor-p-Piranthaar

1. Tiruvaaroor is a hoary city. It is truly Sivapuram. The adage says that he who gets born at Tiruvaaroor is twin-born with mukti (deliverance). It was here the Sangita Mummoorti-s, namely Tyagaraja, Mutthuswami Dikshitar and Shyamaa Saastrikall were born. Every being born in Tiruvaaroor is sacred. When the ministers of Manuniti Chola appealed to him not to punish with death his only son whose chariot fortuitously ran over a calf, the king answered thus: "He killed a being that took birth in Tiruvaaroor Where abides peerlessly enshrined the Lord-God, Hailed gloriously by Indra, Vishnu, Brahma and others; So, death is the punishment meet for him; Know this to be my well-considered verdict irrevocable."

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The Puranam of Muppothum Tirumeni Theenduvaar

These are Aadi - Saiva saints. They are Sivaachaaryas. These swear by the Saiva Aagamas. The conduct of (temple) pooja, ritual and festival is entrusted to their custody. It is these who consecrate a temple. Their glory is ineffable.

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The Puranam of Muzhu Neeru Poosiya Munivar

The Holy Ash is among the chiefest insignia of Saivism. It is the Holy Ash which is celebrated in the very Vedas. Latter-day innovations are all man-made. The approved symbol is the holy ash. "Neerilaa netri paazh" (Addle is the forehead that wears not the holy ash) are the words of Mother Avvai. The holy ash is pure and purificatory.

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The Puranam of Appaalum Ati-ch-Chaarnthaar

Servitors of Siva are ubiquitous. There was no time when these were not. In one sense Prof. Shulman, Prof. Yocum, Ms. Koppedrayer and the like come under this category. May their tribe increase.

Place or time cannot constrict them. They flourish for ever. It is these who really, actually and factually sustain Saivism. Their number is legion.

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The Puranam of Poosalaar Naayanaar

1. Pure consciousness is indeed the shrine of Siva.
2. Our Naayanaar was not a Sivaachaarya as the term is now understood. However he indeed was the Prince of Sivaachaaryas. Aagamic knowledge was his forte.
3. This Naayanaar was devotion on two legs. He was sustained by waxing devotion. He was Truth-incarnate.
4. This verse speaks of his motto: "Rendering service to Siva and His servitors alone befits me." Whatever he came by, he gave to Siva's servitors. St. Sekkizhaar says: "He did not at all think of his lack." Virtuous poverty constituted his spiritual opulence.

5 - 8. If one reads these verses with care and devotion, one can witness the rising of a shrine before one's mental eye.

10. More often than not, Siva prefers a pauper to a prince.

15. Siva always publishes the secret devotion of his servitor to the world at large. Thus is bhakti authenticated.

16. **Chinta:** Here too the word stands for soul.

17. Poosalaar himself is a mobile shrine. His is truly a private temple reared for the public weal.

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The Puranam of Mangayarkkarasiyaar

This woman-saint is the Saviour of Saivism. Her greatness is ineffable. Like a magnet she drew to her presence the first of the Aachaaryas, namely St. Sambandhar. She is indeed an amsa of the Magna Mater.

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The Puranam of Nesa Naayanaar

1. **Kambili:** It is a town of Kambili taluq, Bellari District, Andhra Pradesh. It is also said that Nesa Naayanaar who was born here spent his later part of life in Koorainaadu, Mayilaaduthurai. In the shrine of Koorainaadu, it is said, the icons of Muruka and Vinaayaka brought thither by Nesa Naayanaar, are installed. Koorai means garment. The weavers of Koorainaadu conduct a festival in honour of our Naayanaar during the Rohini Day of Pangkuni, every year.

3. Our Naayanaar was a weaver by birth. His mind ever dwelt upon the glory of Siva. His lips ever chanted the hallowed name of Siva. Small wonder, the garments he wove were wrought of devotion's threads.

4. Cf. "Kaivinai ceythu em Piraan kazhal potruthum" (Render manual service and adore the ankleted feet of our Lord-God).

5. Our Naayanaar wove his way to Sivapuram.

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The Puranam of Ko-ch-Chengat Chozha Naayanaar

See Introduction.

14. This Naayanaar was a great builder of temples.

15. The maintaining of temples is more important than even building them. So our Naayanaar brought into existence endowments for the upkeep of the temples.

16. This Naayanaar took care to build houses for the Tillai-Brahmins who are dear to Siva.

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The Puranam of Tiruneelakanta Yaazhppaana Naayanaar

This Naayanaar and his wife sang their way to Siva. He and his wife were expert musicians.

5 - 6. Lord Siva blessed our Naayanaar and his instrument too. Our Naayanaar is hailed as the Master of Sakota-yaazh by St. Sekkizhaar.

8. This Naayanaar, an untouchable by birth, was very dear to Siva. More than once Lord Siva proclaimed his glory.

11. Our Naayanaar made it the mission in his life to accompany St. Sambandhar, both literally and figuratively. Ever in his company, he reached the feet of Siva at the wedding of St. Sambandhar.

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The Puranams of Sataiya Naayanaar and Isai Gnaaniyaar

These saints are the parents of St. Sundarar. The eleventh verse of the Tokai sung by St. Sundarar is his signature-verse. St. Sundarar hailed, in all, sixty Naayanmaar. As his signature-verse contained his name and the names of his parents, St. Nampi Aandaar Nampi in his amplified version of the Tokai included these in the calendar of Naayanmaar. The number of the individual Naayanmaar was therefore reckoned as 63 by St. Sekkizhaar. Not only that. St. Sundarar is the hero of the Periya Puranam.

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The Vellaanai-ch-Charukkam

1. St. Sekkizhaar reminds us of the raison d'etre of St. Sundarar's avatar. Verse 35 of the Periya Puranam is as follows:

   "For the great thriving of the South
   That indeed has wrought immense tapas,
   He who was to incarnate thither and hymn
   The flawless Tiru-th-Thonda-th-Thokai,
   Did set his mind on them both . . . . . "

   St. Sundarar took birth to bless us with the Tokai. The time for his ascension is come. So, St. Sekkizhaar gives us the hint that speaks of the fulfilment of St. Sundarar's mission.

2. **Siva-Bhoga:** The bliss of Siva-consciousness. The way to come by this stands paved by the *Tokai*.

3. **Van-tondar . . . Ceramaan Perumaan:** It is Siva's grace which prompted him to think on the Cera. These two are destined to gain their ascension on the same day.

4. **Tiruppukkoliyoor:** This is Tiruppukkoliyoor Avinaasi. Now this place goes by the name Avinaasi.

5. **the spacious street:** According to Sivakkavimani, this street is situate in the south between Vanjippaalayam -- a railway station, and Avinaasi. It is said that Pukkoliyoor was a city, south of the irrigation - tank which lay south of the temple. This is now in a state of ruin. Here was once a matam called Pukkoliyoor Matam. The road on which Nampi Aaroor travelled had disappeared. At present the town is on the northern side of the temple. Beyond the street is the tank (lake) where the Brahmin-boy was devoured by the crocodile. Unless one has an idea of the old topography, one cannot understand the verses of this Puranam in the proper perspective.

   How is it . . . simultaneously: The houses were similar in appearance. However while one wore a festive appearance, the other was enveloped in misery.

6. **The boy . . . the boy:** It is said that when paddy-seeds are thrown into a miry field, some sprout and some perish.

7. This verse speaks of the glory and greatness of Van-tondar. The parents who lost their boy were always wanting to offer their obeisance to St. Sundarar. Kahlil Gibran says: "No longing remains unfulfilled." St. Appar affirms that Siva blesses His seekers with that which they seek. So, when the parents beheld before them St. Sundarar, they stood totally relieved of their misery. Their prayer was answered.

8. When St. Sundarar enquired of their loss, they but said: "That was a thing of the past." The past event which sorely grieved them, lost its sting thanks to the presence of St. Sundarar.

9. St. Sundarar stood overwhelmed by the love and devotion that was so palpably manifested by the Brahmin and his wife. St. Sundarar who was on his way to the shrine resolved to visit it only after he ressurrected the boy that died a few years ago. This resolution, it should be known, was prompted by Siva's grace. Lord Siva was pleased to proclaim unto the world the infinite compassion of His servitor.

Lord-Father of Avinaasi: (*Avinaasi enthai*): The word naasam means destruction. Avinaasi means that which is indestructible. Not only that. It also means that which can get back what is destroyed. In his decad St. Sundarar addresses Siva as *Pukkoliyoor Avinaasi*. The Lord of Avinaasi is therefore hailed as the Queller of the distress of those that sought him.

10. St. Sundarar enquired of the whereabouts of the tank. Commentators are of the opinion that the tank was filled up after the incident. This view is supported by a verse of the Kanda Puranam. It is as follows:

"For the dry tank to regain its former state,
For the crocodile to reappear thither
And for resurrecting the boy that should
Appear with the growth of the lost years,
He hymned a divine decad.
We hail the feet of such Sundarar."

The Avinaasi Tala Puranam also speaks of these. However St. Sekkizhaar's version lends no support to these embellishments. This is also the view of Sivakkavimani.

11. **Uraippaar Urai:** The fourth verse of St. Sundarar's decad opens thus. Through his decad St. Sundarar appealed to Siva thus: "How can I ever forget You! In all my embodiments (that may materialise from time to time), O my Lord-God, You are my refuge. I ever think on You feeling Your presence in my soul. O Avinaasi decked with the dancing serpent of the ant-hill, abiding at Pukkoliyoor, You indeed, O Pasupati! O Supreme Ens! are my Palladium. You, the great Ruby, fare forth with them that proceed on their way. Does foresaking become You? O Lord of matted hair whose grace spirals up and up! The bachelor that descended to bathe himself into the tank of Pukkoliyoor which is girt with groves and gardens, (by his death) grieves me. Whatever be the place to which I fare forth, if I think on You, even if it be the realm of Kongku, the highwaymen will not loot my clothings and belongings. O wearer of the serpent that is swollen with wrath! O Avinaasi of Pukkoliyoor! O our King, I implore You to bless me with birthlessness. You adorn the crown of them who are valiant to experience in joy the import of the explicated wisdom. O Lord whose waist is cinctured with a serpent! O One who is the Biginning and the End! O Avinaasi of Pukkoliyoor which is girt with mighty, sylvan groves! Bid Yama cause the crocodile to disgorge the boy on the bank of the tank." At this, the crocodile disgorged the boy as bidden.

12. **spat out the boy:** The note appended to this verse by Sivakkavimani says that a crocodile is capable of swallowing a huge prey. It also says that the crocodile, on occasions, disgorges what it has eaten. He speaks of an incident where a boy swallowed by a crocodile was disgorged. The boy, he says, escaped with minor injuries.

Tiruvaalan: It is Lord Siva who is Tiruvaalan.

13. Aroorar took with him the boy to the shrine and caused him adore Lord Siva.

14. **He completed the divine decad:** The decad was begun on the bank of the tank. It was completed in the shrine. Then St. Sundarar came to the house of the boy and saw to it that the boy was invested with the sacred thread that very day. The reader should recall to his mind what St. Sambandhar did. He resurrected the merchant-lad who died of snake-bite and also had his wedding conducted in his presence.

He proceeded to Malai Naadu: St. Sundarar resumed his journey only after his devotees were blessed with fulfilment. Lord Tennyson said: "More things are wrought by prayer than this world dreams of."

15. **he that was . . . Malai Naadu:** This is Kavi-kootru. St. Sekkizhaar seizes the opportunity to hail St. Sundarar. St. Sekkizhaar seems to say that he who met with a royal reception wherever he went, also met with a similar reception when he was pleased to enter his heart.

16. If a mere rumour can proceed to various directions in all celerity, a miracle can pass through the various parts of a nation with the speed of a lightning.

17. **In his . . . confused:** When joy overwhelms a person, he does not know what he does. When Hanuman brought to Bharata tidings about Rama's arrival, Bharata was jostled out of his senses. He adored everyone that was close by, including the servantmaids.

    The drummers had never drummed out a truer message.

18. **he that was . . . Cera race:** Nampi Aaroorar is known as the companion of the Cera. It is Siva who made them friends.

19. Aaroorar -- the abode of nectarean scriptures:By birth Aaroorar is a Sivaachaarya. His Tevaaram hymns are Tamil Vedas.

20. **our father and lord:** This is how St. Sekkizhaar hails St. Sundarar. When a bhakta meets a bhakta their confabulation is always about their deity.

21. **Holding . . . his head:** The Cera is the King of Kerala. Nampi Aaroor is the King of Siva's servitors. According to the Cera, Nampi Aaroorar is poised in a greater beatitude.

22. **Tiruvanjaikkalam:** It is from this holy place, the friends are to gain their ascension, ere long.

23. The advent of St. Sundarar was celebrated as a festival.

25. **Vaanavar:** The Ceras are called Vaanavarampar.

27. **Shrines . . . of Malai Naadu:** These are Tirucchivapperoor (Trichoor), Vaikkam, Tiruccengkunroor and other shrines.
    Mahotai: The capital of the Cera.

28. **his days . . . about to end:** St. Sundarar dwelt on earth only for eighteen years. Within this short span he achieved things which could not be accomplished in eighteen centuries.

29. **Thalaikku-th-thalai maalai:** This is how the decad opens: This verse says:
    "O Father of Anjaikkalam girt with
    Beauteous gardens that are on
    Mahotai's beach where valampuri chanks
    Are shored up by the puissant
    And mountainous billows!
    What may the reason be that You wear
    A garland of skulls?
    Why wear You the Ganga on Your matter hair?
    Why are Your loins covered by a tiger-skin?
    Why indeed do You wear over it a serpent-sash?"

Verse eight of this decad declares the state of St. Sundarar. He says: "Verutthane manai vaazhkkaiyai vittu ozhitthane" (I abhor domestic life; I have abandoned it). The word "vittu" is of vital significance. "Vittu anniyam inmaiyin Aran kazhal selume" are the words of St Meikandaar (Sivagnaanabhodam, sutra 8). It is detachment -- total and absolute --, of the world that forges the everlasting attachment to Siva. The delights of terrestrial existence pale, pall and cloy. They are therefore to be abandoned for good.

30. The prayer of Nampi Aaroorar was heard and answered.

31. **Our Ooran:** This has reference to verse 9 of the decad beginning with the words: "Tan enai mun pataitthaan . . . " St. Sundarar says that when the munis well-versed in mantras desired to know of him that came riding the white tusker, Siva said: "Nam tamar Ooran" (He is Ooran dear to Us).

32. Such is the greatness of St. Sundarar that Vishnu, Brahma and other Devas came down to the earth, bringing with them the white tusker as the mount for St. Sundarar. In this context the reader should recall verses 23 to 30 of the Periya Puranam.

Seated on Himavant's divine slope, St. Upamanyu, for ever, meditates on Siva in blissful ecstasy. As a child when this saint cried for milk, Siva bade the ocean of milk move slowly to feed the child. It was Upamanyu who initiated Sri Krishna into the mysteries of Saivism. Vyasa's Maha Bharata makes this plain. St. Sekkizhaar says that St. Upamanyu placed his feet on the crown of Sri Krishna -- the King of the Yaadavas, and initiated him into the worship of Lord Siva. St. Sundarar flew on the white tusker towards Kailaas. St. Upamanyu beheld this. It looked as though a great brilliance of a thousand suns shot through the heavens. He said: "By the grace of our Father, this marks the return of Sundarar to Kailaas." When the saint, folding his palms, adored St. Sundarar, his disciples were surprised beyond measure. They implored him thus:

"You, our lord, never adore aught but the lotus-feet
Of Sambhu (Siva); what may this be?"

Thus questioned, the saint said: "Nampi Aarooran is worthy of our adoration." Such is the greatness of Sundarar.

33. **he had nought else to do:** The words in the original are "ceythal ondru ilaathavar". When the mandate comes from Lord Siva, it calls for implicit implementation. This has a veiled reference to Sundarar's first encounter with Siva, during his wedding. He chose to cross swords with Siva, then. Again when Sundarar abode at Siddhavatam, Siva confronted Sundarar in the guise of an old Brahmin. On this occasion too, unable to know who the old Brahmin was, Sundarar asked him: "Who are you?" To this the Brahmin said: "Don't you know?" This said, He disappeared. The tohu-bohu that prevailed, on occasions in the past, now stands annulled. Obedience is a virtue of virtues. Disobedience is an evil. It is about the catastrophic consequences of disobedience, Mahamuni Milton sang his epic -- the Paradise Lost.

34. **great friend:** The words in the original are "Perum thunaivar". When a man breathes his last, no friend accompanies him. However even when Sundarar departed from the world, the Cera accompanied him. Sundarar could not inform his friend in person, of his ascension. However he thought on him. His friend was one who could understand all that was uttered by all living beings. In this instance he exhibited a valiancy to con what was merely mentallv uttered. This is the message of the following verse.

35. **the Cera Tambiran:** Here Tambiran refers to the King. Tampiran's Companion: Here Tampiran refers to Siva.

. . . . he would no longer bear to abide on earth: The point to be remembered is that he had not received any explicit call from Lord Siva -- which is why, on his arrival at Kailaas, Lord Siva questioned him thus: "How is it, you have come here, unbidden by Us?" The answer submitted by the Cera bespeaks the glory of the kingly servitor. Addressing Siva he said: "I was tossed to Your divine presence by the lucid waves of the flood of mercy poured by You." This therefore makes it plain that though the call from Siva was not explicit, yet it was the will of Siva which upbore him through the heavens and landed him in Kailaas. It is therefore plain that his inability to abide on earth any longer, was engendered by Siva's will.

36. This verse speaks of the infinite puissance with which the Siva-mantra is packed. According to Sivakkavimani, Sivappirakaasa Gurukkall had identified this mantra. It is known as Asvamanogati Panchaakshara. The forms of the Panchaakshara are legion. Asvamanogati is one of them. Asvam is horse; manam is inner sensorium; gati is travel. This Panchaakshara forms part of Mruga Ucchaadana Panchaakshara. Mruga means animal; ucchaadaṇa refers to chanting. In this instance the mantra was chanted into the ear of the horse. Details of this mantra are to be gleaned from Ucchaadana Karma which itself is a division of Ashta Karma Panchaakshara.

Such is the puissance of the mantra that the steed -- a late starter --, overtook the white tusker which winged through the buxom air. Not only that. It also circumambulated the white tusker and marched ahead. This circumambulation calls for a word of explanation. The Cera king was convinced that it was by the grace of Sundarar he could gain his ascension. So, he did not forget to circumambulate Sundarar and his mount. Indeed the first part of his answer to Siva's question affirms this. Verse 46 makes this explicit.

> *"Folding his hands above his head, the King said:*
> *Hailing the feet of Aaroorar, Your servitor came*
> *Ahead of him, all the way adoring him who rode*
> *The tusker . . . ""*

37. **"As they . . . . . slew themselves":** The Cera king could not suffer the separation of his friend. The subjects could not suffer the separation of their Sovereign.

The general rule says that suicide is sin. However there are a few exceptions to this rule. A wife can commit suttee. Vadakkirutthal (to sit facing north taking a vow to starve unto death) is permitted. Self-murder prompted by loyalty is considered noble. St. Sekkizhaar says that the loyal warriors, out of exceeding devotion for their sovereign, slew themselves.

38. **With heroic . . . . . servants:** This is poetically true. The message is the warriors gained Valhalla.

39. **Taan enai mun pataitthaan:** Taan means God. See Introduction in which is included a translation of the entire decad.

40. **A universal effulgence:** The words in the original are "peroli ulakelaam". The Puranam opens with the phrase ulakelaam. This phrase is met with fourteen times in the Puranam. Wherever this phrase occurs, the reader should know, that it has a special message to convey. This verse opens thus: "A universal effulgence like that of the flawless Holy Ash burgeoned." Nothing is holier or greater than the holy ash. It is holy, holy, holy.

. . . . at the ornate entrance of the mountain: This leads to the holy of holies. No vehicle should pass into the entrance. The reader should remember that when St. Sambandhar came to the bourne of the town to adore at its shrine, he would get down from his God-given palanquin. He would circumambulate the town and then move into the shrine.

Till recently, all vehicles bound for Dharmapuram would stop near the Pillaiyaar Koyil. Devoteess would get down there and leg the distance to the matam.

41. At the grand entrance leading to Siva's presence, the Cera was stopped. He would eventually be blessed with the leave to enter. This was to be gained through the intercession of Sundarar. Intercession plays a vital role in the Periya Puranam. Vide The Puranam of the Lord's Intercession.

42. **"O Ooran . . . deliverance!"** Nampi Aaroorar, by the grace of Grace, has blessed the world with the Tiru-th-Thoda-th-Thokai. This Hymn is salvific. Salvation is theirs who cultivate it in absolute sincerity. It will teach its disciple to travel on life's common way in cheerful Godliness. So it is that Lord Siva greeted Van-tondar thus: "O Ooran, you have come back having assured the world of its deliverance!"

43. **can my smallness . . . mercy?** Infinite indeed is the mercy of the Lord. We gain His grace, not by our merit, but by His Grace.

Aananda: In Tamil it is called *Perinbam*. This is truly *Antamil Perinbam* (Unending Bliss). *Inbam* is joy / delight. It is multifoliate. It is ephemeral, It is something which is enjoyed with the help of *manam*. Aananda transcends manam. It is enjoyed thanks to the Siva-Karana with which the soul is blessed. Ananda is one and indivisible.

44. This verse speaks of Sundarar's intercession on behalf of his friend, the Cera.

"Fetch him here": This makes it plain that it was through Sundarar, the Cera was to gain the beatitude sought for. The Great Deva (Nandi) is bidden to fetch the Cera.

45. No doubt the Lord questioned the unbidden presence of the Cera. However, before He would question it, He cast on him a bright-rayed smile. In one sense the Cera arrived there only as bidden by Siva. Did not Siva command Nandi to fetch the Cera to His presence?

46. The Cera's answer is in two parts. The first part relates to the glory of Sundarar and the second to the grace of Siva.

47. **A Puram verse, a Ulaa:** Of the twelve genres of Puram, this Ulaa comes under the category of Paataan Tinai. Its turai is Kadavull maattu maanita-p-pendir nayanta pakkam (the section dealing with the love of women for the Lord-God). This Ulaa is the first of Ulaas known to religious literature. It is therefore called Aadi Ulaa. It forms part of the Eleventh Tirumurai. As its subject-matter is GNOSIS, it is also called Tirukkayilaaya Gnaana Ulaa. This was composed in the holy mountain. It is therefore hailed as Deiva Ulaa. The unique greatness of this Ulaa is this. This was recited in the divine presence of Lord Siva.

48. Siva was pleased to listen to the Ulaa. The Lord approved it and blessed the kingly bard with the boon he sought.

49. **Van-tondar became Aalaala Sundara:** "His name was Aalaala Sundarar." - Verse 32.

Siva Gana Naathar: The ruler Cera becomes a ruler in Siva-loka too.

50. Paravaiyaar and Sangkiliyaar once again become the serving maids of the Magna Mater.

51. The decad beginning with the words "Taan enai" and sung in the heavens, was entrusted to Varuna, who wore the decad as it were on his crown and submitted it to the Lord of Anjaikkalam.

The role that Varuna played, not once but twice, is of supreme importance. Tirunaavukkarasar was fastened to a stone and thrown into the deep sea. The stone became natable. The tethering rope snapped. Then Varuna with his billowy hands upbore Tirunaavukkarasar. He converted the black stone into a palanquin and bore the lord of language to the shore. St. Sekkizhaar says: "Great indeed is the tapas wrought by Varuna, of yore, to bear on his crown the holy servitor!" Vide verses 1395- 96.

The same Varuna is now entrusted with the holy task of carrying the sacred decad to the presence of the Lord of Anjaikkalam. Sundarar's command is thus recorded by St. Sekkizhaar: "Aazhi Kadal Araiyaa Anjai Apparkku Arivippathe!" (O Lord of ocean-streams, submit this to Anjaiappar!)

The question that now arises is this. Was the decad sung by Sundarar indited on palm-leaf? Or was it recited by Varuna before the Lord of Anjaikkalam. Puzzles as these, for ever, remain unsolved. Vide pages iii - iv, The Hymns Of Kaaraikkaal Ammaiyaar, Englished by T.N.R., IISSR, Dharmapuram, Mayiladuthurai - 1993.

52. The Cera's Ulaa got propagated through Saasta. Saasta is hailed as Ayyappan. All His five famous shrines are in the Cera country.

53. **Ulakelaam:** It is with this phrase the Puranam begins and it is with this phrase the Puranam ends. The message of the Puranam is this: "Ever-crescent is the bliss of Siva; so the servitors love the One who alone should be loved."

ANBE' SIVAM

SUPPLEMENT - 1

Moorkka Naayanaar's Holy Gambling

St. Augustine affirmed: "Aleam invenit Daemon." (The devil invented dicing.) By this we are informed that the devil in man invented dicing. Which brings us to Edmund Burke who on 11 Feb., 1780 in his speech in the House of Commons declared: "Gaming is a principle inherent in human nature." With Charles Lamb we may say: "Man is a gaming animal."

Gambling, it is not disputed, is the way to ruin, if not to perdition. Wisely does Benjamin Franklin counsel us thus: "Keep flax from fire, youth from gaming." The logic behind gambling is explained thus by William Morris: ". . . boundless risk must pay for boundless gain." This logic notwithstanding, gambling is not looked upon with favour by the wise. "Aleator quanto in arte est potion, tante est nequior." (The better the gambler the worse the man.)

The stigma attached to gambling is indeed universal, and is of course not without cause. "The best throw with the dice", we are admonished, "is to throw away the dice." Yet gambling has persisted down the arches of years, eras and ages.

In this connection, the reader will do well to read Dr.C. Panduranga Bhatta's Dice - Play In Sanskrit Literature (Amar Prakashan, Delhi, 1985).

Divination by dicing was not uncommon in the ancient world. The primitive tribes were acquianted with *sortilegium* or devices involving some kind of a game of chance, generally of simple form[1]. The mangrove embryo was used by women in the Torres Straits to determine the sex of the unborn child[2]. In India cowries (cozhi-s) were resorted to for purposes of prognostication. According to G.Dottin, "Dice upon a board on which are drawn geomantic figures with Tibetan references or symbolic animals, or a magic square with 9 compartments called the 9 *sme-ba* (pronounced *ma-wa*), or magic squares of 15 or 20, etc., numbered compartments, of Indian character, or consecutive lotus leaves numbered or inscribed, also derived from India" were utilised for divination[3].

The word '*aksha*' occurs frequently, from the Rg Veda onwards, both in the singular and plural, meaning 'die' and 'dice'.

Dicing, along with horse-racing, was one of the main amusements of the Vedic Indian. According to A.A. Macdonell and A.B. Keith, there is considerable difficulty in obtaining any clear picture of the mode of the game[4].

In Vedic times dice were made generally out of terminalia bellerica (Skt. Vibhidaka nuts: Tamil. Taanri-k-Kottai). Such dice are alluded to in both the Rg Veda and the Atharva Veda, hence being called *babhru* (brown), and "born on a windy spot"[5].

In the Rg Veda the dicer is described as *senaanir mahato ganasya* (leader of a great horde). The throw was called *graha* or *graabha*. The stake is called *vij*. In the Rg Veda a dicer laments the loss of all his property, including his wife[6].

At the Agnyaadheya and the Rajasuya ceremonies the ritual gamе of dice was played.

Some days after the conclusion of the Rajasuya performed by Dharma, the Paandavas were invited to Hastinapura. The purpose behind the invition was to involve Dharma in dicing and thereby cause him lose everything. In the court of Dhritarashtra flourished notorious gamblers. The following verse of Bharati's is significant.

In gambling base, there is none his equal
On this earth; he is Sakuni that has not

In all his life done anything that is good.
He sat in the centre in good cheer
And looked like a proud bull.
Notorious gamblers were there: Vivinjati,
Chitrasena, Satyavrada, Purumitra and Jaya[7].

King Nala whose life is narrated in the Maha Bharata was induced by Kali to dice away his entire empire. His own brother Pushkara cheated him of his crown.

In Vedic and post-Vedic days, when a king was challenged by another king, it was the duty of the former to play with the latter. Dharma, the head of the Paandavas, held it as a principle that he should dice when invited to play[8]. It can thus be seen that dicing was in vogue, condemnable though.

If the devil, the supposed inventor of dicing, is the one who is always bent upon "out of good still to find means of evil", the true servitor of the Lord can turn evil into something good, and this indeed is the moral we derive from the life and achievement of Moorkka Naayanaar.

Moorkkar is not to be likened to the soldier who was arrested in a church for playing cards. The resourceful soldier stumped the authorities with his disingenuous interpretation of the game. In his defence he is supposed to have said these words:[9]

"To me this deck of cards is my Holy Bible. When I look through the cards and see an Ace, it reminds me that there is but one God in Heaven and Earth.

When I see a Two it tells me that the Bible is divided into two parts, the Old and the New Testaments.

The Three, that there are three persons in the Holy Trinity -- the Father, the Son and the Holy Ghost. The Four reminds me of Matthew, Mark, Luke and John, the four great evangelists who wrote the Gospels.

The Five denotes the Five Wise Virgins who trimmed their lamps against the coming of the Messiah.

The Six, that the Lord made Heaven and Earth in six days and the Seven, that He rested on the seventh day.

The Eight conveys to me that Noah, his wife, their three sons and their wives were all saved from the Great Flood.

The Nine tells me not to be as ungrateful as the nine lepers who were cleansed by Our Lord.

The Ten is the Ten Commandments which were brought down from the mountain by Moses.

The sight of the Knave [Jack] warns me to shun temptation from the Devil.

The Queen reminds me of the Queen of Sheba who doubted the wisdom of Solomon. The King counsels me to bow down and worship the one true King of all Heaven and Earth.

I may add sir, if I count the spots in any deck of cards they will add upto 365 and there are 365 days in the year.

The Joker represents the one extra day in a leap year. There are 52 cards in the deck and 52 weeks in a year.

There are 13 cards to a suit and 13 lunar months in a year. The four suits represent the four seasons -- Spring, Summer, Autumn and Winter. The red and black colours of the suits denote night and day.

So you see this deck of cards is not only my Bible but my Almanac."

Moorkkar was a Velaala. For generations his family was devoted to Lord Siva and His servitors. He spent his entire wealth on the devotees of Siva. When he could no longer feed the servitors of Siva owing to his loss of wealth resulting in chill penury, he tried to earn by dicing which he had mastered in the past. In his native town Tiruverkaadu none came forward to play with him. He quit it for good and eventually arrived at Tiru-k-Kudantai (modern Kumbakonam). The gaming houses of this town gladly received him. He threw the dice and it appeared as though the very dice obeyed him. He had a knack of playing. He would lose initially and gladden the hearts of the gainers. Then he would change the pattern of the game and begin to win stake after stake in an apparently never-ending continuum. If to stymie his winning spree any gambler resorted to deception, woe unto him! Cheating at dicing, it is well-known, is a common occurrence. The Rg Veda too refers to it.[10]

The question that now falls for our consideration is this: "Can dicing be considered good?"

The answer to this question requires a probing into the customs and practices of the ancient Indians. In ancient India, the game of chess and the dicing were cultivated as arts. These were even regarded as martial arts. The chess-board was a microcosmic representation of the battle-field. The player dealt with elephantry, chariotry, cavalry and infantry. Not without cause was the dicer called *"senaanir mahato ganasya"* (leader of a horde) by the Rg Veda. The expert dicer took careful note of the lie of the place and chose his own appropriate seat. The cardinal points also played an important role in the play. The appropriate deity was also invoked. When Sakuni, the uncle of Kauravas, chose to play with Dharma with a view to gain all his possessions, he paid strict attention to these. The words of Villi-p-Putthoor Aazhawaar are significant: "Maamanum navir arum tisaip puratthu nal nilam kuritthu, neel puvi perum karutthinodu irunthanan, porunthave."[11]

Dicing in olden days was more a game of skill, though chance too had an incidental role to play. Even to-day Law does not frown on a game of skill.

Dicing is condemned as the dicer intends to deprive others of their wherewithal and thus unjustly enrich himself. Every act is to be and is judged by the intention which motivates the act. An apparently criminal act is not criminal in its content if it does not spring into being from a guilty mind. 'Actus non facit reum nisi men sit rea' is a maxim of law the validity of which is still universal.

Moorkkar took to dicing not to enrich himself. On the contrary, his whole life was a living reproof to the very concept of selfishness. His one aim in life was to serve the serviteurs of Lord Siva, and this righteous service should suffer no respite. Again he took to dicing at a time when it was regarded as a manly sport. He did not lure any unwary victim. He went to the gaming houses abounding with men well-skilled in dicing. By his superior skill and ability he vanquished his opponents. Again he would not even touch the gains of gambling with a pair of tongs. As St. Sekkizhaar says:

"He deemed all the lucre to be the Lord's own grace,
Fed His devotees and felt happy."

Once more let us scrutinise the words of St. Sekkizhaar for gaining understanding.

"By reason of his flawless consciousness he would cause
The cooks straight take away the gains of gambling;
He would not touch them with his hands;
Thus would he cure them of their blemish . . . "

Moorkkar had, what we ordinary mortals lack, a flawless conscience (consciousness). It is the intention which counts. He was fied by a high moral and religious purpose. This purpose transcends the rules and regulations and the ordinary ethics of the phenomenal world. He was aware of the fact that though tolerated and within limits even encouraged, dicing was not the prescribed mode of earning

wealth. When the gains are touched by the hands that wield the dice, they become tainted. Moorkkar durst not touch them. By this religious abstaining, he cured the gains of their blemish. In this sense his act was even superior to that of Tirumangkai Mannan who waylaid the travellers and with the proceeds fed the devotees of Lord Vishnu.

Love of God and His devotees informed the act of Moorkkar. No wonder St. Sekkizhaar describes his act as "gracious" and "freed from flaws".

Moorkkar was a Jivan-mukta. He was but an instrument in the hands of Lord Siva. It is Siva, the wielder of His chosen instrument, who is the doer. The Sastra says[12] : "The good or evil done by a Jivan-mukta will only redound on them that do unto the Jivan-mukta good or evil. As he is established in the service of the Lord he is oned with the Lord. By reason of this at-one-ment, his faults and flaws are non-est. (Avan ivanaai ninra murai ekanaaki Aran paniyil nindritavum akalum kutram). Poised in Siva he performs his acts. Siva equates his acts with His own and puts an end to his cycle of transmigration, abiding in him. If out of love any evil be done by him, the Lord transmutes it into service divine."

The following Siddhantic affirmation is to the point:

"Even if heinous sins are committed,
Even if manslaughter and larceny
And liquor-bibing are perpetrated,
Even if paths unrighteous are trodden,
Even if the caste-rules are cast away,
Even if blunders are wrought, if one be
Deedless and if one is oned with THAT, the Lord
Will inhabit that one's body and owning it
As His own, 'll Himself eat, slumber, walk forth
And perform all kinds of acts annulling
All difference and thus make that one, none
But Himself; thus is transmutation wrought.
This is Siva-Bhoga immatchable."[13]

Tiru-k-Kadavoor Uyyavantha Tevanaar describes Moorkkar as one that trod on aka-maarga, the path of (internal) wisdom.[14]

That indeed is holy and righteous which is approved by Lord Siva.

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1. Hastings' Encyclopaedia of Religion and Ethics, Vol.4, p.779.
2. Ibid.
3. Ibid, p.787.
4. Vedic Index of Names and Subjects, Vol.1, p.2.
5. Ibid. Also see Rg Veda, VII, 86, 6; X, 34, 1 and Atharva Veda, VII, 114, 7 (quoted by A.A.M. and A.B.K.)
6. Rg Veda, X, 34, 2.
7. The Oath of Draupadi, Tr. T.N.R.
8. See page 253, The Oath of Draupadi, Tr. T.N.R.
9. Card Games and Tricks by Patrick Page, (1982), Macdonald and Co., London, page 59.
10. Rg Veda, X, 34, 2 (quoted by A.A.M. and A.B.K.)
11. Villi Bharatam, Soothu-p-por-ch-charukkam, st.172.
12. Siva-gnaana Siddhiyaar, Supakkam, st. 304.
13. St. Umapati's Unmai Neri Vilakkam, st.6, Tr. T.N.R.
14. Tiru-k-Kalitruppadiyaar, st. 50.

SUPPLEMENT - 2

The Naayanmaar of the Tiru-k-Kalitruppadiyaar

The Naayanmaar whose lives are chronicled by St. Sekkizhaar in his Periya Puraanam were always held in great esteem by the spiritually enlightened. St. Tirugnaanasambandhar and St. Thirunaavukkarasar had sung of the Naayanmaar who flourished before their time and also during their time. St. Sundarar wove the hallowed names of the Naayanmaar into a garland of sacred Tamil verse known as the Tiru-th-thonda-th-thokai. This decad and its slightly amplified version called Tiru-th-thondar Tiruvanthaati by Nampi Aandaar Nampi supplied the material for the hagiology that is Periya Puraanam.

The Periya Puraanam was explicated by St. Sekkizhaar himself for a year at Tillai during 1139-1140 A.D.,[1] before an enlightened and pious audience which comprised scholars, seers, sages, serviteurs, munis, heads of religious institutions, the king of the realm (Anapaayan) and his cabinet. It gained immense popularity and after some years panels depicting scenes from the Periya Puraanam began to adorn the walls of the Daarasuram Temple[2] built by the son of King Anapaayan.

Though the tenets of Saiva Siddhantam are embodied in the Vedas, the Aagamas, the Tevaaram hymns, the Tiruvaachakam and the other Tamil Tirumurais including the Periya Puraanam, they were not systematized into canons before the time of St. Sekkizhaar. The needed fillip to systematization, we think, came from the expounding of the Periya Puraanam by St. Sekkizhaar.

In 1147 A.D.[3], appeared the first Tamil work -- the Tiruvuntiyaar --, on Saiva Siddhantam. Tiruviyaloor Uyyavantha Deva Naayanaar is its author. His chela's chela Tiru-k-Kadavoor Uyyavantha Deva Naayanaar wrote a verse commentary called the Tiru-k-Kalitruppadiyaar, on the Tiruvuntiyaar. This commentary in one hundred stanzas (1177 A.D.)[4] exquisitely explicates all the forty-five verses of the original.

The Tiru-k-Kalitruppadiyaar, in our opinion, refers to all the Naayanmaar in a general way in stanza 61. Particular references to individual Naayanmaar are to be gleaned from stanzas 12, 18 to 20, 50, 52, 54, 65 and 70 to 72. Some of the miracles attributed to the Naayanmaar, in this work, are not referred to by St. Sekkizhaar. This calls for an acceptable explanation, apart from the usual one which pertains to St. Sekkizhaar's commitment to veracity and precision. We hope to attempt an explanation here, in this article itself. One reason which suggests itself to a student of Saiva Siddhantam is that the author of the Tiru-k-Kalitruppadiyaar appears to attach greater significance to tradition, local as well as translocal.

Tradition has it that when St. Tirugnaanasambandhar visited Tirunanipalli, the birth-place of his mother, he transmogrified a piece of wasteland (paalai) into that of a littoral region (neithal). There is yet another tradition relating to Maani otherwise known as Mangkayarkkarasi (a title, perhaps conferred on her by Tirugnaanasambhandar)[5]. She was the queen of the Paandya King Nedumaaran. She was a chola by birth. As her husband became an apostate Saivism wilted in the Paandyan empire. Consequently, the queen -- an ardent devotee of Lord Siva --, languished in utter despair. During her days of desolation and despondency, the only person who was a source of consolation to her, was the minister called Kulacchiraiyaar, a staunch devotee of Siva the supreme. It was by their conjoint effort Saivism was revived in the Paandya realm. This revival was achieved by Tirugnaanasambandhar. When the godly child was abiding at Tirumaraikkaadu (modern Vedaaranyam), or at or about that time, she heard of his greatness. He was fed, so the queen was told, with the breast-milk of Goddess Paarvati Herself. No sooner did she hear of this, than the love of the mother in her for the divine child was sparked off. On a sudden tears flooded her eyes and milk began to course in her breasts: What is

more, it seeped out abundantly. Stanza 54 of the Tiru-k-Kalitrupadiyaar celebrates this thus:

"Behold the lovingkindness of Paandi Maa Devi's[6] mind-heart!
When she heard that the Child drank the divine Gnosis
From the divine Breasts whence issued the Milk (of Wisdom),
Her breasts grew lactifluous."

Though there is no reference to this in the Periya Puraanam, this is indirectly referred to by St. Meikandaar in his uthaarana venpa beginning with the words: "Illa mulai-p-paalum Kanneerum . . ."[7] Gordon Matthews has translated this verse as follows: "O scholar blessed, the richly jewelled one's breast-milk and tears at first are not, but later arise. Even so, who could know him who like the shadow of water is without visible form, if He did not reveal Himself, taking visible form?"[8]

St. Sivappirakaasar also rapturously refers to the incident so divinely celebrated by the Tiru-k-Kalitruppadiyaar. However, incidents as these are not referred to by St. Sekkizhaar. Let not the omission -- if it be so deemed --, baffle us. Siva knows what to reveal, when to reveal, by whom to reveal and how much to reveal. Supplemental revelation always awaits the Lord's *sankalpa* for its manifestation. No religion worth the name, in the long run, suffers a whit by its doubting Thomases.

Before embarking on the close nexus between the Tiru-k-Kalitruppadiyaar and the Periya Puraanam, a word about the Siva Gnaana Bhodam may not be out of context. The Bhodam is the work par excellence on Saiva Siddhantam. Its concluding sutra[9] is the very peak of Saivism. The Periya Puraanam is but the recordation of the lives and achievements of Siva's serviteurs whose way of life forms the message as well as the content of the twelfth sutra of the Bhodam. No wonder the Tiru-k-Kalitruppadiyaar which is a Saiva Siddhanta Sastra gains immeasurably in import by apposite references to the Naayanmaar. Is not inculcation the handmaid of demonstration? The message of the Tiru-k-Kalitruppadiyaar is only this: "Life is sastra and vice versa." This sastra says:

"By doing many a deed seldom possible to do
Some achieved what is well-nigh impossible to achieve.
Alas, while we should become deedless to end karma
Wherefore have we not practised this deedlessness?"[10]

It was by remaining deedless themselves and at the same time doing that which was ordained by the Lord, the Naayanmaar experienced theophany and achieved apotheosis. A work on Saiva Siddhantam -- particularly one in the nature of explicating a sastra --, has perforce to lean heavily on the lives of the Naayanmaar for gaining irrefutable authenticity and validity. A few Naayanmaar excepted, many of them did not profess to teach or preach. They lived their truths, and it is their life that counts. The Tiru-k-Kalitruppadiyaar, in all, refers to fourteen of the Naayanmaar.

The holy trio -- St. Tirugnaanasambandhar, St. Appar and St. Sundarar are thus introduced:

"Paalai was sung into Neithal; the venom
Of snake was sung away; Death was commanded
To bring back alive the boy devoured by a crocodile;
Indeed the bodies of these singers were different from our own."[11]

We will now endeavour to understand the message of this verse. God Siva is omnipresent. He pervades anything and everything. Our mortal bodies are not exempt form this pervasion. However on this ground, we are not to equate our life and limb, our faculty and intelligence with of the Naayanmaar's. They are a class apart. Their bodies are wrought of *Siva-karanam*[12]. Let none of us dare equate our words and deeds to theirs. The words of the Naayanmaar are mantras which are fraught with self-implementing potency. Their deeds are wrought by an impersonal energy shining through what

appears to be personal acts. Their words and deeds link them not with the world but with the Being. When we try to analyse their acts from the standpoint of phenomena, the doors of incomprehension will close upon us. Our faculties are utterly insensible to the rhythm of their piety and love, in sum, Godliness. So constituted the Naayanmaar must necessarily express themselves differently from ordinary men which is why Uyyavantha Deva Naayanaar feelingly affirms: "Matru avarkku nantham pole karanam allaamai kaan." We cannot translate into the medium of practical something that which totally baffles us. It is a different hierarchy, a different wisdom, a different life. It is not something which is atypical. On the contrary it alone is typical from the standpoint of the Lord. Here is encountered the true type, the divine -- and therefore the human --, type and the everlasting type. This type is beyond the phenomena and is for that reason reckoned the miraculous.

Now a word about the miracles referred to in this verse. Let none be tempted to think that we are about to offer some explanation of the miracles in human idiom. Our approach is purely literary. Paalai was sung into Neithal by Tirugnaanasambandhar. The Periya Puraanam makes no reference to this miracle. The words: "Paamozhiyaa neithalaam paalai Gnaanasambandharukku" of St. Sivappirakaasar are corroborative of the Tiru-k-Kalitruppadiyaar. The patikam of Tirugnaanasambandhar to which the miracle-making power is attributed begins with the words: "Kaaraikal kookai mullai . . . " It is the 84th decad of the second Tirumurai.[13]

The second miracle referred to in stanza 12 of the Tiru-k-Kalitruppadiyaar pertains to the resurrection of Appoothi Atikal's first son Moottha Tirunaavukkarasu. This was achieved by St. Tirunaavukkarasar.[14] The lad was bitten by a snake while he was cutting a tender plantainleaf. The parents of the lad would not even disclose this fact to St. Appar who was their honoured guest. Notwithstanding the iron-curtain drawn over this incident, St. Appar penetrated into the happening and performed the God-ordained act of resurrection. In the name of Siva he brought back alive the dead lad from the jaws of death.[15] We can literally stretch this figure of speech and asseverate that St. Sundarar brought back alive a dead boy from the very stomach of death which had long long ago digested what it had swallowed. A crocodile had preyed upon a boy years ago. Miracle of miracles! He was brought alive not as the five year old child that was swallowed by the crocodile but as the one who had duly grown during the years he had ceased to be.[16]

The Tiru-k-Kalitruppadiyaar magnifies Tirugnaanasambandhar not only in stanzas 12 and 54, but also in 65 and 70. We may venture to describe Tirugnaanasambandhar as the embodied grace of Ammai-Appar. This then takes us to stanza 65.

"This faith[17] excepted, where can we behold in a temple's court
The Lord with His Consort articulating redemption?
Here, this day, we cannot witness anywhere a serviteur
Who can sing bones and ashes into a living damsel."

The Lord of "this faith" (Saivism) is Siva in His androgynous form. He is called Ammai-Appar in Tamil and Ardhanaariswara in Sanskrit. It is this form which Tirugnaanasambandhar hailed in his very first decad beginning with the words: "Todu udaiya Seviyan . . . " In all major religions, God is worshipped as both Mother and Father. Alastair Fowler commenting on the invocatory words of Milton: "And madest it pregnant" observes as follows: "Not a mixed metaphor, but a deliberate allusion to the Hermetic doctrine that God is both masculine and feminine."[18] The Corpus Hermeticum attributed to the god Hermes Trismegistos, as he was called in Greek, or Thoth, as he was called in Egyptian, refers to the androgynous nature of the Father.[19] The Tiru-k-Kalitruppadiyaar[20] opens thus: "Ammai-Appare ulakukku Ammai-Appar enru arika." (Lord Siva in His androgynous form is the Creator-Creatrix of the Cosmos.) Mother Paarvati is ever concorporate with the form of Father Siva.

This very form is for our redemption. The first two lines of stanza 65 glorify the Lord in His androgynous form and its other two lines, the serviteur of the androgynous Lord. This form is indeed the Lord's ancient form.[21]

The second half of stanza 65 relates to a miracle performed by Tirugnaanasambandhar during his pilgrimage of Tondai-naadu. One Siva Nesa of Mylapore had a virtuous and beautiful daughter called Poompaavai. Convinced of the glory and the greatness of Tirugnaanasambandhar, Siva Nesa had resolved to give his daughter in marriage to the boy-saint. Unfortunately the girl was stung to death by a serpent. After cremating her, Siva Nesa preserved her remains in an urn. From out of these bones and ashes, Poompaavai was sung into life by Tirugnaanasambhar. This miracle is also catalogued with the other ones in stanza 70 which runs thus:

"A boat moves across without boatmen;
A celestial litter materializes; a hymn fetches
An inexhaustible purse; barren palm-trees begin to yield;
A pair of cymbals is gifted by Siva; Paalai turns Neithal;
A fever is cured by a mere touch; bones revive into a belle;
These indeed are the doings of the Prince
Of the southern Pukali."

Nine are the miracles to which this stanza refers. The original verse is mnemonic in form. However one acquainted with the life of St. Tirugnaanasambandhar cannot miss the message.

(1) A boat moves across without boatmen:

Arriving at Mullivaikkarai with his retinue, the boy-saint witnessed the unprecedented spate in the river. The thethered boats stood abandoned by the ferrymen. The shrine of Kollampoothoor was on the other bank of the river.

". . . . . so the godly child
Caused the serviteurs of the triple-eyed Lord
Embark a boat and untie the fettering rope;
With his very tongue for the ferry-pole,
Standing on the boat he hymned the divine decad
Beginning with the words: "Kottame kamazhum . . . "[22]

The boat was ferried across the river by the divine hymn, in other words, by the grace of the Lord.

(2) A celestial litter materializes:

The godly child in his short span of life undertook many a pilgrimage to glorify the Lord. During one of these, when he was proceeding to Tiruvaratthurai with his retinue, even as they neared Maaranpaadi the retinue felt exhausted. The divine child, though foot-sore, walked with ease and reached the place, chanting the mystic pentad. They chose to spend the night at Maaranpaadi itself. We will narrate the happenings in St. Sekkizhaar's words:[23]

"While so, the river-crested Lord of Tiruvaratthurai
In the fords of which the teeming swans play,
Deigned to cure the fatigue of the Prince
Of Poonthardai[24] who was foot-sore.

"A palanquin to ride, a parasol to cover his head,
Beauteous golden trumpets to proclaim his advent,

All decked with precious pearls: these, the Lord
Who is pleased to grant deliverance through
The Holy Ash, deigned to confer on him.

"In a dream that night, the Lord whose roseate feet
Are for ever the quest of the Vedas, appeared
Before the Brahmins that dwelt in
The huge mansions of ever-during Tirunelvaayil.

"The Lord bade them thus: "Unto Us comes
Gnaanasambandhan;[25] *to him -- the Prince*
Of rare scriptures --, deliver the great litter
Decked with pearls, the beauteous parasol
And the trumpets, receiving them from Us.""

Sometime later, when the Brahmins unbarred the doors of the temple for performing the morning service, they witnessed in the premises of the temple of Siva, His gifts to the child-saint. These they carried to the presence of the godly child.

(3) A hymn[26] *fetches an inexhaustible purse:*

When the godly child was sojourning at Tiruvaavaduturai, this miracle took place. The season for the performance of sacrifice was near at hand. His father Sivapaada Hridayar needed the wherewithal to perform the ordained sacrifice. So, he called on his divine son at Tiruvaavaduturai and implored him to secure for him the needed money. The godly child thereupon moved into the temple, stood beside the *bali-pitam* and invoked the God of gods:

"As desired by Gnaanasambandhar who sang in Tamil
The dulcet decad, by the grace of the Lord, a Siva-bhootha
To confer on him the great gift, laid on the top
Of the bali-pita a purse of one thousand sovereigns
Of gold of the finest touch."[27]

The Bootha also informed him thus: "This kizhi of sovereigns never gets emptied."[28]

(4) Barren palm-trees begin to yield:

During the sojourn of the godly child at Tiruvotthoor, one day, a servitor came before him and narrated to him an event touching the Samanas, all the while weeping. The palmyra trees reared by the servitor happened to be those of the male specie and so they yielded no fruit. This fruitless enterprise of the servitor gave the Samanas endless opportunities to sneer and jeer at him. Unable to stand the constant leering and fleering of the Samanas, the servitor took refuge in the godly child. St. Sambandhar took pity on him, hastened to the shrine of Siva and invoked Him in a divine decad of graceful and tuneful hymns.

"The lofty and sublime stanza that concluded
The decad contained these truthful words:
"By the grace of the Lord the male palmyra trees
Will yield bunchess of tender fruit."
At this the male trees that stood thick turned into
Yielding palmyras and stood laden with bunches
Of tender fruit; beholders were struck with wonder."[29]

(5) A pair of cymbals is gifted by Siva:

This is a miracle which happened on the very next day of the divine child's experience of theophany. The child-saint visited Colacca (Kolakka), a village one mile from his birth-place viz., Seerkaazhi. Thither he invoked the Presiding Deity in what is described by St. Sekkizhaar as "the Vedic hymn"[30], keeping time with the clap of hands. Thereupon, the merciful Lord of Colacca caused a pair of golden cymbals inscribed with the mystic pentad, reach the infant-saint and thus enabled him to keep time with that pair of divine cymbals, thenceforth.

(6) Paalai turns Neithal:

An account of this is given supra.

(7) A palm-leaf runs against the river's current:

This relates to the third test in which also the child-saint emerged out successful. Though vanquished twice, the Samanas demanded a third opportunity to be furnished to them by the Paandya King.[31]. The King was no longer willing to indulge them. However the boy-saint acceded to their demand. They said:[32]

"Everlasting truth must be inscribed on
Palm-leaf which must manifest eternal truth;
These must be dropped into the running river;
That leaf which rolls not with the current
But stays where it was dropped, is the one
Which contains the goodly truth."

The leaf of the Samanas was dropped into the Vaikai first. It was swept away by the current. The sacred leaf of St. Tirugnaanasambandhar was then dropped into the river. It tore the water and ran against the current of the gushing flood.

(8) A fever is cured by a mere touch:

This was in point of time the first of the tests to attest the infinite superiority of St. Sambandhar. When the godly child arrived at Madurai he abode at a matam. The Samanas who enjoyed the royal patronage informed the king that the new-comer had come thither to vanquish them in a disputation, and added:[33]

"Let us not entertain in our mind any forcible expulsion
Of the Brahmin who had arrived here;
If we can set fire to the matam where the Brahmin-boy abides
By incantation of wondrous mantras,
He will not tarry in this city; he will depart."

Thereupon the king gave them leave to do what the evil ones were bent upon doing.

Taking leave of the king, the Samanas, under the cover of night, proceeded to the matam and did their worst. However nothing happened. So, eventually they set fire to the outer part of the matam and ran away. The fire was immediately put out by the retinue of the boy-saint. Coming to know of the evil attempted by the Samanas, St. Tirugnaanasambandhar said: "The king's sceptre has swerved from justice; may the cruel fire . . . slowly move away and seize the king."[34]

On a sudden, a raging fever began to torment the king. Thanks to the intercession of the queen, the boy-saint was invited to cure it. However the Samanas intervened and said:

"We will first by incantation of mantras
Cure the fever on the left half of your body
By the grace of our God."[35]

Their incantation but increased the misery and agony of the king. Unable to endure the suffering, the king with his piteous eyes implored the godly child to cure him. In a trice the boy-saint cured the fever which was till then raging on the right half of the king with his mere touch and with his smearing of the Holy Ash on the king's person. While the right half of the king's person became cool as a pool, the left burned with a doubled heat. Once again the king beseeched our saint to cure him, this time wholly. His request was granted. The king was made whole.

(9) Bones revive into a belle:

For an account of this, see supra.

One of the incomparable Naayanmaar of the Periya Puraanam is Siru-th-thondar[36]. He was a General of the Pallava king known as Narasimhavarma Pallava. Coming to know of his extraordinary devotion to Siva, the king relieved him from his onerous and dangerous office. He was a Naayanaar who would go to any length to please the serviteur of Siva. He readily complied with the most merciless and inclement demand of a Bhairava by cooking his own son, a tender child, and offering his meat as food for him. One shudders to think of this unexampled sacrifice. This is truly a wild act of devotion.

The Tiru-k-Kalitruppadiyaar provides us with a key to understand this type of devotion. Acts of devotional service fall under two categories, viz., mild and wild.

"In this world are practised mild deeds of service
And wild deeds well-nigh impossible of performance;
Both constitute Siva-dharma; to end embodiment and karma
Devotees exercise themselves in either, fittingly.[37]

"O one versed in the Vedas! Ritual adoration of the Primal One
And performance of many blemishless acts of worship
Are goodly acts; it is easy for us to perform these;
It is these we call mild deeds of service.[38]

"For the ruddy-haired Bhairava, the grantor of boons,
The parents cooked their own child into food and curry;
It is this merciless and murderous and cruel act
I designate as the wild act of service."[39]

It is good to remember here that a Bhairava does not even belong to the order of Aka-ch-camayam. His religious practices are considered reprehensible. Yet he is a Saivite. He wears on his person the marks of Saivism. Siva Gnaana Bhodam exhorts us to treat such a person as Siva Himself. Paasupatas, Kaapaalikas, Kaalamukhas, Bhairavas and the like are Northerners. However they flourished in Tamil Naadu also. St. Appar's hymn on Tiruvaaroor informs us thus:

"They exercise themselves in the service of Siva along with
The celestial danseuses of bright bejewelled breasts;
As of right the Rudra-ganas, the Maha Vritas
Of dense matted hair, Brahmins, Saivites, Paasupatas
And Kaapaalikas adore Him, and thrive
In the streets of Tiruvaaroor."[40]

The Tiru-k-Kalitruppadiyaar describes the Bhairava as "ruddy-haired". This is but an echo of

the words of St. Sekkizhaar who describes him thus:

"His forehead whence issued spreading rays
Like unto the sun's blazed like ruddy coral . . . "[41]

If the wild service of Siru-th-thondar demanded a sacrifice of his own son on his part, the wild service of Chandeeswara -- the boy-saint --, required of him the a sacrifice of his own father.

"He did not reckon it as sinful or blameworthy;
He chopped off both the feet of his father, a Brahmin;
Witnessing this, the Lord conferred on Chandeeswara
The guerdon of Siva-hood Itself."[42]

Vichaara Sarma, now known as Chandeeswara, was the son of Yeccha Dhatta -- a Brahmin of Kasyapa gotra. One day, as the boy was proceeding with other students to learn the Vedas, to his master's abode, he witnessed the merciless treatment of a cowherd meted out to a cow. Unable to contain himself he admonished the cowherd thus: "Refrain from grazing the kine henceforth; I'll myself graze them."[43] From that moment, he engaged himself in the task of tending the cows and their calves. Lord Siva blessed him with perfect knowledge.

When Chandeeswara was grazing the cattle he observed that milk, on its own accord, began to flow out of the udders of the cows. He was impelled to use this milk for the performance of Siva-pooja. Some one who happened to witness this, apprised the Brahmins of the town of the incident and they in turn brought it to the notice of Yeccha Dhatta. It is to be mentioned here that notwithstanding the consumption of milk for Chandeeswara's Siva-pooja, the Brahmin-owners of the cows did not at all suffer any diminution of milk in the daily supply of milk. In our opinion neither the Brahmins in general nor Yeccha Dhatta in particular, took into consideration this vital factor.

When as usual Chandeeswara proceeded with the cows and calves to the pastorage, his father followed him unbeknown to him. The father climbed up a tree to watch the proceedings unnoticed. The young one as usual built a temple of sand and gathered fresh buds and blooms. The milk rained by the cows was gathered into pots. With ritualistic mantras he commenced the pooja and began to pour on the idol the sweet milk. The father descended from the tree and began to belabour his son with a stick, most mercilessly. Oblivious of the happening, the boy went on pouring out the milk. The incensed pater beat his son again and again in vain. Then he grew mad and kicked away a milk-pot. It was then the divine child looked up. He knew the evil-doer to be his father. Yet as his act was a sinister sin, he was out to punish his own father. He took up a stick that lay nearby. Wonder of wonders! The stick became an axe. With that in one flourish, he cut away his father's feet. Down fell the Brahmin like an uprooted tree. With the obstruction of the pooja gone, the boy proceeded with his pooja at the end of which the Lord with His Consort appeared before him, on His mount, the Bull. The Lord lifted up the child that fell at His feet in obeisance, and said:

"For Our sake you felled down your own father;
Henceforth We are your father ! . . .
We confer on you the beatitude of Chandeeswara . . . "[44]

Yet another wild deed of service extolled by the Tiru-k-Kalitruppadiyaar[45] is the one performed by Taayanaar.

"Can we ever truly extoll him whose offering slipped into
A fissure in the field, and who for this slip, began to
Saw off his neck slowly and steadily, the while invoking
The Lord to accept his offering, and thus fed him."

Taayanaar, a devoted servitor of Siva, would daily offer to Siva food of rice, well-cooked lush greens and savoury condiment of tender mangoes. Even when he was steeped in utter indigence and had to starve, he would not fail to make his offering. One day when he was proceeding to the temple with his wife who carried the offering in an earthern pot, his foot slipped owing to excessive fatigue. When his wife tried to hold him, the offering got spilled into a fissure in the field. Witnessing this, he said: "I am denied the grace of the Lord . . . I, the evil one, have this day nothing to offer to my Lord."[46] This said, he set his sickle on his neck and began to saw away his neck from behind "through bone, cord and pipe."[47] To prevent this the Lord stuck out His hand from the fissure. Simultaneously the sound of "vidale, vidale"[48] -- i.e., the sound of biting and cracking the tender mango was heard therefrom. The Lord stayed the hand of the devotee which held the sickle. The wound healed forthwith.

We shall now examine stanza 50 of the Tiru-k-Kalitruppadiyaar which catalogues the deeds of as many as eight servitors. All the deeds of these Naayanmaar are to be reckoned as wild deeds of loving devotion.

"Not by pursuing the way of the world, but by treading
The path of internal wisdom, they transformed themselves
Through a stone, a fissure in the field, a bright sword,
A grinding stone and a strong board of dice."

The stone mentioned here has reference to Tiru-k-Kurippu-th-thondar as well as Saakkiya Naayanaar; the fissure to Arivaattaaya Naayanaar; the sword to Yeyarkone Kalikkaamar, Kotpuli and Kaliayar; the grinding stone to Moorthy Naayanaar and the dice-board to Moorkka Naayanaar. These Naayanmaar did not pursue the way of the world. They followed a different pattern. Their guide was something else. They were prompted by their internal wisdom, 'the still small voice' as the Bible would describe it. The term 'Aka maarkkam' refers to this. The term 'Saka maarkkam' does not refer to the 'yoga-marga' or to the 'Saka-maarkkam' attributed to St. Sundarar, as one editor mistakenly interprets it. It refers to the way of the world unmistakably. The words of St. Arunagiri: "Saka maayeiyil ninru thayangkuvatho" are to be remembered here.

Verse 52 celebrates the non-pareil glory of St. Kannappar. Verse 54 is about Mangkayarkkarasi. The episode relating to Poompaavai is narrated by verse 65. Verses 70 to 72 are about the Tevaaram Trio.

The Tirukkalitruppadiyaar is a Sastra. When it speaks of the Naayanmaar, it plays a dual role. The work can therefore be hailed as a Sastra and a Stotra.

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1. Kunratthoor Sekkizhaar, an unpublished article in Tamil, by Sri N. Sethuraman.
2. Vide Part Two, Panniru Tirumurai Varalaaru by Vidwan Vellai Vaaranar.
3. Vide Editorial Note of Tiruvunthiyaarum Tiru-k-Kalitruppadiyaarum: Kazhakam, 1967.
4. Ibid.
5. Vide the hymn beginning with the words: "Mangkayarkkarasi valavar Kone paavai . . . " A closer scrutiny reveals the fact that the boy-saint sang his decad in approval of the conferment of the title (Mangkayarkkarasi) on the Paandya queen by his minister.
6. Paandi Maa Devi is Mangkayarkkarasi.
7. Siva Gnaana Bhotham, viii, 5.
8. Siva-Nana-Bodham, University Press, Oxford, 1948.
9. The twelfth sutra.
10. Stanza 61, The Tiru-k-Kalitruppadiyaar.

11. Ibid., st.13.

12. Karanam means, 'limb', 'organ', 'instrument'. A body of Siva-Karanam means: "A body like unto Siva's own."

13. This is one of the few patikams where we meet with the words: "Aanai namathe" (This is our command). The divine child just three years old, sang this decad seated on the shoulders of his father.

14. Vide the Puraanam of Appothi Atikal Naayanaar.

15. The patikam sung on this occasion began with the words: "Onru Kolaam . . . '

16. Vide Vellaanai-ch-Charukkam.

17. The term 'this faith' refers to Tamil Saivism more popularly known as Saiva Siddhanta.

18. Page 461, Foot Notes, The Poems of John Milton, Longmans, 1968.

19. Page 9, Foot Notes, The Heresy of Self-Love by Paul Zweig, Basic Books, New York, 1968.

20. Stanza 1.

21. "Thonmai-k-Kolam", The Tiruvaachakam

22. Vide stanza 898, The Puraana of Tirugnaanasambandha Naayanaar. Also see decad number 6 of the third Tirumurai.

23. Vide stanzas 194 to 197 of the Puraanam of Tirugnaanasambandha Naayanaar.

24. Poontharaai is one of the twelve names of Seerkaazhi, the birth-place of the child-saint.

25. No wonder Tirugnaanasambandhar calls himself Maraignaanasambandhan. His very avatar was for the flourishing of the Vedas. See stanza 1 of The Puraana of Tirugnaanasambandha Naayanaar.

26. This hymn begins with the words: "Edarinum thalarinum . . . "

27. Stanza 426 of the Puraanam of Tirugnaanasambandha Naayanaar.

28. Ibid., st.427.

29. Ibid., st. 980.

30. Ibid., st. 102.

31. Ibid., st. 894.

32. Ibid., st. 796.

33. Ibid., st. 688.

34. Ibid., stanzas 703 - 704.

35. Ibid., st. 762.

36. His name was Paranjyoti.

37. The Tiru-k-Kalitruppadiyaar, st. 16.

38. Ibid., st. 17

39. Ibid., st. 18.

40. This hymn begins with the words: "Arumani-th-thadam poon mulai . . . "

41. The Puraanam of Siru-th-thonda Naayanaar, st. 28: (Viricudar-ch-Chempavala oli Veyil Virikkum vilangku cudar-th-thirunuthal . . .)

42. Stanza 19, the Tiru-k-Kalitruppadiyaar.

43. Stanzas 23 and 24, The Puraana of Chandeeswara Naayanaar.

44. Stanzas 54 and 56, The Puraana of Chandeeswara Naayanaar.

45. Stanza 20.

46. Stanza 16, The Puraana of Arivaattaya Naayanaar.

47. Ibid., st. 17.

48. Ibid., st. 18.

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CORRECTIONS

Verse No.	Line	For	Read
2,301	3	Kudavaayil,	Kudavaayil, Naraiyoor of great renown,
2,816	9	sin,	sense,
3,023	6	Vitaicchuram	Idaicchuram
3,051	1	lord	Lord
3,131	4	hair	hair,
3,143	8	your	Your
3,149	9	ever lasting.	everlasting.
3,155	2	In,	In
Do	4	Tirupperumangakalam	Tirupperumangkalam
3,189	4	of	Of
3,650	6	pealed	peeled
3,659	6	Tirucchengkaattaangkudi.	Tirucchengkaattangkudi.
3,661	2	Maamaatthiyar	Maamaatthirar
3,826	3	Or	Of
4,040	1	Varanjaiyoor	Varinjiyoor
4,094	2	Manaiyatuvaar	Munaiyatuvaar
4,134	3	Nattiyatthaangkudi	Naattiyatthaangkudi
4,274	2	your	Your

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